A Study and Annotated English Translation of 'Jigs med gling pa's Commentary on Shes rab 'od zer's *Byang chub spyod pa'i smon lam*

Sabrina H. Yang

Thesis for the degree of Master of Arts

in Translation, Textual Interpretation, and Philology

Under the supervision of Dr. Asst. Prof. Maria Vasylieva

Kathmandu University, Centre for Buddhist Studies

at Rangjung Yeshe Institute

2025

Abstract

This thesis presents a study and annotated English translation of a commentary titled *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i ṭīkā rgyal ba'i gzhung lam*—rendered in English as the *Ṭīkā "Pathway of the Victorious Ones" on the Aspiration for the Conduct of Awakening* "*Tree of Benefit and Happiness*"—composed by the renowned Tibetan scholar and visionary 'Jigs med gling pa (1729–1798). This commentary elucidates the *Byang chub spyod pa'i smon lam phan bde'i ljon pa*, the *Aspiration for the Conduct of Awakening* "*Tree of Benefit and Happiness*," one of the most significant aspirations (*praṇidhāna*, *smon lam*) within the Rnying ma tradition of Tibetan Buddhism, composed by Shes rab 'od zer ('Phreng po gter ston shes rab 'od zer, 1518–1584), also known as 'Gro 'dul gling pa or Prajñāraśmi. Within the Rnying ma tradition, this sūtra aspiration by Shes rab 'od zer on the stages of the path (*mārgakrama*, *lam rim*) is paired with his tantra aspiration titled *Gsang ba sngags kyi smon lam 'dod 'jo'i dga' ston*, the *Aspiration for the Secret Mantra Vehicle "Abundant Feast."* Together, these two texts are commonly known as *Mdo sngags kyi smon lam*, the *Aspiration for Sūtra and Tantra*.

Although Shes rab 'od zer's *Aspiration for the Conduct of Awakening* has been translated into French, it remains unavailable in English. Moreover, its commentary—'Jigs med gling pa's *Ṭīkā*—has never been studied or translated into any European language. This lacuna is particularly significant given that 'Jigs med gling pa's *Ṭīkā* appears to have catalyzed renewed interest in the root text, inspiring five additional commentaries in the subsequent century and serving as the *rtsa ba* (root or foundation) for his *Yon tan rin po che'i mdzod dga' ba'i char*, the *Treasury of Precious Qualities* (*Yon tan mdzod*). This thesis addresses this gap by subjecting both texts—the *Aspiration* and the *Ṭīkā*—to historical and textual analysis, establishing their critical editions, and providing English translations of these editions. In doing so, this study contributes to several interconnected areas of Tibetan Buddhist scholarship: the analysis of commentarial traditions, the study of *lam rim* (stages of the path) literature, and the intellectual history of the Klong chen snying thig lineage within the Rnying ma tradition.

This thesis is dedicated to Dzogchen Gemang Rinpoche.

Acknowledgments

At the beginning of my foray into Buddhist teachings, I must thank my heart teacher, Dzogchen Gemang Rinpoche, who embodies, for me, the living presence of Guru Rinpoche. Without his unspoken yet deeply felt love and support, I would never have been able to pursue the path my heart desires. I am also sincerely grateful to Chokyi Nyima Rinpoche, the abbot of Ka-Nying Shedrub Ling Monastery, for establishing the remarkable Rangjung Yeshe Institute, which has provided invaluable opportunities for foreign students like me to engage in an in-depth study of the Dharma preserved within Tibetan Buddhism.

My advisor, Dr. Maria Vasylieva, has been everything I could have hoped for in a mentor—candid, knowledgeable, and kind. Alongside this journey has been my dear MA TTIP cohort. These driven, warm-hearted friends, who share a genuine passion for living life in accordance with the Buddha's teachings, have made this experience deeply rewarding. My heartfelt appreciation goes to our inspiring teachers—Catherine Dalton, Daniel McNamara, Diane Denis, and David Teasdale—for sharing insights gleaned from their own paths. Without the vast knowledge and resources they offered, I would not have been equipped to produce work of this caliber.

Finally, I want to thank my parents for the precious gift of life and the tireless efforts in raising me. May the negative deeds of others ripen as my own suffering; may all my virtuous acts bear fruit as the well-being of others.

Contents

Abstract ……2

Dedication ……3

Acknowledgments ……...4

Contents ……5

Conventions and Abbreviations ……8

Introduction ……11

Research Questions and Objectives ……..12

Research Hypotheses ……...13

Previous Scholarship and Novelty ……...14

Research Methodology ……...18

Part I: Historical and Textual Contextualization ……21

1. Historical Contextualization ……21

1.1 Authors of the Root Aspiration (A_S) and *Ṭīkā* ($Ṭ_S$) ……...21

1.2 Authors of Commentaries on A_S ……...26

1.3 Historical Relationship Between $Ṭ_S$ and Y_S ……32

2. Textual Contextualization ……38

2.1 Genre Analysis ……39

2.1.1 Genre Analysis of the Root Aspiration (A_S) ……39

2.1.2 Genre Analysis of the *Ṭīkā* ($Ṭ_S$) ……44

2.2 Analysis of the Textual Relationship in Commentarial Corpus ……46

2.2.1 Comparative Framework: Meditative Equipoise and Post-Meditation…47

2.2.2 Lesser Path of Accumulation: The Four Applications of Mindfulness…49

2.2.2.1 The Application of Mindfulness of Body ……50

2.2.2.2 The Application of Mindfulness of Sensations ……52

2.2.2.3 The Application of Mindfulness of Mind ……53

2.2.2.4 The Application of Mindfulness of Phenomena ……54

2.2.2.5 Analytical Approaches and Doctrinal Framing ……...54

2.2.3 Middling Path of Accumulation: The Four Correct Abandonments……56

2.2.4 Greater Path of Accumulation: The Four Bases of Magical Power…….57

2.2.5 Complementary Textual Relationships ……59

2.3 Textual Relationship Between the *Ṭīkā* ($Ṭ_S$) and the *Chariot of Two Truths* (Y_S)..60

Conclusion ……..67

Part II: Annotated English Translation ……....70

1. Introduction to Translation ……..……..70

1.1 Description of Witnesses ……..……...70

1.2 Translation Methodology ……..……...73

2. Annotated English Translation of $Ṭ_S$ ……....78

2.1 Introduction ……..79

2.1.1 First Branch: Paying Homage to the Three Jewels ……79
2.1.2 Second Branch: Worshiping ……...80
2.1.3 Third Branch: Confession ……...81
2.1.4 Fourth Branch: Rejoicing ……....81
2.1.5 Fifth Branch: Request to Turn the Wheel of Dharma ……81
2.1.6 Sixth Branch: Requesting [the Buddhas] to Not Pass into Nirvāṇa ……....82
2.1.7 Seventh Branch: Dedication ……....83

2.2 Main Body (32 Verses)……83

2.2.1 The Aspiration to Remember the Difficulties of the Freedoms and Fortunes…. 83
2.2.2 Aspiration for Impermanence to Arise in One's Mindstream ……84
2.2.3 Aspiration for Trust in Karma Cause and Effect ……86
2.2.4 Aspiration to Remember the Defects of Saṃsāra…… 87
2.2.5 Aspiration for an Unobstructed Path to Liberation ……..90
2.2.6 The Aspiration to Take Refuge ……91
2.2.7 Aspiration to Give Rise to Bodhicitta: Aspiring Bodhicitta ……92
2.2.8 Aspiration to Give Rise to Bodhicitta: Bodhicitta of Application ……..93
2.2.9 Aspiration Towards the General Meaning of Aspiring Bodhicitta and Bodhicitta of Application ……93
2.2.10 Six Branches of Joined Training ……....95
2.2.11 Aspiration to the Three-fold *Pāramitā* of Discipline ……96
2.2.12 Aspiration to the Three-fold *Pāramitā* of Patience ……....99
2.2.13 Aspiration to the Three-fold *Pāramitā* of Diligence ……....100
2.2.14 Aspiration to the Three-fold *Pāramitā* of Meditative Equipoise ……101
2.2.15 Aspiration for the Three-fold *Pāramitā* of Wisdom ……....102
2.2.16 General Aspiration for Aspiraing Bodhicitta, Bodhicitta of Application, and the Results of the Qualities of Ten *Bhūmi*s and Five Paths ……...103
2.2.17 Aspiration for the Path of Accumulation ……....104
2.2.18 Aspiration for the Path of Joining ……...105
2.2.19 Aspiration for the Path of Seeing ……....106
2.2.20 Aspiration for the Path of Cultivation. ……107
2.2.21 Aspiration to Attain Those [Paths and *Bhūmi*s] ……..108
2.2.22 Aspiration for the Result ……108
2.2.23 Special Aspiration to Attain Dharmakāya ……..109
2.2.24 Aspiration to Attain Sambhogakāya ……...110
2.2.25 Aspiration to Attain Nirmāṇakāya ……...110

2.2.26 Aspiration to Attain the Five Wisdoms …..……..110
2.2.27 Aspiration to Attain the Ten Powers ….……111
2.2.28 Aspiration to Attain the Four Fearlessnesses…….112
2.2.29 Aspiration for the Eighteen Unique Qualities of a Buddha ……..112
2.2.30 Aspiration for Attaining the Major and Minor Marks ……..113
2.2.31 Aspiration for Attaining the Five Undefiled Aggregates ……..113
2.2.32 Aspiration for the Five Divine Eyes and so on ……114

2.3 Conclusion: The General and Specific Aspirations for Benefiting Others …….115
2.3.1 General Aspiration for Benefiting Others …….115
2.3.2. Specific Aspirations Regarding the Methods of Benefiting Others: Seven Concise Aspirations ……..116

Bibliography …….118
Tibetan Sources ……..……118
Indic Sources ……..……....124
Sources in Western Languages …….……..…….124

Appendices ……....129
Appendix B: Critical Edition of Shes rab 'od zer's A_S …….....xx
Appendix B: Critical Edition of 'Jigs med gling pa's $Ṭ_S$ ……xx
Appendix C: Translation of Other Commentaries on the Path of Accumulation …...…xx

Conventions and Abbreviations

Sigla Codicorum

A_{ST}	The compilation of Shes rab 'od zer's *Mdo sngags kyi smon lam* (*The Aspiration for Sūtra and Tantra*)
A_S	Shes rab 'od zer's sūtra part of *Mdo sngags kyi smon lam* (*The Aspiration for Sūtra and Tantra*): *Byang chub spyod pa'i smon lam phan bde'i ljon pa* (*The Tree of Benefit and Happiness: An Aspiration for the Conduct of Awakening*)
A_T	Shes rab 'od zer's tantra part of *Mdo sngags kyi smon lam* (*The Aspiration for Sūtra and Tantra*): *Gsang ba sngags kyi smon lam 'dod 'jo'i dga' ston* (*Aspiration for the Secret Mantra Vehicle* "*Abundant Feast*")
S_{S1}	Shes rab 'od zer's 2015 *gsung 'bum* vol. 3 which contains A_S, $Ṭ_S$, and all sūtra commentaries in the corpus.
S_{T1}	Shes rab 'od zer's 2015 *gsung 'bum* vol. 4 which contains A_T, $Ṭ_T$, and all tantra commentaries in the corpus.
S_{S2}	Shes rab 'od zer's 2016 *gsung 'bum* vol. 5, which contains A_S, $Ṭ_S$, and all sūtra commentaries in the corpus.
S_{T2}	Shes rab 'od zer's 2016 *gsung 'bum* vol. 6, which contains A_T, $Ṭ_T$, and all tantra commentaries in the corpus.
S_{S3}	Shes rab 'od zer's 2020 *gsung 'bum*, which contains A_S, $Ṭ_S$, and all sūtra commentaries in the corpus.
S_{T3}	Shes rab 'od zer's 2020 *gsung 'bum* which contains A_T, $Ṭ_T$, and all tantra commentaries in the corpus.
P	Deroche's 2011 copy of A_S retrieved from Dpal ri monastery
$Ṭ_S$	'Jigs med gling pa's *Ṭīkā* or commentary on As: *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i ṭīkā rgyal ba'i gzhung lam* (*The Ṭīkā* "*Pathway of the Victorious Ones" on the Aspiration for the Conduct of Awakening* "*Tree of Benefit and Happiness*")
$Ṭ_T$	'Jigs med gling pa's *Ṭīkā* or commentary on A_T: *Gsang ba sngags kyi smon lam 'dod 'jo'i dga' ston gyi 'grel pa rig 'dzin lam bzang ("The Excellent Path of the Vidyādharas: A Commentary on the Aspiration for the Secret Mantra Vehicle "Abundant Feast"*)
Y_{ST}	'Jigs med gling pa's *Yon tan rin po che'i mdzod dga' ba'i char, i.e., Treasury of Precious Qualities*, which constitutes the *Chariot of Two Truths* (*Bden gnyis shing rta*) and the *Chariot of Omniscience* (*Rnam mkhyen shing rta*)

Y_S	*Chariot of Two Truths* (*Bden gnyis shing rta*)
Y_T	*Chariot of Omniscience* (*Rnam mkhyen shing rta*)
J_1	'Jigs med gling pa's 1970–1975 woodblock *gsung 'bum* of nine-volume
J_2	'Jigs med gling pa's 1985 *gsung 'bum* of nine-volume
J_3	'Jigs med gling pa's 1985 woodblock *gsung 'bum* "A 'zom par ma" of fourteen-volume
J_4	'Jigs med gling pa's 1990s woodblock *gsung 'bum* of fourteen-volume
J_5	'Jigs med gling pa's 2018 modern print *gsung 'bum* of twenty-volume

Other Commentaries on A_S

C_{ST}	Rgyal sras gzhan phan mtha' yas's commentary on A_S: *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i 'grel ba rgyal sras lam gyi shing rta'i bsdus don bzhugs* (*The Chariot of the Sons of the Victorious Ones: A Condensed Commentary on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*)
C_{JK}	'Jam dbyangs mkhyen brtse'i dbang po's commentary on A_S: *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i zin bris bzhugs* (*Notes on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*)
C_{LS}	Bslab gsum rgyal mtshan's commentary on A_S: *Byang chub spyod pa'i smon lam gyi mchan 'grel blo gsal dga' bar byed pa'i 'jug ngogs zhes bya ba bzhugs* (*The Gateway of Clear and Joyful Mind: An Annotated Commentary on the Aspiration for the Conduct of Awakening*)
C_{TD}	Nam sprul kun bzang theg mchog rdo rje's commentary on A_S: *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i 'grel bsdus mkhas dbang zhal lung bzhugs* (*Words of Learned Scholar: A Condensed Commentary on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*)
C_{PT}	Dpal sprul rin po che's commentary on A_S: *Smon lam phan bde'i ljon pa'i mtshams sbyor gyi ngag bkol bzhugs* (*The Oral Instructions on the Connecting Links in the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*)

Key Figures

SO	Shes rab 'od zer (also known as 'Phreng po gter ston shes rab 'od zer, 'Gro 'dul gling pa, or by his Sanskrit name Prajñāraśmi, 1518–1584)
JL	Mkhyen brtse 'od zer 'Jigs med gling pa (1729–1798)
JGN	'Jigs med rgyal ba'i myu gu (1765–1842)
ST	Rgyal sras gzhan phan mtha' yas (also known as Rgyal sras rig pa'i rdo rje or the first Dge man grin po che, 1800–1855)
JK	'Jam dbyangs mkhyen brtse'i dbang po (1820–1892)
LS	Bslab gsum rgyal mtshan (19th cent.)
TD	Nam sprul kun bzang theg mchog rdo rje (d.u.)
PT	Dpal sprul rin po che (1808–1887)

Other Abbreviations

BDRC	Buddhist Digital Resource Center
d.u.	date unknown
e.g.	*exempli gratia* = “for example”
f(f.)	folio(s)
fn.	footnote
p(p).	page(s)
r	*recto* = “front”
Skt.	Sanskrit
Tib.	Tibetan
v	*verso* = “back”
v(v.)	verse(s)
vol.	volume
Ø	lacuna: text is missing due to breakage, smeared ink, etc.
Σ	all witnesses
Σ-…	all witnesses except for… (e.g., Σ-P = all witnesses except for pe cin)

Introduction

This thesis presents a study and annotated English translation of an important yet understudied commentary in Tibetan Buddhist literature: *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i ṭīkā rgyal ba'i gzhung lam*—translated as the *Ṭīkā "Pathway of the Victorious Ones" on the Aspiration for the Conduct of Awakening "Tree of Benefit and Happiness"* (T_S).[1] This commentary was composed by the eminent 18th-century Tibetan scholar, mystic, and treasure revealer (*gter ston*) 'Jigs med gling pa (1729–1798). As the founder and revealer of the Klong chen snying thig treasure cycle (*gter ma*), 'Jigs med gling pa stands as one of the most influential figures in the intellectual and spiritual history of the Rnying ma school of Tibetan Buddhism.

T_S serves as a commentary on *Byang chub spyod pa'i smon lam phan bde'i ljon pa*, i.e., the *Aspiration for the Conduct of Awakening "Tree of Benefit and Happiness"* (A_S),[2] a prominent aspirational text (*praṇidhāna*, *smon lam*) within the Rnying ma tradition. It was composed by the sixteenth-century treasure revealer Shes rab 'od zer (also known as 'Phreng po gter ston shes rab 'od zer, 'Gro 'dul gling pa, or by his Sanskrit name *Prajñāraśmi*, 1518–1584), founder of Dpal ri monastery (Dpal ri theg chen gling) in 1571, where 'Jigs med gling pa would ordain and study two centuries later. This root text articulates a systematic, sūtra-based vision of the bodhisattva path in gradual stages (*mārgakrama*, *lam rim*). Within Rnying ma liturgical contexts, it is traditionally paired with the same author's tantra aspiration, *Gsang ba sngags kyi smon lam 'dod 'jo'i dga' ston*, i.e., the *Aspiration for the Secret Mantra Vehicle "Abundant Feast"* (A_T).[3] Together, A_S and A_T form the *Mdo sngags kyi smon lam*, i.e., *Aspiration for Sūtra and Tantra* (A_{ST}) which serves as a comprehensive framework encapsulating both exoteric and esoteric dimensions of the Buddhist path.

[1] S_{S1}, vol. 4, ff. 1v1–27r5 (p. 227–280).

[2] S_{S1}, vol. 4, ff. 1r1–6v5 (p. 1–12).

[3] S_{T1}, vol. 5, ff. 1r1–7r5 (p. 1–13).

In addition to explicating the root verses A_S, 'Jigs med gling pa's $Ṭ_S$ helped catalyze a commentarial corpus of five commentaries within the subsequent century. Despite its impact in the context of the Klong chen snying thig lineage, this commentarial tradition has received minimal scholarly attention: A_S has been translated by Marc-Henri Deroche into French,[4] but no English translation exists for either A_S or its commentary $Ṭ_S$. The latter has never been studied or translated into any European language, representing a significant gap especially given $Ṭ_S$'s role in revitalizing the A_S tradition and 'Jigs med gling pa's self-proclaimed connection of it with his Y_S ("Chariot of Two Truths," sūtra part of *Yon tan rin po che'i mdzod dga' ba'i char* or *Yon tan mdzod—Treasury of Precious Qualities*, chapter one to nine).[5]

This thesis addresses this gap by offering critical editions and the first annotated English translations of both A_S and $Ṭ_S$, while also exploring their historical and textual relationships. In particular, it investigates the unexplored historical and spiritual connection between Shes rab 'od zer and 'Jigs med gling pa—two significant Rnying ma figures separated by two centuries—and situates $Ṭ_S$ within the lineage of Rnying ma commentarial literature. The research aims to contribute to the understanding of *lam rim* literature within the Klong chen snying thig lineage of the Rnying ma tradition, provide a systematic approach for analyzing complex commentarial relationships, and make these pivotal Rnying ma texts accessible to the broader international scholarly community.

Research Questions and Objectives

This research project pursues two primary objectives. First, to provide a historical and textual analysis of Shes rab 'od zer's A_S, 'Jigs med gling pa's $Ṭ_S$ and Y_S, and the commentarial corpus surrounding A_S (five subsequent commentaries: C_{ST}, C_{JK}, C_{LS}, C_{TD}, C_{PT}); second, to produce annotated English translations of A_S and $Ṭ_S$.

These objectives are guided by three core research questions:

[4] Deroche 2011.

[5] J_3, vol. 1, ff. 1r1–306v6 (p. 163–774).

1. What is the nature of the spiritual and doctrinal relationship between Shes rab 'od zer and 'Jigs med gling pa, despite their two-century gap?
2. How do the five subsequent commentaries on A_S relate to 'Jigs med gling pa's $Ṭ_S$—as dependent subcommentaries or independent works?
3. What does it mean for 'Jigs med gling pa to designate his $Ṭ_{ST}$ as the *rtsa ba* (root or foundation) for his later *Yon tan mdzod* (Y_{ST}).[6] What textual and doctrinal links substantiate this claim?

To keep the scope of analysis manageable, this study focuses on the "path of accumulation" (*tshogs lam*) as a representative case study. This focused approach enables a systematic approach for analyzing wider commentarial relationships in Rnying ma literature.

Research Hypotheses

This project tests hypotheses corresponding to its two main aspects of inquiry: historical and textual. First, regarding historical contextualization, I argue that a significant intellectual and spiritual lineage links 'Jigs med gling pa to Shes rab 'od zer, suggesting that the former considered the latter as a lineage guru despite being two centuries apart.

Second, two textual hypotheses will be tested between A_S, $Ṭ_S$, and Y_S through doctrinal and intertextual comparisons:

1. $Ṭ_S$ serves as the foundational text for the five subsequent commentaries on A_S—that is, these works function as subcommentaries of 'Jigs med gling pa's $Ṭ_S$.
2. 'Jigs med gling pa's claim in the colophon that his $Ṭ_{ST}$ serves as the foundation (*rtsa ba*) for his Y_{ST} reflects a deliberate textual and doctrinal continuity, implying that $Ṭ_S$ serves as the *rtsa ba* for Y_S.[7]

[6] J_3, vol. 1, ff. 1r1–306v6 (p. 163–774).

[7] In the colophon of the tantra section of *Mdo ngags kyi smon lam* (A_{ST}), it is said "*de las dpyis phyin shes par 'dod pa rnams / bden rnam gnyis kyi shing rtar brten byas na / de gnyis 'di yi 'grel par yang 'gyur la / 'di nyid de yi rtsa bar yang 'gyur ro*" (For those who wish to understand this thoroughly, if they rely on the chariots of two: the truth and omniscience, these two will become an explanation on this. And this itself will

Previous Scholarship and Novelty

Within the Rnying ma tradition, 'Jigs med gling pa's *Yon tan mdzod* (Y_{ST}) is widely recognized as one of the most significant doctrinal works produced in the past two centuries. Its authoritative status stems from both its author—'Jigs med gling pa, founder and *gter ma* revealer of the Klong chen snying thig treasure cycle—and its comprehensive, structured, progressive approach to spiritual practice. The numerous subsequent commentaries on Y_{ST} composed by masters over the following two centuries attests to its profound impact, including the First Rdo grub chen 'jigs med phrin las 'od zer (1745–1821),[8] A lag sha Ngag dbang bstan dar (also named Bstan dar lha rams pa and Sog po bstan dar, a Mongolian dge bshes lha rams pa, 1759–1831),[9] Rdza dpal sprul rin po che (1808–1887),[10] 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892),[11] Yon tan rgya mtsho (19th–

---

also become the foundation of that). The phrase "*bden rnam gnyis kyi shing rtar*" is glossed in editions as "*bden gnyis shing rta dang* / *rnam mkhyen shing rta*" (The chariot of two truths/ the chariot of omniscience), appearing in smaller font in the 2015 (S_{T1}) and normal font in the 2016 and 2020 witnesses (S_{T2} and S_{T3}). This textual relationship will be analyzed further in Part I. For English translations of *Yon tan mdzod*'s root verses, see Kangyur Rinpoche 2001 and 2013.

[8] The First Rdo grub chen's *Yon tan rin po che'i mdzod kyi sgo lcags 'byed byed bsdus 'grel rgya mtsho'i chu thigs rin chen lde mig* (*The Precious Key: A Drop from the Ocean, A Condensed Commentary that Unlocks the "Treasury of Precious Qualities"*) and *Yon tan rin po che'i mdzod kyi 'grel pa rgya mtsho'i chu thigs nor bu'i phreng ba* (*Garland of Jewels: A Drop from the Ocean, A Condensed Commentary that Unlocks the "Treasury of Precious Qualities"*). Tshe ring rgya mtsho, *Snga 'gyur bka' ma shin tu rgyas pa* in vol. 4. 2009, pp. 671–1426.

[9] Ngag dbang bstan dar's *Yon tan rin po che'i mdzod kyi dka' gnad rdo rje'i rgya mdud 'grol byed legs bshad gser gyi thur ma* (*A Golden Scalpel of Eloquence that Unravels the Vajra Knot of the Difficult Points of The Treasury of Precious Qualities*). A lag sha bstan dar, *Bka' ma shin tu rgyas pa* (*kaḥthog*) in vol. 56, 1999, p. 7.

[10] Dpal sprul rin po che composed five short works: (1) *Yon tan mdzod kyi 'chad thabs yid kyi me long* (*Mirror of the Mind: Prologue to The Treasury of Precious Qualities*); (2) *Man ngag gi bstan bcos yon tan mdzod kyi bsdus don bsdus pa ut+pala gzhon nu'i phreng ba* (*A Garland of Fresh Utpala Flowers: A Brief Synopsis of the Treasury of Precious Qualities, A Treatise of Pith Instructions*); (3) *Yon tan rin po che'i mdzod kyi dka' 'grel nyin byed snang ba* (*The Illuminating Sun: An Explanation of the Difficult Points of The Treasury of Precious Qualities*); (4) *Yon tan mdzod kyi spyi don sa bcad rgyas bsdus 'tshams pa 'bring po ltar byas pa* (*The General Meaning of The Treasury of Precious Qualities: A Middling Topical Outline Which is Neither too Vast nor too Condensed*); (5) *Yon tan mdzod kyi bsdus don 'byed 'grel me tog gi phreng ba* (*A Garland of Flowers: A Summary of The Treasury of Precious Qualities*). Rdza dpal sprul o rgyan 'jigs med chos kyi dbang po, *Gsung 'bum* in vol. 2, pp.193–328; vol. 4, pp. 95–238.

[11] 'Jam dbyangs mkhyen brtse'i dbang po's *Yon tan gter mdzod kyi las byang la nye bar mkho ba'i lhan thabs* (*The Vidyādharas' Refreshment: A Supplement Essential for the Activity Manual of the "Treasury of Qualities"*) and *Sgrub thabs yon tan gter mdzod kyi man ngag gi zin bris rig pa 'dzin pa'i ngal 'tsho* (*The Vidyādharas' Refreshment: Notes on the Pith Instructions of the Sādhana Cycle "Treasury of Qualities"*). 'Jam dbyangs mkhyen brtse'i dbang po, *Gsung 'bum* in vol. 13, 2014, ff. 1r1–13v1 (pp. 389–414).

20th, Mkhen po Yon dga'),[12] Dil mgo mkhyen brtse bkra shis dpal 'byor (1910–1991),[13] and most recently Bka' 'gyur rin po che klong chen ye shes rdo rje (1898–1975).[14] The sheer number of commentaries reflect how Y_{ST}, though not a revealed *gter ma* of Klong chen snying thig but a personal composition of 'Jigs med gling pa, has been highly valued by scholar-practitioners of the lineage. Nevertheless, a potential foundational source of this influential work—'Jigs med gling pa's commentary ($Ṭ_{ST}$) on *Mdo sngags kyi smon lam* (A_{ST})—has not garnered comparable scholarly attention.

Originally composed by Shes rab 'od zer in the 16th century, *Mdo sngags kyi smon lam* (A_{ST}) remained relatively obscure for two centuries until 'Jigs med gling pa's $Ṭ_S$, as far as available evidence suggests.[15] Following 'Jigs med gling pa's passing, interest in this A_{ST} was rekindled through five additional commentaries on the sūtra portion A_S composed during the subsequent century: Rgyal sras gzhan phan mtha' yas (Rgyal sras rig pa'i rdo rje, 1800–1855),[16] Dpal sprul rin po che (1808–1887),[17] 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892),[18] Bslab gsum rgyal

---

[12] Mkhen po Yon dga's two-part commentary *Yon tan rin po che'i mdzod kyi 'grel pa zla ba'i sgron me dang nyi ma'i 'od zer* (*Lamp of Moonlight and Rays of Sunlight: Commentaries on "The Treasury of Precious Qualities"*). Dge mang mkhan chen yon tan rgya mtsho, *Yon tan rin po che'i mdzod kyi 'grel pa zla ba'i sgron me dang nyi ma'i 'od zer* in vol. 2, 1969–1971.

[13] Dil mgo mkhyen brtse bkra shis dpal 'byor's *Yon tan rin po che'i mdzod kyi mchan 'grel theg gsum bdud rtsi'i nying khu* (*The Essence of the Nectar of the Three Vehicles: An Annotated Commentary on the "Treasury of Precious Qualities*"). Dil mgo mkhyen brtse bkra shis dpal 'byor, *Gsung 'bum* in vol. 16, 1994, p. 9.

[14] Bka' 'gyur rin po che klong chen ye shes rdo rje's *Yon tan rin po che'i mdzod kyi rtsa ba dang mchan 'grel theg gsum bdud rtsi'i snying khu zhes bya ba bzhugs* (*Commentary of the Root Text, the Treasury of Precious Qualities: "The Quintessence of the Nectar of the Three Vehicles"*). Kangyur Rinpoche 2013.

[15] All found commentaries were compiled in two recently published (2015, 2016, and 2020) collected works (*gsung 'bum*) of Shes rab 'od zer. Please see Part II description of witnesses.

[16] Rgyal sras gzhan phan mtha' yas's *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i 'grel ba rgyal sras lam gyi shing rta'i bsdus don bzhugs* (*The Chariot of the Sons of the Victorious Ones: A Condensed Commentary on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). S_{S1}, ff. 1r1–10r5 (pp. 117–136).

[17] Dpal sprul rin po che's *Smon lam phan bde'i ljon pa'i mtshams sbyor gyi ngag bkol bzhugs* (*The Oral Instructions on the Connecting Links in the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). S_{S1}, ff. 1r1–8r5 (pp. 137–152).

[18] 'Jam dbyangs mkhyen brtse'i dbang po's *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i zin bris bzhugs* (*Notes on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). S_{S1}, ff. 1r1–52r4 (pp. 13–116).

mtshan (19th cent.),[19] and Nam sprul kun bzang theg mchog rdo rje (d.u., a student of 'Jigs med rgyal ba'i myu gu, 1765–1842).[20] In total, six commentaries on the sūtra portion (A_S) and four on the tantra portion (A_T) of *Mdo sngags kyi smon lam* (A_{ST}) are currently available in BDRC.[21]

Spanning approximately fifty *pe cha* folios, A_S establishes a systematic framework for understanding the stages of spiritual practice and their corresponding results. Its counterpart, A_T culminates in *Dzog chen* (Great Perfection), the highest practice within the Rnying ma tradition. The texts presume a certain degree of familiarity with Buddhist teachings and is not intended for novice readership. As an interlinear commentary (*mchan 'grel*), $Ṭ_S$ discusses general concepts rather than providing detailed explanations of every technical term in the A_S. In addition, given the self-proclaimed *rtsa ba-'brel ba* relationship between A_S with Y_S, A_S could serve as an accessible and authoritative entry point to the more expansive Y_S.

In Western academia, *Mdo sngags kyi smon lam* (A_{ST}) has received limited scholarly attention, with the only published translation appearing in Mark Deroche's 2011 PhD dissertation: *Prajñāraśmi* ('Phreng po gter ston shes rab 'od zer, Tibet, 1518–1584) *vie, œuvre, et contributions à la tradition ancienne (rnying ma) et au mouvement non-partisan (ris med)*.[22] While Deroche consulted 'Jigs med gling pa's commentary—particularly its outline[23]—for his French translation of the root text, he did not translate the commentaries themselves, focusing primarily on Shes rab 'od

[19] Bslab gsum rgyal mtshan's *Byang chub spyod pa'i smon lam gyi mchan 'grel blo gsal dga' bar byed pa'i 'jug ngogs zhes bya ba bzhugs* (*The Gateway of Clear and Joyful Mind: An Annotated Commentary on the Aspiration for the Conduct of Awakening*). S_{S1}, ff. 1r1–37r4 (pp. 153–226).

[20] Nam sprul kun bzang theg mchog rdo rje's *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i 'grel bsdus mkhas dbang zhal lung bzhugs* (*Words of Learned Scholar: A Condensed Commentary on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). S_{S1}, ff. 1r1–202r2 (pp. 281–686).

[21] The four tantra commentaries were composed by 'Jigs med gling pa (JL), Mkhyen brtse'i dbang po (JK), Dpal sprul rin po che (PT), and Theg mchog rdo rje (TD). In other words, based on available evidence, these four commentators composed comprehensive commentaries on both sūtra and tantra parts of *Mdo sngags kyi smon lam*. A_T, vol. 5.

[22] I translate this as *Prajñāraśmi ('Phreng po gter ston shes rab 'od zer, Tibet, 1518–1584), life, works, and contributions to the old tradition (rnying ma) and non-partisan movement (ris med).* Deroche 2011.

[23] Deroche 2011, 408. Deroche claims to have used and included 'Jigs med gling pa's assigned numbering and titles of each stanza to better understand and translate the thematic structure of the root text by Shes rab 'od zer.

zer as a historical figure. His research did, however, documented continued liturgical use of A_{ST} at Dpal ri monastery as of 2010. In this project, A_S is translated into English primiarly based on 'Jigs med gling pa's $Ṭ_S$, recognizing the importance of consulting available commentaries when translating root texts to capture the interpretive nuances. This will be further elaborated in the translation methodology section.

'Jigs med gling pa's $Ṭ_S$ remains largely unexamined in academic literature, although his visionary revelations and poetic writings, especially the Klong chen snying thig and Y_{ST}, have drawn considerable scholarly interests. Starting from Gyatso's monumental 1998 research and translation, *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*, extensive scholarship has emerged on 'Jigs med gling pa and his works,[24] including Schaik's in-depth study of the Klong chen snying thig tradition that recognizes *Yon tan mdzod* (Y_{ST}) as a "new presentation of what ['Jigs med gling pa] considered to be the core doctrines of the Nyingma," offering a gradualist approach towards the practice of Dzogs chen.[25] In addition, Hiebert has explored how Rgyal sras gzhan phan mtha' yas, a key holder of the Klong chen snying thig *gter ma* lineage and one of the five commentators of A_S, followed in the footsteps of 'Jigs med gling pa's vision of a graduated path, contributing to the understanding of *lam rim* literature in the Rnying ma tradition. A more recent scholarship on 'Jigs med gling pa's aspirational literature, for example, was the translation and commentary on the *Secret Path* (*Sang lam*) published by Georgios T. Halkias and Christina Partsalaki in *The Copper-Colored Mountain*.[26] While the *Secret Path* (*Sang lam*) is a part of Klong chen snying thig revealed *gter ma*, uniquely testifying "a harmonious synthesis of aspirational (*smon lam*) and visionary (*gter ma*) Buddhism" in the Atiyoga practice of Vajrayana,[27] the $Ṭ_S$ concerned in this thesis is a personal composition of 'Jigs med gling pa. Furthermore, translation of the root verses of *Yon tan mdzod* (Y_{ST}) accompanied by Kangyur Rinpoche's commentary on the

[24] Gyatso 1998.
[25] Schaik 2004, 41.
[26] Halkias & Partsalaki 2022, Introduction.
[27] Halkias & Partsalaki 2022, Preface.

sūtra and tantra portions were published respectively in 2001 and 2013,[28] paving the way for analyzing the self-proclaimed relationship between $Ṭ_S$ and Y_S. Overall, these developments indicate a rising scholarly engagement with both Shes rab 'od zer and 'Jigs med gling pa and their works.

This study of 'Jigs med gling pa's $Ṭ_S$ aims to bring much-deserved scholarly attention to its status as an important personal composition—one that, according to 'Jigs med gling pa's own assertion, serves as the foundation (*rtsa ba*) of his renowned Y_S. By subjecting both Shes rab 'od zer's A_S and 'Jigs med gling pa's $Ṭ_S$ to historical and textual analyses, this thesis seeks to contribute to the research on Tibetan commentarial traditions and to the further advancement of scholarship on both authors' literary corpora. It also adds to a growing body of work that reevaluates the intellectual contributions of treasure revealers not only as mystics and poets, but also as pivotal commentators and scholars.

Research Methodology

The thesis employs a multi-dimensional research methodology, integrating historical inquiry, textual analysis, and translation studies. Part I establishes historical and textual contextualization through detailed biographical research, genre analysis, and comparative study of the commentarial corpus. Part II presents the critical editions and annotated English translations of both the root text A_S and its commentary $Ṭ_S$.

The historical inquiry generally adheres to the principles of historical research, involving the process of gathering sources, evaluating critical evidence, and constructing coherent narratives in a way that increases the sum of historical knowledge. Regarding A_S, no historical evidence was found for the two centuries after it was composed until 'Jigs med gling pa commented on it. Therefore, the broader historical context of A_S must be reconstructed through an examination of Shes rab 'od zer's writings and his previously unexplored connection with 'Jigs med gling pa. This investigation delves into the biographical and intellectual connections between the two authors, focusing on three

[28] Kangyur Rinpoche 2001 and 2013.

key areas: monastic affiliations, the role of Shes rab 'od zer's *gter ma* in 'Jigs med gling pa's spiritual practice, and direct textual evidence from the homage verses and the colophons. This approach serves to establish a connection between two figures who have not previously been discussed in relation to each other, thereby contributing to historical knowledge. Furthermore, interconnected biographical relationships among the five subsequent commentators on A_S are similarly explored. These historical explorations build the necessary context for the textual analysis and address the first hypothesis regarding the relationship between Shes rab 'od zer and 'Jigs med gling pa across temporal boundaries.

The textual analysis proceeds in two distinct phases: First, a comprehensive genre analysis of both A_S and $Ṭ_S$. Understanding the texts' genre conventions and their literary devices is crucial for accurate interpretation and translation. Second, an intertextual comparison which directly addresses the two textual hypotheses outlined above. This comparison is conducted between, firstly, all six commentaries within the corpus, and secondly, between $Ṭ_S$ and Y_S.

To test the first textual hypothesis—whether the five chronologically later commentaries function as independent works or as subcommentaries dependent upon 'Jigs med gling pa's $Ṭ_S$—a comparative method is used to determine their commentarial styles, interpretive strategies, and specific intertextual dependencies. By taking a single doctrinal point as a pilot study, such as the "path of accumulation," comparative tables are constructed to highlight how individual commentators approach this concept, thereby revealing their unique hermeneutical strategies. This involves, for example, identifying instances of direct textual borrowing or rephrasing. The primary objective here is to ascertain the unique contributions of $Ṭ_S$ and its demonstrable influence within the broader commentarial lineage, based strictly on textual evidence. This comparative approach is fundamental as it illuminates how each commentator derives and constructs meaning from the root text, revealing their underlying hermeneutical principles.

Second, comparative analysis is also applied to the two works by 'Jigs med gling pa, $Ṭ_S$ and Y_S, to address the second textual hypothesis concerning his assertion that the former serves as the

foundation (*rtsa ba*) of the latter. Again, using the "path of accumulation" as a focal point, this comparison assesses similarities in doctrinal presentation and overall structure to determine if $Ṭ_S$ indeed functions as a foundational text for Y_S from a textual standpoint.

Thus, by first researching on the historical connections between 'Jigs med gling pa and Shes rab 'od zer despite their two-century gap, and among the five additional commentators, this study aims to demonstrate how these seemingly unrelated figures are intricately linked through their shared engagement with the root text A_S. In terms of the textual contextualization, through genre analysis and intertextual comparison, I will first explore the potential relationship between $Ṭ_S$ and the five additional commentaries in the corpus, and second, between $Ṭ_S$ and Y_S.

Part I: Historical and Textual Contextualization

Part I lays the essential groundwork for Part II, the annotated English translations by providing a comprehensive historical and textual contextualization of the primary texts A_S, $Ṭ_S$ and their associated commentarial tradition. It delves into the biographies of the key authors, examines the genre conventions of the works, and analyzes the intricate commentarial relationships which is a staple feature of the lineage of Tibetan Buddhist literature.

1. Historical Contextualization

This section focuses on reconstructing the biographical and intellectual landscape surrounding Shes rab 'od zer's A_S and 'Jigs med gling pa's ṬS, particularly addressing the intriguing two-century temporal gap between their compositions. It also explores the subsequent proliferation of commentaries on A_S and the interconnected relationships among their authors.

1.1 Authors of the Root Aspiration (A_S) and *Ṭīkā* ($Ṭ_S$)

The connection between Shes rab 'od zer and 'Jigs med gling pa, authors of *Mdo sngags kyi smon lam* (A_{ST}) and the *Ṭīkā* ($Ṭ_S$), who lived two centuries apart, can be established through two crucial historical links: first, Shes rab 'od zer founded Dpal ri monastery in central Tibet (*dbus gtsang*) where 'Jigs med gling pa entered at age six. Second, during 'Jigs med gling pa's first retreat when he discovered the *gter ma* (treasure cycle) of Klong chen snying thig, his primary practice was Shes rab 'od zer's *gter ma*, *Grol tig dgongs pa rang grol* (also known as *Dam chos grol bai tig le*; *The Heart Drop of Liberation: The Natural Liberation of Awakened Intent*). Based on these two historical connections, I propose the following hypothesis: 'Jigs med gling pa considered Shes rab 'od zer as one of his gurus, most probably a lineage guru. To substantiate this, I will present brief accounts of both authors' lives and through context reconstruction, demonstrate how their connection transcends the considerable temporal gap between them.

The clearest evidence of this relationship appears in the opening verse of 'Jigs med gling pa's $Ṭ_S$, where he pays homage to Shes rab 'od zer:

> The guru is the one whose **supreme** wisdom perceives all objects of **knowledge**,
> Whose **radiance** of as-it-is destroys the transitory collection,
> As soon as it manifests, all various mental states
> Are liberated into essencelessness.[29]

The embedding of the name Shes rab 'od zer (literally "radiance or light of supreme knowledge") serves as the primary textual evidence that 'Jigs med gling pa considered him a guru. This homage verse reflects a special acknowledgment of spiritual lineage.

To substantiate the hypothesis that 'Jigs med gling pa considers Shes rab 'od zer a lineage guru, it is important to clarify what constitutes a "lineage guru," particularly when the individuals lived centuries apart. Here, "lineage guru" refers to someone whose teachings one trusts, follows, and practices. In this sense, the fact that 'Jigs med gling pa entered his first retreat practicing Shes rab 'od zer's *gter ma* automatically establishes the latter as a lineage guru. In Tibetan Buddhism, such cross-temporal guru relationships are not uncommon, especially in the context of *gter ma* treasure revelations and visionary meditative experiences. It is worthwhile, however, to distinguish between the two general types of evidence: the strong evidence provided in terms of the embedded name of the homage verse and the circumstantial evidence in the following which includes the two authors' monastery affiliations and spiritual practices.

From a historical perspective, Shes rab 'od zer (1518–1584)[30] was born during a period when the Dge lugs and Sa skya traditions were particularly flourishing among the four schools in terms of academic studies and the establishment of scholastic institutions.[31] Naturally influenced by this intellectual environment, Shes rab 'od zer had a strong academic background having earned the

---

[29] *ji snyed shes bya gzigs de'i mkhyen rab ni // 'jig tshogs la sdang ji lta'i 'od zer can // shar ba'i mod la sems byung sna tshogs kun // rang bzhin med par grol 'di bla ma'o*. S_{S1}, vol. 4, f. 1v1 (p. 228).

[30] Deroche's 2011 PhD thesis claims the year of Shes rab 'od zer's parinirvāṇa as 1584. However, according to Gyatso's *Apparitions of Self: The Secret Autobiographies of a Tibetan Visionary* as well as 'Jam mgon kong sprul blo gros mtha' yas's (1813–1899) *Gter ston brgya rtsa'i rnam thar* (*Biographies of A Hundred Tertons*), it is the year of the Water Monkey, which is 1572.

[31] The four main schools of Tibetan Buddhism: Rnying ma, Bka' brgyud, Dge lugs, and Sa skya.

title of *dge bshad* before age eighteen—a remarkable achievement considering this title was well-known for its difficulty in the Dge lugs tradition, often requiring a minimum of twenty-five years of studies.[32]

He pursued his studies at both Evaṃ gling smad (Ayang Monastery) and Nyin sdings monasteries under two principal teachers: the Sa skya scholar Rdor rgyal ba (15th c.), a direct disciple of Shākya mchog ldan (1428–1507), and Dge 'dun bstan pa dar rgyas (1493–1568), who later became the twenty-second abbot of Dga' ldan monastery (Dga' ldan khri pa). Scholarly accomplishment, however, was evidently not sufficient for Shes rab 'od zer's spiritual aspirations. At age eighteen, upon meeting his root teacher 'Bri gung rin chen phun tshogs (1509–1557, Skt. Ratna), he left the monastery to follow this master who uniquely embodied both 'Dri gung bka' brgyud pa and the Rnying ma *gter ma* tradition.[33] Over the following years, he immersed himself in both traditions and dedicated nearly a decade to solitary practice focused on teachings such as *Dgongs pa yang zab* (*Innermost Profound Intention*), a *gter ma* discovered by his root teacher Rin chen phun tshogs.

In 1547, at age thirty, Shes rab 'od zer experienced a pivotal moment during a retreat in the meditation cave of Padmasambhava (8th century) in Grol ri rin chen spungs pa, central Tibet. There, he had a pure vision of Padmasambhava and revealed the *gter ma* named *Grol tig dgongs pa rang grol*. Subsequently, he discovered *gter ma*s at six locations and became renowned as a great treasure revealer of 'Phreng po, *'Phreng po gter chen*.[34] According to his lifestory, following this revelation, during a three-year retreat in Thub bstan rdo rje brag, Shes rab 'od zer composed the tantra portion of *Mdo sngags kyi smon lam* after he had a vision when Padmasambhava, appearing as Padma rgyal po, proclaimed "Nowadays you are the only one who correctly understands the view. Explain it clearly!"[35] In *Rdzogs chen chos 'byung*, it is said that Shes rab 'od zer composed the

[32] Learned masters of the three other schools are usually referred as Mkhan po (*upādhyāya*) or Slob spon.

[33] Deroche 2011, 79.

[34] Nyoshul Khenpo 2005, 548.

[35] 'Jam mgon kong sprul 2011, 445.

text *Mdo sngag kyi smon lam* to fulfill the vision of his root teacher Rin chen phun tshogs: "To fulfill the vision of 'Bri gung pa, he composed these sublime writings, whose composition and meaning are excellent, which deal completely with all teachings without confusion, and are titled the *Aspirations for Sūtra and Tantra*."[36] In terms of the timing of composition, *Mdo ngags kyi smon lam* was likely composed in two distinct periods with the tantra predating the sūtra portion. This is because in the colophon of A_S, it is said to have been composed at Dpal ri theg chen gling, the monastery Shes rab 'od zer established approximately twenty-four years later in 1571.[37] This monastery was the primary Rnying ma monastic institution in central Tibet from the late 16th to 17th centuries, predating the establishment of both Rdo rje brag (1610) and Smin gro gling (1676).[38]

The connection between the two authors began when 'Jigs med gling pa (1730–1798), born two centuries later, entered Dpal ri monastery at age six. After taking *upāsaka* (*dge bsnyen*) vows, he began his studies at age thirteen under his root teacher, *gter ton* Rig dzin Thugs mchog rdo rje (b. 1700, also known as Tuk cho tsal). It is most likely that 'Jigs med gling pa learned about A_S during his time at Dpal ri monastery, where compositions of the founder of the monastery were naturally venerated. In fact, as of 2011, A_S was found to be continuously relevant liturgically at Dpal ri

[36] *Bri gung pa'i dgongs rdzogs su mdo sngags kyi smon lam zhes bstan pa thams cad ma 'dres yongs su rdzogs pa'i gsung rab tshig don bzang po de'ang mdzad*. See *Rdzogs chen chos 'byung*, 833. According to Deroche (fn. 26), another composition from this retreat period was *Bden gnyis gsal ba'i sgron me* ("Lamp that Illuminates the Two Truths"). Deroche discusses different texts mentioned following the vision obtained during retreat at Rdo rje brag. This text *Zhal lung gsal sgron* was mentioned in 'Jam mgon kong ong sprul's (1813–1899) hagiography of Shes rab 'od zer in *Zab mo'i gter dang gter ston grub thob ji ltar byon pa'i lo rgyus mdor bsdus bkod pa rin chen bai DUr+Ya'i phreng ba*, commonly known as *Gter ston brgya rtsa'i rnam thar* (*Biographies of A Hundred Tertons*).

[37] It is said in the colophon of A_S: "*'bangs shes rab 'od zer gyis snying po'i sgrub pa lhur len pa'i sgar gyi lho bla brang du sbyar ba'o*" (The essential practice was undertaken by the servant Shes rab 'od zer at the southern hermitage of Lho blab rang). According to Deroche's 2011 interview with a monk at Dpal ri monastery, *sgar gyi lho bla brang* refers to Dpal ri monastery. In the colophon of the tantra part of *Mdo sngags kyi smon lam*, it is said: "*ces pa'i gsang sngags kyi smon lam 'dod 'jo'i dga' ston zhes pa 'di yang / dag pa'i snang ba lhur len pa rasmis mtshan can dang / skyes stobs kyi blo gros dang ldan pa'i chos rje rnam snang /las dang smon lam gyi 'brel ba sras mo yum sras sogs kyi gsung gi bskul ngor / pradz+nyA rasmis thub bstan rdo rje brag tu sbyar ba'o*" (At the urging of the words of the one who embraced the pure vision named Rasmṛi, the Dharma King Rnam snang [Rnam snang could be a short form of Rnam par snang mtshad, Vairocana], endowed with the wisdom of inner strength, and the ladies and sisters, who are connected through actions and aspirations, Prajñāraśmi composed this at Thub bstan do rje brag).

[38] Deroche 2011, 455.

monastery, approximately four centuries after its founding and despite phases of destruction and rebuilding. According to Deroche's on-site research, it is "still an important element of the tradition of Dpal ri monastery."[39] This continuity suggests that during 'Jigs med gling pa's time at Dpal ri, the monastery's founder and his compositions would certainly be held of great value.

According to his autobiography, during his time at Dpal ri, 'Jigs med gling pa was largely self-taught, having spent most of his youth studying independently without formal education. Nevertheless, he received many transmissions from teachers such as Gnas brten kun bzang 'od zer (Kun bzang grol mchog),[40] including teachings such as Shes rab 'od zer's *Grol tig*,[41] Sangs rgyas gling pa's (1340–1396) *Bla ma dgongs 'dus* (*The Lama's Enlightened Intent*),[42] as well as Klong chen pa's *Mdzod bdun*[43] (*Seven Treasures*) and *Rang grol skor gsum*[44] (*Trilogy of Natural Freedom*).

The spiritual connection between Shes rab 'od zer and 'Jigs med gling pa deepened during 'Jigs med gling pa's first three-year retreat at age twenty-eight (1757), where his primary practice was the generation (*utpattikrama*, *bskyed rim*) and perfection stages (*utpannakrama*, *rdzogs rim*) of Shes rab 'od zer's *gter ma* known as *Grol tig*. Three months into the retreat, he experienced profound visions culminating in the revelation of *Klong chen snying thig* (*The Heart Essence of Vast Expanse*) treasure cycle (*gter ma*), though he would not reveal these teachings publicly until

[39] Deroche 2011, 137.

[40] 'Jigs med gling pa's teachers include: His maternal uncle Zhang sgom d+ha rma kI rti, Theg chen gling pa kar ma 'gro don mthar chin (1700–1776, Dri med gling pa), Seventh Lcags zam pa (1739–1795, Bstan 'dzin ye shes lhun grub), Thang 'brog pad+ma rig 'dzin dbang po (Thang 'brog sku skye, kong nyon of Kongpo), and more. Tulku Thondup 2002, 121. Jigme Lingpa 2008, 224.

[41] *The Hundred Tertons* states that 'Jigs med gling pa received *Grol tig* from Gnas brten kun bzang 'od zer (Kun bzang grol mchog). Tucci 1949, 82.

[42] Sangs rgyas gling pa, *Bla ma dgongs 'dus kyi sman sgrub cho ga 'chi med bdud rtsi'i dngos grub mchog sbyin* in Mchod rten dgon pa.

[43] Klong chen rab 'byams pa dri med 'od zer, *Mdzod bdun* in 7 vols. 1999.

[44] Klong chen rab 'byams pa dri med 'od zer, *Rdzogs pa chen po ngal gso skor gsum dang rang grol skor gsum bcas pod gsum* in 3 vols. 1999.

seven years later in 1764.[45] This revelation cemented 'Jigs med gling pa's status as one of the most prominent Rnying ma masters of the eighteenth century.

The fact that 'Jigs med gling pa's transformative spiritual experience occurred while practicing Shes rab 'od zer's *gter ma* suggests a deep devotion towards this master and his teachings. He must have placed great trust in Shes rab 'od zer's spiritual guidance to have centered his retreat on this particular *gter ma*, which ultimately played a pivotal role in his meditative experience. While we may lack detailed personal accounts, the historical connections between the two authors clearly demonstrate a spiritual lineage relationship.

This relationship shows that the opening homage verse in $Ṭ_S$ is more than just institutional respect or historical acknowledgement—it reflects a genuine spiritual connection that transcends conventional temporal limitations. In the Rnying ma tradition, the potency of a spiritual lineage remains undiminished despite gaps in direct person-to-person transmission. By examining the historical connection between the two authors and reconstructing the context, we can better understand why 'Jigs med gling pa composed $Ṭ_S$ on Shes rab 'od zer's A_S and explicitly honored him as a guru despite the two-century interval between them.

1.2 Authors of Commentaries on A_S

Following 'Jigs med gling pa's commentary on A_S, a whole corpus of commentaries was formed in the subsequent century. Of the five additional commentaries on the sūtra portion, four were composed by direct students of 'Jigs med rgyal ba'i myu gu (1765–1842), one of the four heart-sons of 'Jigs med gling pa. In other words, they were 'Jigs med gling pa's disciples' disciples. The four commentators were: Rgyal sras gzhan phan mtha' yas (also known as Rgyal sras rig pa'i rdo rje, 1800–1855), Dpal sprul rin po che (1808–1887), 'Jam dbyangs mkhyen brtse'i dbang po (1820–1892), and Nam sprul kun bzang theg mchog rdo rje (d.u.). The fifth commentator Bslab gsum

[45] The first revelation was recorded to be in the evening of the twenty-fifth day of the tenth month of the Fire Ox Year of the thirteenth rab byung 60-year cycle, which is equivalent to December 6th, 1757 (*ḍākinī* day).

rgyal mtshan (19th cent.), appears to have been affiliated with a Dge lugs monastery rather than the Rnying ma tradition.[46] This concentration of commentarial activity among direct disciples of 'Jigs med rgyal ba'i myu gu demonstrates the text's significant role within the lineage and suggests a deliberate effort to preserve and elaborate upon its teachings. This also underscores the gap of it in modern scholarship.

The eldest of the four authors was Rgyal sras gzhan phan mtha' yas (an emanation of Ter dak gling pa, 1800–1855),[47] who founded Śrī Siṃha College at Rdzog chen monastery in 1842, commonly known as the "Second Nālandā."[48] He was the first in line of Dge mang rin po ches, known as Sku zhabs Dge mang. The second Dge mang rin po che was said to have two emanations: Thub dbang bstan pa'i nyi ma (1825/29–1857) and Khen po Gzhan dga' (Gzhan phan chos kyi snang ba, 1871–1927). The former entered lifelong retreat from the age of twenty-four, and the latter was a prominent figure in establishing the standard curriculum for Rnying ma *bshad gra*s (monastic college).[49] Gzhan phan mtha' yas not only shared the vision of his teachers and predecessors, including 'Jigs med gling pa, but expanded upon it significantly by dedicating his

[46] It is said in the colophon of LS's commentary: *bla na med cing mkhas pa dang grub pa'i skyes bu dam pa du ma'i zhabs rdul spyi bos mchod cing thugs brtse bas rjes su bzung ba'i skal ba can chos smra ba'i grwal mthar 'dzin pa'i mngon rlom pa bslab gsum rgyal mtshan gyis sbyong brtson ba 'ga' zhig gi chedadu sngon gyi dam pa dag gi gsung rab las bsdus te thub bstan bshad sgrub dge 'phel bkra shis dar rgyas gling gi dben khrod kyi khang bur sbyar ba'o/ /dge'o/ /dge'o/ /dge'o* (Having prostrated and paid homage by touching the crown of my head to the dust of the feet of many learned and accomplished holy beings, and being one who has the fortune to be guided by their compassion—I, one who speaks the dharma and holds to the end of the debate courtyard, one who has the pride of upholding [the teachings], have compiled this from the scriptural collections of the former saints for the sake of diligent beings training through the victory banner of the three trainings. This was composed in the hermitage dwelling of Thub bstan bshad sgrub dge 'phel bkra shis dar rgyas gling) S_{S1}, ff. 37r4–5 (p. 225). The monastery was also known as Dar rgyas dgon (Dargye Monastery). Treasury of Lives "Dargye Monastery" *n.d*.

[47] Gzhan phan mtha' yas's (ST) former incarnation was said to be Bar chung bla ma bkra shis rgya mtsho (d.u.). Nyoshul 2005, 391.

[48] For more information on Gzhan phan mtha' yas, please see Nathaniel Rich's 2016 PhD thesis "The Modern Development of Scholasticism in the 'Ancient' Sect of Tibetan Buddhism," and Christopher Hiebert's 2020 Master thesis "Authentically Buddhist, Distinctively Nyingma: Gyelsé Shenpen Tayé (rgyal sras gzhan phan mtha' yas, 1800–1855) and the Formation of the Modern Nyingma Tradition of Tibetan Buddhism."

[49] For Khenpo Gzhan ga's biography, please see Achim Bayer's 2019 publication "The Life and Works of Mkhan po gzhan dga' (1871–1927): Rdzogs chen Master and Educational Reformer of Eastern Tibet" by Numata Center for Buddhist Studies.

career to celibate monasticism and scholasticism in the Rnying ma tradition, emphasizing the necessity of exoteric practices as prerequisites for esoteric practices.[50] He credited 'Jigs med gling pa for "repeatedly explaining the efficacious way for unmistakably progressing from earlier to later [practices] in the proper sequence."[51] In addition to being a student of 'Jigs med rgyal ba'i myu gu, Gzhan phan mtha' yas was also one of the spiritual heart-sons of Rdo grub chen (Rdo grub chen 'jigs med phrin las 'od zer, 1745–1821), the principal doctrine-holder (*rtsa ba'i chos bdag*) of Klong chen snying thig. In fact, he was prophesied by Padmasambhava to appear in the west as one of the "four major vajra roof beams" of Rdo grub chen rin po:

> In the east, a white conch shell will appear with the resounding voice of Brahma,
> In the south will appear a white fruit, a circular fort like a mound.
> In the west will appear one like a blossoming orange lotus.
> In the north will appear one with force and might like a planted dagger.[52]

In addition, Gzhan phan mtha' yas's dedication to reviving celibate monasticism within the Rnying ma tradition was very much reflected in his personal life choices. Though it was foretold that if he became a *gter ton* and enacted his power of revealing *gter ma*, his life could be prolonged, he chose to remain a full monastic despite the strong urging of his main students, including Dpal sprul rin po che. This personal commitment to monastic discipline could perhaps serve as a speculation for why his commentary addresses only the sūtra portion of *Mdo sngags kyi smon lam*.

Not only did Gzhan phan mtha' yas commented on A_S but he was also active in disseminating the textual transmission of 'Jigs med gling pa's works in Śrī Siṃha College of Dzogs chen monastery as its founder. For example, two out of four core texts of the inaugural curriculum at Śrī Siṃha were works of 'Jigs med gling pa, evidenced by a set of institutional regulations (*bca'*

[50] Rich 2016, 213–5.

[51] *gdams khrid kyi lag len de dag kyang // gong 'og gi go rim ma 'khrul bar// gnad smin gyi tshul du lan 'ga' bskyar// mtshams bcad kyi gzungs brnyan 'ga' yang byas*. In the verse autobiography *Rgyal ba'i sras po gzhan phan mtha' yas 'od zer du 'bod pa'i spyod tshul mdor bsdus tshig bcad ma* (*Brief Verses on the Life and Actions of the One Called Gyal ba'i sras po gzhan phan mtha' yas 'od zer*). Gzhan phan mtha' yas, *Gsung 'bum* in 2 vols., f. 3a6 (p. 85). Hiebert 2020, 5.

[52] Choying Tobden Dorje 2014, xvi.

yig).[53] The four texts included: *Mdo snags kyi smon lam* (A_{ST})*, Yon tan mdzod* (Y_{ST})*, Sdom gsum rnam nges* (*Ascertainment of the Three Types of Vows*),[54] and *Guhyagarbhatantra*,[55] forming a system of explanatory teaching (*bshad pa gting tshugs pa*). According to Hiebert, this set of inaugural teachings, first introduced around 1828, marks the genesis of modern Rnying ma *bshad gras* curriculum.[56]

The second commentator of A_S, Dpal sprul rin po che, a student of Gzhan phan mtha' yas, entered Dzog chen monastery and joined Śrī Siṃha College at age twenty (1828). It is most likely that he learned about A_S while studying at Śrī Siṃha. He composed two independent commentaries on A_S: *Rgyal sras byang chub sems dpa'i sa dang lam gyi rnam grangs mdor bsdus bzhugs* (*A Brief Guide to the Stages and Paths of the Bodhisattvas*)[57] and *Smon lam phan bde'i ljon pa'i mtshams sbyor gyi ngag bkol bzhugs so* (*The Oral Instruction on the Connecting Links in "Aspiration for the Conduct of Awakening: Tree of Benefit and Happiness"*).[58] The former focuses on a particular topic in A_S while the latter discusses the interconnecting points of the entire text. Unlike Gzhan phan mtha' yas and two other commentators, Dpal sprul composed commentaries on both the sūtra and tantra sections of *Mdo ngags kyi smon lam* (A_{ST}), as did Mkhyen brtse'i dbang po, here considered the third commentator. In fact, these two masters were recognized as the speech and body emanation of 'Jigs med gling pa, respectively, and were collectively known as "Pal and Khyen"—

---

[53] The *bca' yig* or monastic regulations was published thirty years later by Gzhan phan mtha yas's student, Mkhan po pad+ma badz+ra (1807–1884). *Dpal seng ge ri thub bstan nyin byed gling gi rgyun ja'i bca' yig* [*Regulations of the Daily Conduct at Dpal Seng Ge Ri Thub Bstan Gling*]. Rdzogs chen dgon: [s.n.], 193–200. *Seng ge ri thub bstan nyin byed gling* (lit. *The Lion Mountain, Center Illuminating Buddhadharma* or *the Śrī Siṃha Mountain, Center Illuminating Buddhadharma*) refers to Śrī Siṃha College. Hiebert 2020, 244 and 343.

[54] Mnga' ris paN chen pad+ma dbang rgyal. *Rang bzhin rdzogs pa chen po'i lam gyi cha lag sdom pa gsum rnam par nges pa zhes bya ba'i bstan bcos* [*The Treatise Called "Ascertainment of the Three Types of Vows: The Subsidiary Practices of the Path of the Natural Great Perfection"*]. In *Bka' ma rgyas pa*, vol. 37 (p. 3–40). Ngari Panchen 1999.

[55] *Dpal gsang ba'i snying po de kho na nyid rnam par nges pa* (*Guhyagarbhatantra*) [*The Secret Nucleus Definitive with Respective to the Real*]. Tōh 832, *Sde dge bka' 'gyur*, vol. 98, ff. 110v–132r (p. 220–263).

[56] Hiebert 2020, 80 and 274.

[57] Rdza dpal sprul o rgyan 'jigs med chos kyi dbang po, *Gsung 'bum*, vol. 4, pp. 239–54.

[58] S_{S1}, ff. 1r1– 8r5 (pp. 137–151).

both principal disciples of 'Jigs med rgyal ba'i myu gu.[59] While Mkhyen brtse'i dbang po did not attend Śrī Siṃha College and his connection with A_{ST} is unclear, his two-part sūtra-and-tantra commentary was a record of oral teachings he gave to Mchog gyur bde chen gling pa (1829–1870), who is recognized as the last of the one hundred major *gter ston*s.[60] Notably, Mkhyen brtse'i dbang po composed verses of supplication to Gzhan phan mtha' yas, further demonstrating the interconnected nature of this lineage of commentators.[61]

The fourth commentator, Nam sprul kun bzang theg mchog rdo rje, was also a principal student of Jigme gyal ba'i myu gu. According to the colophon of *Rdzongs pa chen po klong chen snying thig gi sngon 'gro'i khrid yig kun bzang bla ma'i zhal lung* (*The Preliminary Practice Instructions of the Great Perfection Klong chen snying thig: The Oral Instructions of the All-Benevolent Guru*; commonly known as the *Words of My Perfect Teacher*),[62] both Gzhan phan mtha'

---

[59] 'Jam dbyangs mkhyen tse was recognized by 'Jigs med rgyal ba'i myu gu. Additional emanations include Mdo mkhyen brtse ye shes rdo rje (1800–1866) as the mind emanation, Mi 'gyur nam mkha'i rdo rje (4th Drupwang Dzogchen, b.1793) as the emanation of qualities, and Rgyal sras gzhan phan mtha' yas as the emanation of activities. See Nyoshul Khenpo 2005, 221.

[60] It is said in the colophon of his tantra commentary: "*ces pa 'di ni mnga' bdag khri srong lde'u btsan gyi 'bras bu mthar phyin pa'i sku ma hA paN+Di ta 'jam dbyangs mkhyen brtse'i dbang po'i zhal snga nas khrid lung zab cing rgya che ba/_gnas mchog 'chi med dkar mo stag tshang bsam 'grub ke'u tshang gi gter gnas kyi sgo dbye ba'i skabs su gnas de nyid kyi dbu rtse dang gnas kyi snying por/_gter chen chos kyi rgyal po mchog gyur bde chen gling pa phrin las 'gro 'dul rtsal yum sras grwa tshang dang bcas pa la/_thugs dgyes bzhin pa'i ngang nas bstsal ba nyid mi brjed dran gsos zin bris bri 'os zhes mched grogs rnams kyis gsungs pa dang /_khyad par ye shes DA ki bde chen chos sgron dang /_gnas 'dzin dge bshes mkhas grub d+harma rA ja bcas kyi gsung ngo ma ldog par bris kyang /_da lam 'phral mkho rang gi yid la goms phyir bris pa yin pas/_da dung bcos bsgyur 'bri bsnan sogs mang du dgos pas dam pa rnams thugs mi khrel bar zhu/_sarba dA ka l+yA NaM b+ha ba tu*." "This is a profound and extensive teaching given by the supreme master, the great Pandita Jamyang Khyentse Wangpo, who represents the ultimate fruition of the lineage descended from the Dharma King Trisong Detsen. It was bestowed during the revelation of the sacred site at the summit and heart of the supreme place White Immortal Tiger's Nest of Wish Fulfillment ('Chid med dkar mo stag tshang bsam 'grub ke'u tshang) to the great terton Chogyal Dechen Lingpa Trinle Drodul Tsal, along with his consort, children, and disciples, who received this teaching with great joy. It has been meticulously recorded and preserved as advised by close companions, especially Yeshe Dakini Dechen Chodron and the learned and accomplished scholar, Geshe Khedrup Dharmaraja. Although it has been written down exactly as spoken, it has been transcribed in a manner familiar to my own mind for immediate use. However, further revisions, translations, and annotations are still needed. Therefore, I humbly request the noble ones not to be displeased. May all be auspicious." S_{S1}, vol. 5, ff. 49r2–49v2 (p. 111–2).

[61] *rgyal sras rin po che gzhan phan mtha' yas kyi rnam thar gsol 'debs smon lam dang bcas pa byin rlabs bdud rtsi'i snang ster* (*The Bestowal of the Light of the Nectar of Faith: A Supplication with Aspirations in Homage to the Life and Liberation of Rgyal sras rin po che gzhan phan mtha' yas*). Mkhyen brtse'i dbang po, *Gsung 'bum* in vol. 5, 1977–1980, pp. 293–301. See Hiebert 2020, 33.

[62] O rgyan 'jigs med chos kyi dbang po, *Gsung 'bum* in 7 vols. 2009, pp. 1–561.

yas and Theg mchog rdo rje encouraged Dpal sprul to record the oral instructions on Klong chen snying preliminary practices (*sngon 'gro*) that he had received twenty-five times from 'Jigs med rgyal ba'i myu gu:

> Kunzang Thekchok Dorje, a precious *tulku* and representative of the precious and noble teacher and holder of the teaching which brings to maturity and liberates, subsequently repeated the same request two or three times—even providing me with sheets of paper. Later Kushab Rinpoche Shenphen Thaye Ozer—Dharma-sovereign of all doctrines, foremost of all the spiritual sons who hold the lineage of my sublime lord teacher's oral tradition—in turn encouraged me by saying that I must definitely write down the words of our revered teacher in the style in which he taught them, for that would help us all to remember him and revitalize our devotion.[63]

In contrast to the well-documented relationships among these four commentators, limited information is available about Bslab gsum rgyal mtshan (19th cent), the fifth commentator. From the colophon of his commentary, we know that he was affiliated with Dar rgyas monastery in the Trehor region of Kham, an institution that followed the Dge lugs tradition and which Dpal sprul rin po che visited during his travels through the region. It is thus speculated that Bslab gsum received teachings on A_{ST} from Dpal sprul rin po che. An incident titled "Patrul and the Three Dargye Monks" is found in *The Enlightened Vagabond: The Life and Teachings of Patrul Rinpoche* which describes the encounter with monks of Dargye Monastery, who were notorious for their sectarianism.[64] Beside his monastery name and the potential connection with Dpal sprul rin po che, little is known about Bslab gsum rgyal mtshan.

All in all, this network of relationships demonstrates A_S as a widely studied text among prominent Rnying ma masters of the 19th century, forming part of a deliberate effort to establish a textual transmission among Klong chen snying thig masters during this period. In contrast to the two-century gap of undocumented textual transmission of A_S between Shes rab 'od zer and 'Jigs med gling pa, the proliferation of commentaries after 'Jigs med gling pa confirmed the text's authoritative status in the lineage. Having discussed the interconnected relationships between the commentators from a historical perspective further supports the investigation of the first textual

[63] Patrul Rinpoche 2010, 373.

[64] Patrul Rinpoche 2017, 96–8.

hypothesis, which speculates these later commentaries serving as subcommentaries of 'Jigs med gling pa's ṬS. More details will follow in the textual contextualization section which compares how each commentary in the corpus uniquely approach the same topic and their overall hermeneutical strategies.

1.3 Historical Relationship Between ṬS and YS

The relationship between 'Jigs med gling pa and Shes rab 'od zer represents one of his several significant cross-century spiritual connections. For example, the most profound is his connection with Klong chen rab 'byams pa dri med 'od zer (1308–1364, Klong chen pa). In fact, in addition to 'Jigs med gling pa's first-hand visionary encounters with Klong chen pa during his second three-year retreat, his revelation of Klong chen snying thig was itself a cycle of teachings which Klong chen pa had combined based on two lineages of Dzogs chen teachings: Padmasambhava's Mkhan 'gro snying thig (The Heart Essence or Seminal Heart of the Ḍākinīs)[65] and Vimalamitra's Vima snying thig (The Heart Essence of Vimalamitra).[66] Nevertheless, this connection with Klong chen pa is not directly relevant to understanding 'Jigs med gling pa's ṬS, as it is an independent composition and not included in the *gter ma* cycle of Klong chen snying thig. Within 'Jigs med gling pa's nine-volume collected works (*gsung 'bum*), two volumes are dedicated to revealed texts of Klong chen snying thig, while the remainder containing his personal compositions. Both his two-part commentary ṬST and his two-volume YST belong to the latter category of original works.

The connection between 'Jigs med gling pa's ṬST and YST is found in one of the concluding verses in the colophon of his tantra commentary (ṬT):

> For those who wish to understand this thoroughly,
> If they rely on the two chariots of truth and omniscience,
> These two will be the explanation of this,

[65] Mkhan 'gro snying thig treasure cycle was revealed by Tshul khrims rdo rje (Oadma las 'brel rtsal rin chen tshul khrims rdo rje, 1291–1317/9). This collection can be found in a fourfold Snying thig cycle called *Snying thig ya bzhi*, a collection of important empowerments and instructions on Rdzogs chen practice arranged and structured by Klong chen rab 'byams pa.

[66] Personal interview on January 10th, 2025, with Dge man grin po che.

And this itself will also become the foundation of that.[67]

At first glance, "the two chariots of truth and omniscience" (*bden rnam gnyis kyi shing rtar*) might be interpreted literally referring to two actual chariots. However, in all S_{T1}, S_{T2}, and S_{T3} editions, the interlinear note between the third and fourth line "the chariot of two truths and the chariot of omniscience" (*bden gnyis shing rtar dang rnam mkhyen shing rta*) clarifies the reference to two separate chariots corresponding to the two subtitles of 'Jigs med gling pa's two-volume Y_{ST}: the sūtra-focused Y_S (*Bden gnyis shing rta*, "Chariot of Two Truths") and the tantra-focused Y_T (*Rnam mkhyen shing rta*, "Chariot of Omniscience"). In addition, the last line contains the interlinear note *mdo ngags smon lam* between *de yi tsa ba* and *yang 'gyur ro*, suggesting *Mdo ngags smon lam* (A_{ST}) as the *tsa ba* (root). Based on the given notes, this somewhat ambiguous verse, which contains four demonstrative particles *'di* (this) and *de* (that) in the last two lines are interpreted as referring to *Mdo ngags kyi smon lam* (A_{ST}) and *Yon tan mdzod* (Y_{ST}):

> For those who wish to understand this thoroughly,
> If they rely on the two: "Chariots of Truth" (Y_S) and
> "[Chariots of] Omniscience," (Y_T)[68]
> These two [Y_S and Y_T] will be the explanation of this [$Ṭ_{ST}$]
> And this [$Ṭ_{ST}$] itself will also become the foundation of that [Y_{ST}].

Based on this interpretation, 'Jigs med gling pa characterizes his two-part commentary $Ṭ_{ST}$ as the *rtsa ba* (root or foundation) of the two-volume Y_{ST}. It follows that $Ṭ_S$, the primary object of study in this thesis, can be considered the *rtsa ba* of Y_S. In general, terms such as *tsa ba* and *'grel ba* (commentary or explanation) together convey a certain type of relationship in the robust Tibetan commentarial literature. The latter serves explanatory purposes in many different forms, including *mchan 'grel* (annotated commentary), *tshig 'grel* (word-by-word commentary) and more. For example, 'Jigs med gling pa's $Ṭ_S$ is a *'grel ba* or commentary, specifically a *mchan 'grel* to Shes rab

---

[67] *de las dpyis phyin shes par 'dod pa rnams / bden rnam gnyis kyi shing rtar brten byas na / de gnyis 'di yi 'grel par yang 'gyur la / bden gnyis shing rta / rnam mkhyen shing rta / 'di nyid de yi rtsa bar* [*mdo ngags smon lam*] *yang 'gyur ro*. S_{T1}, ff. 23v4–24r1 (p. 158–9).

[68] *bden rnam* is short for *bden gnyis shing rta* ("Chariot of Two Truths"; Y_S) and *rnam mkhyen shing rta* ("Chariot of Omniscience"; Y_T).

'od zer's A_S.[69] In this case, however, whether this presumed explanatory relationship proclaimed in the given verse holds true between $Ṭ_S$ and the Y_S needs to be further examined based on historical and textual evidence. The second aspect will be explored in section 2.3 which examines textual evidence to substantiate this proclaimed relationship.

If $Ṭ_S$ does serve as a *rtsa ba* of Y_S in the typical sense, such that the latter expands upon and explains the prior, we should expect to find evidence in their chronological sequence: the composition of the *rtsa ba*, in this case $Ṭ_S$, should predate its *'grel ba* Y_S. Regarding the date of its composition, in the colophon of $Ṭ_T$, 'Jigs med gling pa states:

> This is the *nirmāṇakāya* of definitive meaning.
> Having reached Śāntapurī on the year of *Khyim lag*,[70]
> Rang byung dor je 'jigs med gling pa composed [this].
> By this virtue, may all beings attain omniscience.[71]

The phrase "*nirmāṇakāya* of definitive meaning" (*nges pa don gyi sprul pa'i sku*) could be interpreted in two ways: as a reference to this text embodying the *nirmāṇakāya* (emanation body) of definitive meaning or as an honorific reference to a person considered a *nirmāṇakāya*. The first speculation was based on the general consideration of his words expressing *dharmakāya*. In *Masters of Meditation and Miracles*, Tulku Thondup writes, "The most important imprint that he ['Jigs med gling pa] left for us is the words of the *dharmakāya*, the ultimate truth in the form of his writings and discovered terma teachings."[72] However, this is only one possible interpretation of this first line of the verse. In fact, by taking the second line into consideration, another interpretation renders the "*nirmāṇakāya* of definitive meaning" as a potential reference to Shes rab 'od zer, whose epithet is Śāntapurīpa or "The Śāntapurī One," indicating him as a resident of Śāntapurī. This could

[69] Further discussion on the commentarial genres could be found in section 2.1.

[70] It is unclear which year *khyim* (lit. house or mansion) *lag* (hand) *lo* (year) is equivalent to in the Western calendar system. The Tibetan calendar system usually uses a 60-year cycle, combining twelve animal signs (*lo skor bcu gnyis*) and five elements (*'byung ba lnga*), each paired with a male/female aspect. Each year is uniquely identified by its element-animal combination and designated as either male (*pho*) or female (*mo*). It is possible that *khyim lag* is used as a special substitution in the Tibetan numerical system.

[71] *'di ni nges pa don gyi sprul pa'i sku// shan+ta pu rir gshegs nas khyim lag log// rang byung rdo rje 'jigs med gling pas bkod// dge bas 'gro kun rnam mkhyen thob par shog*. S_{T1}, ff. 24r1–24r2 (p. 159).

[72] Tulku Thondup 1996, 135.

also align with the description of him "reaching Śāntapurī (*shan+ta pu rir gshegs*)," implying his *parinirvāṇa*. In *The Hundred Tertons*, his *parinirvāṇa* was described as having "withdrew his emanated display into the heart of the great vira Skull Fragment in the city of Mahasukha Shantapuri." In addition, a quote attributed to him as Śāntapurīpa is cited in the commentary of Zhe chen rgyal tshab 'gyur med padma rnam rgyal (1871–1926; the fourth Zhe chen rgyal tshab, the root teacher of Dil mgo mkhyen brtse rin po che, 1910–1991) on the preliminary practices when discussing the potential of omniscience, *tathātagarbha*.[73]

Alternatively, it is possible that Śāntapurī refers to a physical location rather than a celestial realm to which one has gone, travelled, or passed away (*gshegs*, i.e. *parinirvāṇa*). In 'Jigs med gling pa's *Discourse on India of 1789*, a similar name "Shāntapur of Bengal" appears. It is described as a northern area surrounded by four great markets, including the great grain market of Bhagwangola to the north of Murshidabad,[74] with River Ganges flowing through its region.[75] Regarding the year of composition, no evidence has been found for the year marked as *Khyim* (household) *lag* (hand) in the Tibetan calendar system. Therefore, despite speculations of intended references, no definitive interpretation of the last verse could be made in terms of the location and date of composition. As a result, from a historical standpoint, the standard expectation for the first hypothesis of $Ṭ_S$ and Y_S being related as root text and commentary (*rtsa ba dang 'grel ba*) is yet to be substantiated, due to lack of information in terms of their chronological order of compositions.

Although the historical relationship between $Ṭ_S$ and Y_S remains unclear primarily due to ambiguity on the side of $Ṭ_S$, the historical background of the composition of the latter was clearly documented. In general, Y_{ST} has commonly been understood as a composition fulfilling a request made by Klong chen pa in pure visions during 'Jigs med gling pa's second three-year retreat. In this retreat, 'Jigs med gling pa experienced three visions of Klong chen pa. In the second vision, Klong

[73] Shechen Gyaltsap Gyurme Pema Namgyal 2021, 351.

[74] Aris 1995, fn. 69.

[75] Aris 1995, 29.

chen pa instructed him to compose a commentary on his "Great Chariot" (*Rdzogs pa chen po sems nyid ngal gso'i 'grel pa shing rta chen po*; *"The Great Chariot: A Commentary Finding Rest in the Nature of Mind of the Great Perfection),* an extensive autocommentary of *Sems nyid ngal gso* (*Finding Rest in the Nature of Mind*).[76] This directive is generally understood to be fulfilled through the composition of Y_{ST}, written approximately twenty years later around 1779/80. 'Jigs med gling pa first composed Y_S as a response to the request and sponsorship of the Thirty-First Sa skya khri 'dzin (throne-holder), Ngag dbang kun dga' blo gros (1729–1783). Subsequently, his scribe for Y_S, La stod chos rje brag phug pa (18th cent., Brag phug pa from La stod, western part of Tsang in Central Tibet) requested him to compose a tantra section, resulting in Y_T. Because of the historical record of Klong chen pa's request during pure vision, 'Jigs med gling pa's Y_{ST} has been most widely known as a rewriting or adaption of Klong chen pa's "Great Chariot" of *Ngal gso skor gsum*. According to Germano "*Yon tan mdzod* basically rewrote *Ngal gso skor gsum.*"[77] This two-volume Y_{ST} synthesizes the teachings of the Rnying ma tradition, particularly the Dzogs chen teachings, with the broader Mahāyāna framework.

Therefore, we can now identify two distinct sources or influences on the *Yon tan mdzod* (Y_{ST}): first, it fulfilled Klong chen pa's request from 'Jigs med gling pa's second three-year retreat; second, its *rtsa ba* lays in his $Ṭ_{ST}$, which follows that for the sūtra component, the *rtsa ba* of Y_S lies in $Ṭ_S$. This identification offers a new perspective on the textual history of Y_S. Rather than seeing it solely as a response to Klong chen pa's visionary request and an extension of his "Great Chariot," we can now recognize it as having at least partial connection with 'Jigs med gling pa's engagement ($Ṭ_S$) with Shes rab 'od zer's A_S. While two potential sources have been identified for Y_{ST}, from a historical standpoint, no evidence is yet available to substantiate the relationship between $Ṭ_{ST}$ and

[76] For more detailed descriptions of the visions, including the form of Klong chen pa, please see Nyoshul Khenpo 2005, 115–120. *Sems nyid ngal gso* is the first and longest of three texts in a triology known as *Ngal gso skor gsum* (*Trilogy of Rest*). It is comprised of thirteen chapters and a total of six hundred and three verses. Each of the three texts in the triology is accompanied by a detailed outline and commentary. For English translation of *Sems nyid ngal gso*, see Longchenpa 2017. Klong chen rab 'byams pa dri med 'od zer, *Gsung 'bum* in *Sde dge par ma*, vol. 4, pp. 827–902, 2000.

[77] Germano 1994, 275.

Y_{ST} itself. In order to fully examine this relationship, textual analysis will follow in section 2.3 examining the relationship between $Ṭ_S$ and Y_S.

2. Textual Contextualization

Building upon the historical connections established in the previous section, this chapter delves into the textual characteristics of both A_S and $Ṭ_S$ through genre analysis and intertextual comparison. The analysis proceeds in three stages: first, identifying the genre features that shape these texts' pedagogical functions; second, evaluating $Ṭ_S$'s relationship to subsequent commentaries within the corpus; and third, examining the claimed foundational relationship between 'Jigs med gling pa's $Ṭ_S$ and Y_S. This textual investigation addresses two central hypotheses:

1. $Ṭ_S$ serves as the basis for the five subsequent commentaries on A_S—that is, these commentaries function as subcommentaries of 'Jigs med gling pa's $Ṭ_S$.
2. 'Jigs med gling pa's colophon claim that his $Ṭ_S$ serves as the *rtsa ba* for Y_S reflects a significant *rtsa ba-'brel ba* textual relationship.

To test these hypotheses systematically, I will focus on *tshogs lam* (path of accumulation) as a representative case study. There are three main reasons for this choice: first, as the initial stage of the five paths (*pañcamārga*, *lam lnga*) toward awakening, it represents the foundational material that every commentator must address; it reflects the progressive structure inherent in *lam rim* literature; and it provides sufficient textual materials for meaningful comparison while remaining manageable in scope. In addition, for the first hypothesis, the term "subcommentary" requires clarification as it represents a working category for analysis rather than a traditional Tibetan classification. Here, I define it as: a commentary that relies primarily on another commentary's interpretive framework and explanatory strategies rather than directly engaging with the original root text. This definition allows for the identification of textual dependence while acknowledging that such relationships exist on a spectrum rather than as absolute categories.

The following analysis unfolds through three complementary approaches: genre analysis reveals how the structural and stylistic features influence reader engagement; comparative analysis of the commentarial corpus identifies the unique contributions of $Ṭ_S$ in relation to other

commentaries and reveal their underlying hermeneutical strategies; and the comparison between $Ṭ_S$ and Y_S search for textual evidence for claimed *rtsa ba-'grel ba* relationship. Together, these methods seek to provide a comprehensive framework for understanding both A_S and $Ṭ_S$ as literary works, $Ṭ_S$'s position within its immediate commentarial lineage and its broader significance within 'Jigs med gling pa's literary corpus.

2.1 Genre Analysis

Understanding how these texts function requires examining not just *what* they say, but *how* they are constructed to achieve their pedagogical goals. Both the A_S and $Ṭ_S$ represent sophisticated hybrid genres that combine multiple literary forms to support both intellectual understanding and spiritual cultivation. To demonstrate this hybrid nature, I analyze each text through three interconnected dimensions: formal (structural features), communicative (how meaning is conveyed), and cognitive (how the text shapes contemplative consciousness). This framework draws on Fairclough's concepts of intertextuality—"how texts draw upon, incorporate, recontextualize and dialogue with other texts"—and interdiscursivity—the "particular mix of genres, of discourses, and of styles" that constitute a text.[78] This reveals that the significance of these texts lies not only in their content but in their genre architecture—the sophisticated way textual form itself serves pedagogical and soteriological purposes.

2.1.1 Genre Analysis of the Root Aspiration (A_S)

At the formal level, A_S belongs to the *lam rim* (*mārgakrama*, stages of the path) tradition—a systematic approach that presents all Buddha's teachings as a coherent, graduated path to awakening. This literary form has deep roots: Buddha Śākyamuni taught the thirty-seven branches of awakening (*bodhipakṣadharma* or *bodhipākṣikadharma*, *byang chub kyi yan lag*) constituting the

[78] Fairclough 2003, 17 and 35.

five paths (*pañcamārga*, *lam lnga*);[79] *Prajñāpāramitā* texts describe the *bhūmi*s of bodhisattvas; the *Daśabhūmikasūtra* (*Sūtra of the Ten Bhūmis*)[80] details the ten stages; and Asaṅga's *Yogācārabhūmi*[81] contains systematic sections on the bodhisattva path. This genre gained particular significance in Tibetan after the the post-imperial period, when systematic presentations were needed to resolve widespread doctrinal confusion.[82] It was primarily Atīśa Dīpaṃkaraśrījñāna's (982–1054) who resolved this sūtra-tantra confusion in Tibet. He established the *lam rim* tradition through his representative text *Byang chub lam gyi sgron ma* (*Lamp for the Path to Awakening*),[83] which became the foundational authority of the Bka' gdams tradition, founded by his disciple 'Brom ston.

Over the centuries, each major school adapted distinctive terminologies for *lam rim* literature, reflecting different approaches to structuring contemplative education. The Dge lugs tradition employs *lam rim*, exemplified by Je Tsong kha pa's (1357–1419) *Lam rim chen mo*[84] (*Great Exposition of the Stages of the Path*) and *Sngags rim chen mo*[85] (*Great Exposition of Tantra*), where the former begins with the discussion of relying on a spiritual guide. The term *lam rim* itself is more commonly used in Bka' gdams and Dge lug traditions, however, analogous concepts appear across all traditions—Sa skya, Rnying ma, and Bka' brgyud. The Sa skya tradition employs *lam 'bras* (path and result), as seen in Sa skya Paṇḍita's (1182–1251) *Thub pa'i dgongs pa*

[79] *Yongs su mya ngan las 'das pa chen po'i mdo* (*Mahāparinirvāṇasūtra*) [*The Sūtra of the Great Parinirvāṇa*]. Tōh 119, *Sde dge bka' 'gyur*, ff. 1r1–343r6.

[80] *Sa bcu pa* (*Daśabhūmika*) [*The Ten Bhūmis*]. Tōh 44–31, *Sde dge bka' 'gyur*, vol. 36 (phal chen, kha), ff. 166r1–283r.

[81] *Rnal 'byor spyod pa'i sa* (*Yogācārabhūmi*) [*The Levels of Spiritual Practice*]. *Sde dge bka' 'gyur*, vol. 127, ff. 1r1–283v7 (pp. 4–567).

[82] During the post-Glang dar ma (Dar ma 'u dum btsan, 790s–842) period, for example, who was the 41st and last king of the Tibetan Empire.

[83] Atiśa Dīpaṃkaraśrījñāna. *Byang chub lam gyi sgron ma* (*Bodhipathapradīpa*) [*A Lamp for the Path to Enlightenment*]. Tōh 3947, *Sde sge bstan 'gyur*, ff. 238r6–241r4 (pp. 475–481).

[84] Tsong kha pa blo bzang grags pa, *Gsung 'bum* in vol. 13, ff. 1r1–523r4 (pp. 33–1078), 1978–1979. Tsong kha pa 2002, 2004, and 2002.

[85] Tsong kha pa blo bzang grags pa, *Gsung 'bum*, vol. 3, ff. 1r1–441r6 (pp. 3–884), 1978–1979.

rab tu gsal ba (*Clarifying the Sage's Intent*).[86] The Rnying ma and Bka' brgyud tradition generally employ *sngon 'gro* (preliminary) and *dngos gzhi* (main practice), evidenced in texts such as Sgam po pa's (1079–1153) *Dam chos yid bzhin nor bu thar pa rin po che'i rgyan* (*The Wish-Fulfilling Gem of the Sacred Dharma: The Ornament of Precious Liberation*),[87] the major introductory text of the six Bka' brgyud schools founded by his immediate disciples, which begins with the discussion of *tathāgatagarbha*.

In the Rnying ma tradition, Klong chen pa's texts such as *Sems nyid ngal gso*[88] and *Yid bzhin mdzod*[89] are exemplary. The former begins with the four contemplations that turn the mind (*blo ldog rnam bzhi*)[90]—an approach that both T_S and Y_S follow. This reveals a particular pedagogical approach: contemplative reorientation is set to precede technical instruction. Both texts belong to the *lam rim* genre, with the latter described as containing "one of the most original interpretations of the *lam rim* available; it exceeds the general scope of *lam rim* genre but it contains the entire *lam rim* program in the latter part of the text."[91] In his forward of Kangyur Rinpoche's commentary of *Yon tan mdzod*, His Holiness the Dalai Lama describes Y_{ST} as "a text belonging to the stages of the path (*lam rim*) genre that covers all the stages of the path to enlightenment according to the Nyingma tradition up to and including the teachings of Dzogchen."[92]Additional *lam rim* works include Gter bdag gling pa's (1646–1714; Ter dak gling pa) *Rin chen them skas* (*The*

[86] Sa skya paN+Di ta kun dga' rgyal mtshan, *Sa skya bka' 'bum* in vol. 17, ff. 1r1– 106r3 (pp. 1–211), 2006.

[87] Sgam po pa bsod nams rin chen, *'Brug pa'i chos mdzod chen po bsam 'phel nor bu'i bang mdzod* in 4 vol, ff. 1r1–190v3 (pp. 463–842), 2015.

[88] Klong chen rab 'byams pa dri med 'od zer, *Sems nyid ngal gso'i don khrid*. In *Gsung 'bum*/ Dri med 'od zer. *Sde dge par ma*, edited by Rdzogs chen mi 'gyur nam mkha'i rdo rje, vol. 4, pp. 827–902, 2000.

[89] Klong chen rab 'byams pa dri med 'od zer, *Gsung 'bum* in *Sde dge par ma*, vol. 1, pp. 3–64, 2000.

[90] The first four chapters which constitute the four contemplations include: 1. The Freedoms and Advantages of Human Birth So Hard to Find 2. Impermanence 3. The Sufferings of Saṃsāra. Longchenpa 2017, Contents.

[91] For a comprehensive study of the genre, please see David O. Higgins' 1987 master thesis: *The Tibetan Lam-Rim Genre: A Comparative Study Focusing on Five Representative Texts*.

[92] Kangyur Rinpoche 2010, forward.

Jewel Ladder),[93] and Dpal sprul rin po che's *Words of My Perfect Teacher*,[94] and *Zhal gdams lam rim ye shes snying po* within the *Bla ma'i thugs sgrub rdo rje drag rtsal* treasure text connected to Padmasambhava. [95]

In particular, the concept of the nine vehicles in the Rnying ma tradition is especially attuned to the *lam rim* genre. Although the terminology is not as prevalent as in other traditions, I propose three interpretations connected to the term in this context: *lam gyi rim pa rgyud la skye tshul* (the way the path gradually unfolds within the mind stream), *lam rgyud la skye tshul gyi rim pa* (the stages by which the path manifests in the mind stream) or *lam nyams su len tshul dang rgyud la skye tshul* (the method of practicing the path and how [realization] dawns within the mind stream).[96] Within the scope of this project, A_S functions as a *lam rim* text, as do its six commentaries including $Ṭ_S$. They share the genre's prominent feature of reflecting the need to eliminate obscurations in stages, beginning with the coarsest, while simultaneously generating increasingly powerful mental states that counteract these obscurations.

Having examined the formal *lam rim* structure, the A_S's expression of *smon lam* transforms its systematic content. Within Mahāyāna literature, *smon lam* texts in sūtric literature fall into two categories: words of the Buddha (*buddhavacana*) like the *Bhadracaryāpraṇidhāna*[97], and compositions by later masters such as Nāgārjuna (c. 2nd–3rd CE). Shes rab 'od zer's A_{ST} collection belongs to this second category.

A_S demonstrates the use of four primary rhetorical devices that serve both aesthetic and mnemonic purposes: parallelism, anaphora, repetitive closure (epiphora or epistrophe), and metaphor. Parallelism appears in the first of seven branches when paying homage to the three

[93] Minling Terchen Gyurme Dorjee 1990.

[94] O rgyan 'jigs med chos kyi dbang po, *Gsung 'bum* in vol. 7, pp. 1–561, 2009. Patrul Rinpoche 2010.

[95] Gter ston mchog gyur gling pa, *Zhal gdams lam rim ye shes snying po* in Nang bstan dpe tshogs lte gnas.

[96] Personal interview on Feb 1st, 2025, with Khenpo Aachen Tenzin from Namdroling Monastery, India.

[97] *'Phags pa bzang po spyod pa'i smon lam gyi rgyal po* or *Bzang spyod smon lam* (*Āryabhadracaryāpraṇidhānarāja*) [*Aspiration for Good Conduct*]. Tōh 1095, *Sde dge bka' 'gyur*, vol. 101, ff. 262v5–266r3.

jewels, where the first two lines follow parallel noun-number-modifier patterns: *don gnyis lhun grub* (spontaneously accomplish the benefits) and *bden gnyis ngo bo* (essence of the two truths).[98] Additionally, each verse of the six *pāramitā*s employs repeated structural phrases ending with *pa dang* (and) in the first two lines, creating rhythmic cadence that facilitates memorization—a crucial function given that Shes rab 'od zer's disciples would likely recite this text regularly as a part of their contemplative routine.

Anaphora refers to repetitive openings which build meditative momentum. For example, in verse 3 "*dag gis…dag tu…dag med…dag nyid*" (*dag* refers to I/self) and verse 11 "*gang du…gang la…gang zhig…gang yin*" (wherever…whatever…whichever…whatever). Moreover, A_S contains numerous verses ending with similar phrases or structures— "*par shog* (may it be so)" or "*thob par shog* (may [I] attain…)"—which transforms doctrinal statements into devotional expressions, cultivating the motivation necessary for spiritual progress.[99]

The concluding section of A_S employs two striking metaphors in verses 44 and 45 for the practitioner's aspirations: becoming "a great fire (*me chen*) for those threatened by cold (*grang bas nyen la*)" and "the life nectar (*'tsho ba'i bdud rtsi*) for those facing death." These metaphors concretize the abstract ideal of bodhisattva activity, providing vivid images that help practitioners visualize and internalize their spiritual aims. Together, these literary devices creatively present the systematic content in the *smon lam* framework.

Lastly, the communicative dimension reveals itself as inseparable from the cognitive, namely the way meaning is expressed shapes the consciousness that receives it. The *smon lam* framework speaks to a fundamental challenge in Buddhist education—how to communicate complex philosophical concepts while simultaneously cultivating devotional motivation necessary for realization. The repetitive structures (anaphora, epiphora) helpful for memorization also create

[98] In *don gnyis lhun grub*, *don* is benefits is the noun, *gnyis* or two the number, and *lhun grub* or spontaneously accomplishing the modifier. Similarly, for *bden gnyis ng obo*, *bden* or truth is the noun, *gnyis* or two the number, and *ngo bo* the essence.

[99] Higgins 1987, 114.

meditative rhythm, while the aspirational language embeds doctrinal content within a devotional framework. This is a pedagogically sophisticated strategy because it prevents practitioners from engaging with the text purely intellectually, instead drawing them into devotional practice that motivates actual implementation of the outlined path.

2.1.2 Genre Analysis of the *Ṭīkā* (ṬS)

Generally, within Tibetan Buddhist commentarial literature, "to comment is to supplement another text by explaining either its words or its meaning."[100] 'Jigs med gling pa's ṬS is classified as a *mchan 'grel* (annotated commentary), a style that interweaves root text with explanatory commentary. This approach differs from the more detailed *tshig 'grel* (which provides word-by-word explanation), comprehensive *spyi 'grel* (general overviews), and specialized *don 'grel* (meaning commentaries) addressing difficult points. Additionally, difficult or controversial points are addressed in *dka' gnad* commentaries. Regarding length, there are extensive commentaries (*rgyal cher 'grel ba*), condensed commentaries (*bsdus don gyi 'grel pa*), and commentaries on verbal significance (*ngag don tsam gyi 'grel pa*). The *mchan 'grel* form allows for systematic treatment while maintaining practical focus.

At the communicative level, the distinctive feature of composition is the consistent use of "verb (present tense) plus *par bya*" which creates a direct, instructional tone, often translated as "should be done." Rather than merely explaining concepts, it tells practitioners what to "cultivate" (*sgom par bya*), what should be "meditated upon," or what to be "familiarized with (*sgom*)." This grammatical structure transforms ṬS into *gdams ngag* (pith instruction), blending explanatory and instructional elements. This voice transforms it into a more complete curriculum with practical meditative instructions, addressing both the systematic (*lam rim*) and aspirational (*smon lam*) aspects of the root text.

[100] Dreyfus 2003, 186.

'Jigs med gling pa's interpretive approach can be characterized as "systematic contemplative." It is systematic based on the multi-level structure inherited from the A_S, but goes beyond technical definitions to provide specific meditation instructions for each concept. For example, when presenting the three levels of the path of accumulation, $Ṭ_S$ explains both what each level means and how to meditate on practices like the four applications of mindfulness (*smṛtyupasthāna*, *dran pa nyer gzhag bzhi*). These meditation instructions are embedded in a progressive structure of graduated difficulty, making $Ṭ_S$ function as a comprehensive curriculum rather than simple explanatory text. Each section builds upon previous ones, combining technical concepts with practical instructions that bridge textual study and contemplative practice.

Beyond these internal genre features and rhetorical structures, understanding $Ṭ_S$ also requires examining the external context of its transmission—specifically, their preservation and dissemination within Tibetan literature through the distinct "collected works" (*gsung 'bum*) genre.[101] *Gsung 'bum* is synonymous with *bka' 'bum*, meaning "anthology" as a curated selection of one author's work, connoting "an exhaustive collection of all available works by a particular figure."[102] Publishing comprehensive collections of a master's work typically constitutes the primary means of preserving and transmitting their writings, either under the direction of the author himself with disciples, or posthumously.[103] Later generations of devotees commonly search out and collect more comprehensive and complete editions, resulting in multiple editions.[104] For example, 'Jigs med gling pa's first nine-volume *gsung 'bum* was prepared under his supervision, while more recent publications of Shes rab 'od zer's *gsung 'bum* revealed the full corpus of commentaries—six

[101] According to Hiebert, *gsung 'bum* usually connotes "an exhaustive collection of all the available works of a particular figure" as the "primary way masters' writings have been preserved and transmitted—through the comprehensive collections of his works." Hiebert 2020, 37 and 40.

[102] Hiebert 2020, 40.

[103] Rheingans 2010.

[104] Hiebert 2020, 38.

on sūtra and four on tantra were found in A_{ST1}, A_{ST2}, and A_{ST3}. Without these anthological efforts, the significance of this commentarial tradition would remain scattered and obscure.[105]

All in all, this multi-dimensional analysis reveals that classification systems serve more than taxonomic purposes—they illuminate overlooked textual functions. The dual identity of A_S as both instructional (*lam rim*) and aspirational (*smon lam*) text enables it to communicate doctrinal points while simultaneously functioning as a contemplative support. Similarly, $Ṭ_S$'s position as a instructional commentary (*mchan 'grel* with *gdams ngag* voice) positions it as a bridge between textual study and contemplative practice. Together, these texts represent a sophisticated approach to Buddhist education that incorporates the textual form itself as a vehicle for transformation across intellectual, devotional, and contemplative domains. Having established this genre-based foundation, the following section builds upon these insights by examining how later commentaries potentially adapted the framework of $Ṭ_S$ into their own interpretive approaches.

2.2 Analysis of the Textual Relationship in Commentarial Corpus

The two-century gap in the textual transmission of A_{ST} between Shes rab 'od zer and 'Jigs med gling pa remains largely undocumented, representing a significant omission in our understanding of the text's historical trajectory. Nevertheless, the emergence of five additional commentaries following 'Jigs med gling pa's $Ṭ_S$ suggests its catalytic role in reviving interest in this root text. This section examines whether these subsequent commentaries function as independent or dependent subcommentaries of 'Jigs med gling pa's $Ṭ_S$. To evaluate the hypothesis that $Ṭ_S$ serves as the basis for chronologically later commentaries, I employ comparative analysis focused on the "path of accumulation" as a representative case study.

Generally, the six commentaries each demonstrate distinct interpretive approaches:

1. **C_{JL} ('Jigs med gling pa; JL)**: Concise, instruction-oriented style with direct *gdams ngag* pith instruction tone.

[105] More details on the placement of commentaries in each *gsung 'bum* of commentators could be found in Part II: Description of Witnesses.

2. **C_{JK} ('Jam dbyangs mkhyen brtse'i dbang po; JK)**: Scholarly approach emphasizing etymological analysis and explanation of difficult points (*dka' 'grel*).

3. **C_{LS} (Bslab gsum rgyal mtshan; LS)**: Analytical emphasis organized around the ground and path (*sa lam gyi sgo nas*) progression.

4. **C_{TD} (Nam sprul kun bzang theg mchog rdo rje; TD)**: Detailed, practitioner-oriented instructions with specific visualization techniques.

5. **C_{PT} (Dpal sprul rin po che; PT)**: Concise explanations emphasizing causal relationships between concepts—consistently connecting each practice to its intended result.

A sixth commentary C_{ST} by Gzhan phan mtha' yas (ST) is excluded from detailed analysis as it provides only structural outlines without any explanatory content. Nevertheless, it is worth noting that he frames the four verses corresponding to the four paths of training (*slob lam*) in the A_S as demonstrating "the thirty-seven factors leading towards awakening—essence of the four paths of training, which is a concise form of the ground of ordinary and noble beings."[106]

2.2.1 Comparative Framework: Meditative Equipoise and Post-Meditation

A shared description on the "lesser path of accumulation" (*tshogs lam chung ngu*) among all five commentaries is the consistent structuring of contemplative practice through the framework of *mnyam bzhag* (*samāpatti*, meditative equipoise, formal meditation or meditative composure) and *rjes thob* (*pṛṣṭhalabdha*, post-meditation, subsequent meditation or ensuing attainment). This binary framework distinguishes between periods of formal focused meditation and the integration of meditative insights into daily activities—a fundamental principle in Tibetan Buddhist contemplative traditions with clear precedents in Kamalaśīla's (9th cent.) *Bhāvanākrama* trilogy.[107]

The framework recognizes different modes of cognitive engagement: *mnyam bzhag* refers to a sustained, undistracted attention directed toward the meditation object, while *rjes thob* involves

[106] *De rgya cher dbye ba'i phyir / de yang dran pa nyer bzhag ces pa nas sa bcu bgrod par shog / ces pa'i bar gyi sho lo ka bzhis skyes 'phags kyi sas bsdus pa'i slob lam bzhi'i ngo bo rnam byang phyogs kyi chos sum cu rtsa bdun po dag rim gyis bstan nas*. A_S, vol. 4, f. 9r1 (p. 133).

[107] Pad+ma'i ngang tshul (*Kamalaśīla*). *Bsgom pa'i rim pa* (*Bhāvanākrama*) [The [First Treatise on] Stages of Meditation]. Tōh 3915, *Sde dge bstan 'gyur*, ff. 22r1–41v7. [The [Second Treatise on] Stages of Meditation]. Tōh 3916, *Sde dge bstan 'gyur*, ff. 42r1–55v5. [The [Third Treatise on] Stages of Meditation]. Tōh 3917, *Sde dge bstan 'gyur*, ff. 55v6–68v7.

the skillful integration of contemplative insights into everyday experience. According to the Monlam Grand Tibetan Dictionary, *mnyam bzhag* denotes "resting one-pointedly or unmovingly in the natural state" (*gnas lugs kyi ngang la sems rtse gcig gam gyo med du 'jog pa*), while *rje thob* refers to "[the time] when one has arisen from the state of meditative equipoise" (*mnyam par bzhag pa las ldang ba'i skabs*). This structural distinction finds its theoretical foundation in Kamalaśīla's *Bhāvanākrama* trilogy, which articulates the relationship between *śamatha* (tranquility) and *vipaśyanā* (insight) practices within competing conceptions of "meditation." As Adam's analysis demonstrates, Kamalaśīla advocated for *bhāvanā*—a comprehensive approach to meditation that encompasses both non-conceptual absorption (*dhyāna*, *ting nge dzin*) and conceptual discernment of reality (*bhūtapratyavekṣā*).[108] In the second volume of *Bhāvanākrama*, Kamalaśīla quotes the *Ratnamegha Sūtra*: "*śamatha* is one-pointedness of mind; *vipaśyanā* is the discernment of reality (*bhūtapratyavekṣā*, *yang dag pa la rtog pa*)." [109] In particular, he clarifies that *śamatha* should not be defined by its meditation object—objects traditionally associated with *vipaśyanā* practices (such as the four noble truths or emptiness) may equally serve as supports for *śamatha* meditation.[110] Related terminology in pairs include *'jog sgom* (resting meditation) and *dpyad sgom* (analytical meditation), along with overlapping terms such as *sgom* (*bhāvanā*, cultivation [primary translation from Skt.], meditation, development, or contemplation), *bsam gtan* (*dhyana*, meditative absorption) and *ting nge 'dzin* (Skt. *samādhi*).

While the specific terminology differs, Kamalaśīla's classical distinction parallels the *mnyam bzhag* and *rjes thob* framework employed by our commentators. For example, in the context of the four applications of mindfulness, *mnyam bzhag* denotes an undistracted mental state where practitioners sustain unwavering attention to their meditation object, while *rjes thob* represents the

---

[108] Adam 2006, 80–86.

[109] *zhi gnas ni sems rtse gcig pa nyid do/ /lhag mthong ni yang dag par so sor rtog pa'o zhes gsungs pa lta bu'o*. *Bsgom pa'i rim pa* (*Bhāvanākrama*) [The [Second Treatise on] Stages of Meditation]. Tōh 3916, *Sde dge bstan 'gyur*, f. 47r2. Adam 2002, 232.

[110] Adam 2002, 48.

period when meditative insights are reinforced and integrated into everyday experience. This evolution continues throughout the spiritual path culminating at Buddhahood when, as it is said, "there is no separation between meditative equipoise and ensuing attainment"[111] and "the ultimate union of meditative equipoise and subsequent attainment occurs on the *buddhabhūmi*."[112]

To systematically test the hypothesis of textual dependencies, this analysis employs three primary criteria: (1) direct quotation of 'Jigs med gling pa's text, (2) identical terminology choices, and (3) parallel organizational structure. These criteria range from a smaller to larger scale and provide concrete markers for detecting textual relationships within the commentarial corpus. The following analysis applies these criteria to reveal patterns of textual dependency within the commentarial corpus.

2.2.2 Lesser Path of Accumulation: The Four Applications of Mindfulness

The four applications of mindfulness (*smṛtyupasthāna*, *dran pa nyer gzhag bzhi*) represent a foundational meditative practice found in early scriptures including the *Mahāparinirvāṇasūtra*.[113] This practice delineates a systematic approach cultivating mindfulness across four domains: the body (*kaya*, *gzugs*), sensations (*vedanā*, *tshor ba*), the mind (*citta*, *sems*), and phenomena (*dharma*, *chos*). While these objects remain consistent across traditions, the Mahāyāna context extends the contemplative gaze into a broader context, encompassing the experience of all beings. For example, focusing on the "body" refers to not only one's own physical body but that of all sentient beings.

[111] Khenpo Shenga and Ju Mipham 2014, 195.

[112] Brunnhölzl 2014, 899.

[113] *Yongs su mya ngan las 'das pa chen po'i mdo* (*Mahāparinirvāṇasūtra*) [*The Sūtra of the Great Parinirvāṇa*]. Tōh 119, *Sde dge bka' 'gyur*, ff. 1r1–343r6.

The more expansive scope and soteriological orientation are discussed in detail in Mahāyāna texts such as the *Pratyutpannasamādhisūtra*[114] and Asaṅga's *Abhidharmasamuccaya*.[115]

2.2.2.1 The Application of Mindfulness of Body

Text	Meditative Equipoise	Post-Meditation
T_S	"**Meditate** on how [the body] is **like space**"[116]	"**Meditate** on [the body] being **impure and illusory-like**"[117]
C_{JK}	"Ascertain and **meditate** on the outer and inner body as non-established by nature, **like space**"[118]	"Ascertain and **meditate** on how the body is **impure** just as an image of the burial ground, and analyze the eight unreal, **illusory** examples"[119]
C_{TD}	"Having analyzed with wisdom the outer body—vessel of the world, the inner body of one's own, and the in-between body of other beings, remain in equipoise through *samādhi* in the state of emptiness, which is non-established **like space**"[120]	"**Meditate** on [the body] as **illusory** and dream-like. In particular, as an antidote to attachment, meditate on various aspects including the **impurity** of the body for it is a vessel of blood, pus, and yellow liquid. [Meditate on] it being the source of four hundred and four types of illnesses, sixty thousand evil spirits, and the support for species of worms; [meditate on the body] decomposing after death as a skeleton and becoming rotten"[121]

[114] *Da ltar gyi sangs rgyas mngon sum du bzhugs pa'i ting nge 'dzin gyi mdo* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhisūtra*) [*The Sūtra on the Samādhi for Encountering Face-to-Face the Buddhas of the Present*]. Tōh 133, *Sde dge bka' 'gyur*, vol. 56, ff. 1r1–70v2.

[115] *Mnyon pa kun btus* (abhidharmasamuccaya) [*Compendium of Abhidharma*]. Tōh 4049, *Sde dge bstan 'gyur*, vol. mdo 'grel (ri), ff. 44r1–120r7.

[116] *mnyam bzhag tu nam mkha' ltar bsgom zhing*. J_1, f. 10r2–3 (p. 537).

[117] *rjes thob tu mi gtsang ba dang sgyu ma lta bur bsgom pa'o*. J_1, f. 10r3 (p. 537).

[118] *lus dran pa nyer bzhag ni / mnyam gzhag tu / phyi nang gi lus rang bzhin gyis ma grub pa nam mkha' lta bu*. S_{S1}, vol. 4, f. 26r3 (p. 63).

[119] *rjes thob tu dur khrod kyi gzugs brnyan ltar mi gtsang ba dang / bden med sgyu ma'i dpe brgyad kyi tshul du gtan la phab nas bsgom pa'o*. S_{S1}, vol. 4, f. 26r3–4 (p. 63).

[120] *lus kyi rjes su dran pa nye bar bzhag pa ni / phyi'i lus snod kyi 'jig rten dang / nang rang lus dang / bar lus sems can gzhan gyi gzugs dang gsum po shes rab kyis brtags te ting nge 'dzin gyis ma grub pa nam mkha' lta bu'i stong nyid kyi ngang la mnyam par 'jog*. S_{S1}, vol. 4, f. 154r5 (p. 587).

[121] *rjes thob kyi skabs su sgyu ma dang rmi lam lta bu bsgom zhing / khyad par 'dod chags kyi gnyen po lus 'dir mi gtsang ba khrag rnag chu ser gyi snod nad rigs bzhi brgya rtsa bzhi gdon stong phrag drug bcu'i 'byung khungs srin bu'i rigs kyi rten dang / nam zhig tshe 'phos pa'i rjes su rul pa dang keng rus 'thor ba sogs kyi rnam pa bsgom*. S_{S1}, vol. 4, f. 154v1 (p. 588).

C_{LS}	"There are mainly four divisions: body, sensations, mind, and phenomena. By analyzing them with reasoning through the wisdom of individual discernment, rest in equipoise in the nature of emptiness"[122]	"During post-meditation, meditate [on body] abiding as if an **illusion**"[123]

The underlined shared terminology reveals clear patterns of textual dependence. C_{JK} reads like an annotated commentary (*mchan 'grel*) of 'Jigs med gling pa's T_S, clarifying what it means for the body to be "like space" while systematically adding the analytical component of having to "ascertain and meditate" (*gtan la phab nas bsgom pa*) during meditative equipoise. C_{TD} builds upon both predecessors, providing the most detailed, practical instructions while maintaining the same core terminology. The progression suggests a potential lineage: C_{TD} appears to function as a subcommentary to C_{JK}, and C_{JK} to T_S.

Unlike the three mentioned, C_{LS} does not address the "body" separately from the other objects of mindfulness. However, his general instruction including to first investigate objects analytically and then rest in meditative equipoise aligns with the approach of the other commentators.

C_{PT}, which is not included in the chart, adopts an entirely different approach. PT connects the practice directly to its soteriological purpose, including a comprehensive yet succinct one-sentence explanations for each word in the root verses:

> First train in gathering the accumulations, the cause for great awakening, then with the wisdom that examines outer and inner entities, the diligence engaging in adopting virtue and abandoning non-virtue, and the *samādhi* of training in genuine meditative concentration, traverse the path of engaging and avoiding among the four noble truths.[124]

[122] *de la dbye na bzhi ste / Lus tshor sems chos rnams gtso bor bsgom zhing blo so sor rtogs pa'i shes rab kyis rigs pas dpyad nas rang bzhin stong nyid du mnyam par 'jog*. S_{S1}, vol. 4, f. 14r4 (p. 179).

[123] *rjes thob sgyu ma lta bu gnas pa'i tshul du bsgom pa*. S_{S1}, vol. 4, f. 14r5 (p. 179).

[124] *de yang byang chub chen po'i rgyu tshogs la dang por slob cing phyi nang gi dngos po la rtog pa'i shes rab / dge sdig gi spang blang la 'jug pa'i brtson 'grus / yang dag pa'i bsam gtan sbyong ba'i ting nge 'dzin gsum gyis bden pa bzhi'i 'jug ldog gi lam la 'jug pa / tshogs kyi lam dang por skye bas / bcu bdun pa tshogs lam gsum la 'jug par smon pa*. S_{S1}, vol. 4, ff. 5r4–5v1 (p. 146–7).

2.2.2.2 The Application of Mindfulness of Sensations

Text	Meditative Equipoise	Post-Meditation
T_S	"See the **non-arising** [of sensation]"[125]	"See all sensations as **suffering** and **essenceless**"
C_{JK}	"Ascertain and meditate on how all appearing sensations: outer and inner, pleasant, painful and in-between [sensations] are **non-arising** beginninglessly."[126]	"Having known that sensations are nothing but **suffering**: painful sensations are the suffering of suffering, seemingly pleasant sensations are suffering of change, and neutral sensations are the suffering of all-pervasive suffering, ascertain and meditate on [sensations] as **essenceless**"[127]
C_{TD}	"Analyze pleasant, painful, and neutral sensations through wisdom, and then, rest in the meditative equipoise of unborn and **non-arising**"[128]	"Meditate on the **essencelessness** of sensations like a plantain tree (*kadalī*) and on their nature of **suffering**"[129]

C_{JK} provides the most elaborate explanation here, connecting the three types of sensations with the three types of suffering and relating them to the second of the four noble truths, which T_S also includes below. C_{TD}, on the other hand, does not include this connection but continues to function as a supplementary text by building upon shared terminologies with practical analogies (i.e. the plantain tree metaphor for essencelessness).

[125] This sentence includes both meditative equipoise and post-meditation: *tshor ba dran pa nyer gzhag ni mnyam gzhag ma skyes pa dang / rjes thob tu tshor ba mtha' dag sdug bsngal dang snying med par mthong ba'o*. "The application of mindfulness on sensation is to see [sensations] as non-arising during meditative equipoise and all sensations as suffering and essenceless during post-meditation." J_1, f. 10r3 (p. 537).

[126] *tshor ba dran pa nyer bzhag ni / mnyam gzhag tu / phyi nang gi tshor ba bde sdug bar ma'i rnam par shar ba thams cad gdod nas ma skyes pa dang*. S_{S1}, vol. 4, f. 26r4–5 (p. 63).

[127] *rjes thob tu tshor ba sdug bsngal ba ni sdug bsngal dang / bde ba ltar snang ba ni 'gyur ba dang / btang snyoms rnams ni khyab pa 'du byed kyi sdug bsngal kho na las ma 'das par shes shing / snying po med bar gtan la phab nas bsgom pa'o*. S_{S1}, vol. 4, ff. 26r5–26r1 (p. 63–4).

[128] *tshor ba dran pa nyer bzhag ni/ tshor ba bde ba dang / sdug bsngal ba dang / btang snyom dang gsum po shes rab kyis brtags nas ma skyes pa dang skya ba mad pa' ngang du mnyam par 'jog cing*. S_{S1}, vol. 4, f. 154v3–4 (p. 588).

[129] *rjes thob tu tshor ba chu shing ltar snying po med pa dang / sdug bsngal gyi rang bzhin du bsgom pa'o*. S_{S1}, vol. 4, f. 154v4 (p. 588).

2.2.2.3 The Application of Mindfulness of Mind

Text	Meditative Equipoise	Post-Meditation
T_S	"Meditate on the mind **empty by nature**"[130]	"Meditate on [the mind as] **unobstructed** and **not remaining**"
C_{JK}	"Ascertain and meditate on the *dharmatā* (intrinsic nature) of mind—**emptiness by nature**—free from all elaborations"[131]	"Ascertain and meditate how [mind] is **unobstructed** whatsoever, and **not remaining** anywhere"[132]
C_{TD}	"Examine [the mind] with wisdom through great, small or middling perceptions. Then, rest in the equipoise of the **natural** state of **emptiness**"[133]	"You should know how the nature of mind is **unobstructed** and **not remaining**"[134]

While all three commentaries continue to share the key terminologies, C_{JK}'s qualification for meditative equipoise, such that emptiness is "free from all elaborations" adds crucial precision. It prevents misunderstandings about the nature of emptiness, e.g. the freedom from only one elaboration of "existence" instead all four: existence, non-existence, both, and neither. Comparing C_{JK} and C_{TD}, both contains the two-step process of analytical investigation and meditation during meditative equipoise. During post-meditation, the process remains the same for C_{JK} while C_{TD} simply instructs to "know" (*shes par bya*) or maintain the awareness of knowing without specifying a process of, for example, first ascertaining and then meditating and so forth.

[130] This sentence includes both meditative equipoise and post-meditation: *sems dran pa nyer gzhag ni / mnyam gzhag tu rang bzhin gyis stong pa dang / rjes thob tu mi dgag cing mi gnas pa sgom mo*. "The application of mindfulness on mind is meditating on the mind being empty by nature during meditative equipoise and nonceasing and does not remain." J_1, f. 10r3–4 (p. 537).

[131] *sems dran pa nyer bzhag ni / mnyam bzhag tu / sems kyi chos nyid rang bzhin gyis stong pa nyid spros pa'i mtha' thams cad dang bral ba*. S_{S1}, vol. 4, f. 26v1–2 (p. 64).

[132] *rjes thob tu cir yang ma 'gags shing gang du'ang mi gnas par gtan la phab nas bsgom pa'o*. S_{S1}, vol. 4, f. 26v2 (p. 64).

[133] *sems dran pa nye bar bzhag pa / 'du shes rgya chen po / chung ngu / bar ma gsum po shes rab kyis dpyad nas / rang bzhin stong pa nyid kyi ngang du mnyam par 'jog cing*. S_{S1}, vol. 4, f. 154v4–5 (p. 588).

[134] *rjes thob tu sems kyi rang bzhin ma 'gags la mi gnas pa'i tshul shes par bya'o*. S_{S1}, vol. 4, f. 154v5 (p. 588).

2.2.2.4 The Application of Mindfulness of Phenomena

Text	Meditative Equipoise	Post-Meditation
T_S	N/A	N/A
C_{JK}	"Ascertain and meditate in the equipoise where all phenomena of samsara and nirvana are empty and selfless"[135]	"Ascertain and meditate on [phenomena] as **illusion** for they appear by their own gathering of interdependent causes and conditions"[136]
C_{TD}	"With the wisdom of individual analysis, examine all phenomena as being gathered by formations. Then, rest in the natural equipoise"[137]	"Perceive all phenomena as the eight analogies of **illusion**: dream, illusion, magical illusion, mirage, reflection of the moon in water, echo, city of *gāndharva*s, and magical illusion"[138]

It is unclear why T_S contains no information on the fourth application of mindfulness, however, comparing the available commentaries on this section, they share the emphasis on seeing phenomena as illusory. C_{TD} provides detailed enumeration of the eight analogies of illusion with specific contemplative images—reflecting his characteristic focusing on practical application.

2.2.2.5 Analytical Approaches and Doctrinal Framing

While four of five commentators share the common two-part *mnyam bzhag* and *rjes thob* framework, they differ in explaining the relationship between the analytical meditation (*dpyad sgom*) and resting meditation (*'jog sgom*) within this structure. For example, 'Jigs med gling pa's instructions are succinct, which assume practitioners already understand the analytical process. Building upon this foundation, C_{JK} consistently instructs to "ascertain and meditate" in both sessions of *mnyam bzhag* and *rjes thob*, emphasizing that conceptual understanding should precede meditative equipoise. In general, C_{TD} provides the most detailed instructions with examples and

[135] *mnyam bzhag tu / 'khor 'das kyi chos thams cad stong zhing bdag med par mnyam pa nyid dang*. S_{S1}, vol. 4, f. 27r2–3 (p. 65).

[136] *rjes thob tu rang rang gi rgyu rkyen rten 'brel tshogs pa las byung ba sgyu ma lta bur gtan la phab nas bsgom pa'o*. S_{S1}, vol. 4, f. 27r3–4 (p. 65).

[137] *chos dran pa nye bar bzhag pa ni/ 'du byed rnams kyis bsdus pa'i chos thams cad so sor rtog pa'i shes rab kyis dpyad nas/ rang bzhin mnyam pa nyid du 'jog*. S_{S1}, vol. 4, f. 150r1 (p. 589).

[138] *rjes thob tu chos thams cad rmi lam dang sgyu ma dang smig rgyu dang mig yor dang chu zla dang brag cha dang dri za'i grong khyer dang sprul pa ltar sgyu ma'i dpe brgyad du blta bar bya ste*. S_{S1}, vol. 4, f. 150r1–2 (p. 589).

visualization techniques. On the other hand, C_{LS}, which does not address individual objects of mindfulness separately, does emphasize the sequential relationship between investigation (*dpyad*) and resting (*'jog*) during *mnyam bzhag*. This variety reveals different assumptions about their target audiences' prior knowledge and distinct pedagogical concerns regarding optimal instruction in these four contemplative objects.

Beyond the overall comparison, it is worth noting that both $Ṭ_S$ and C_{JK} explicitly connects the four applications of mindfulness to the four noble truths which provides a broader doctrinal context. The application of mindfulness of the body brings the understanding of the truth of suffering; mindfulness of sensation—truth of the cause of suffering; mindfulness of the mind—truth of cessation; and mindfulness of phenomena—truth of the path. This shared framework suggests direct influence rather than independent development:

Author	Connection to Four Noble Truths
$Ṭ_S$	"By cultivating the four applications of mindfulness, the way to **enter the four noble truths on the Path of Seeing** is as follows: First, **knowing the body as suffering**. Second, **knowing sensations as suffering and thus abandon the origin of suffering**. Third, stopping the grasping towards the mind being permanent. Fourth, stopping clinging to self in phenomena."[139]
C_{JK}	"The purpose for meditating [on the Path of Accumulation] is **to engage in the four noble truths of the Path of Seeing**. Through the close mindfulness of body, you come to **know** the compositional **body as suffering** because of the thorough realization of the body as suffering of being conditioned. By meditating on the applying mindfulness on sensation, you **engage in abandoning the [second noble truth of the] cause of suffering** because of having realized that the root of the cause [of suffering] is endowed with the cause of the three types of sensation of cyclic existence. With applying mindfulness on mind, you are composed directly in the [noble truth of] cessation. This is because, having realized the momentary decay of mental

[139] *chos dran pa nyer gzhag bzhi bsgoms pas mthong lam gyi bden bzhi la 'jug tshul yang / dang po lus sdug bsngal du shes / gnyis pa tshor ba sdug bsngal du shes nas kun 'byung spong / gsum pas sems kyi rtag 'dzin 'gog /bzhi pas chos la bdag zhen pa 'gog pa'o*. In *gsum pas sems kyi rtag 'dzin 'gog / bzhi pas chos la bdag tu zhen pa 'gog pa'o*, the first *'gog* is read as a verb and the second *'gog pa* is read as a noun. In the context of the four noble truths, by cultivating the third application of mindfulness on consciousness, one engages in the Truth of the Path in doing away the grasping towards permanence of consciousness. By cultivating the fourth application of mindfulness on phenomena, one attains the Truth of Cessation without attachment towards the self of phenomena. J_1, f. 10r4–5 (p. 537).

	consciousness which lacks a self, you will not have suspicious fear with a nihilistic view of self at the time of nirvana. By the application of mindfulness of phenomena, you enter the meditation of the Truth of the Path because you have realized the objects to be abandoned—afflictions, and objects to be acted upon—dharmas of awakening."[140]

2.2.3 Middling Path of Accumulation: The Four Correct Abandonments

Unlike the previous section, the four correct abandonments (*samyakprahāṇa*, *yang dag pa'i spong ba bzhi*) are not structured around the *mnyam bzhag* and *rjes thob* framework. All commentators align on basic structure, though they do differ in emphasis:

Text	
T_S	"On the middling path of accumulation, you **do not give rise to non-virtues that have not arisen, terminate non-virtues that have arisen, give rise to virtues that have not arisen, and further develop virtues that have already arisen**"[141]
C_{JK}	"When generating virtues and abandoning non-virtues with diligence, that is the four correct abandonments. This is called the "path arisen from effort." In terms of the way to meditate, **do not give rise to non-virtues that have not arisen**, correctly **terminate [non-virtues] that have arisen**, **give rise to virtues that have not arisen,** and correctly **develop virtues that have already arisen further.** In addition, for each of them, meditate by generating the intention, exerting effort and diligence, always keeping them in mind, and resting [the mind] upon them"[142]
C_{TD}	"On the middling path of accumulation, one primarily meditates on the four correct abandonments. First, **do not give rise to non-virtues that have not arisen.** Second, immediately **terminate non-virtues that have arisen** in the mindstream. Third, **give rise to virtues** in mindstream **that not arisen**. Fourth, **further develop virtues that have**

[140] *de ltar bsgom pa'i dgos ba ni/ mthong lam gyi bden pa bzhi la 'jug par bya ba'i phyir te/ lus dran pa nye bar bzhag pa las ni sdug bsngal shes pa la 'jug ste/ lus 'du byed kyi sdug bsngal gyis rab tu phye bar rtogs pa'i phyir/ tshor ba dran pa nyer bzhag las ni kun 'byung spong ba la 'jug ste/ kun 'byung gi gtso bo srid pa'i tshor ba gsum gyi rgyu can du rtogs pa'i phyir/ sems dran pa nyer bzhag pa las ni 'gog pa mngon du bya ba la 'jug ste/ de las bdag dang bral ba'i rnam par shes pa skad cig gis 'jig par rtogs pas mya ngan las 'das pa'i tshe bdag chad kyis dogs pa'i skrag pa med pa'i phyir/ chos dran pa nye bar bzhag pa las na/ lam gyi bden pa bsgom pa la 'jug ste/ nyon mongs pa'i chos rnams spang bya dang / rnam par byang ba'i chos rnams blang byar rtogs pa'i phyir ro*. S_{S1}, vol. 4, ff. 26v4–27r3 (p. 64–5).

[141] *tshogs lam 'bring por mi dge ba'i chos ma skyes pa rnams bskyed du mi 'jug / skyes pa rgyun gcod/ dge ba'i chos ma skyes pa bskyed/ skyes pa gong du spel ba'o*. J_1, f. 10r5 (p. 537).

[142] *brtson 'grus kyis dge ba bskyed cing mi dge ba'i chos rnams spong bas na yang dag par spong ba bzhi ste / rtsol ba las byung ba'i lam zhes bya'o / bsgom tshul ni / mi dge ba'i chos sngar ma skyes pa rnams mi bskyed cing / skyes pa rnams yang dag par spong ba dang / dge ba'i chos sngar ma skyes pa rnams bskyed cing / skyes pa rnams gong nas gong du yang dag par spel ba ste*. S_{S1}, vol. 4, f. 27r3–5 (p. 65).

	arisen within the mindstream. Abandoning all non-virtuous things and that which obstruct virtues, this is called "four correct abandonments." It is stronger in [training] the conduct of the three doors primarily."[143]

While T_S simply enumerates the four practices, C_{JK} clarifies how the abandonments should be practiced such that, for each of these practices, one should "meditate [on them] by generating intention, exerting effort and diligence, always keeping them in mind, and resting [the mind] upon them."[144] C_{TD}, on the other hand, characterizes this as "the path arisen from exertion," emphasizing the active, effortful nature during this stage of the path.

2.2.4 Greater Path of Accumulation: The Four Bases of Magical Power

After being habituated with practices on the lesser and middling paths of accumulation, the greater path of accumulation focuses on *samādhi* practices known as the four bases of magical power (*catvāraṛddhipādā*, *rdzu 'phrul gyi rkang pa bzhi*). Among the five commentaries, C_{JK} provides the most systematic treatment, offering detailed analysis of the five faults of *samādhi* and their eight remedies, which significantly expands upon T_S's concise instructions:

Text	
T_S	"Regarding the four bases of magical power during the highest path of accumulation. Due to the power of one's mind becoming malleable through meditative concentration, arises the four bases of magical power including that of intention, diligence, attention, and discernment"[145]

[143] *tshogs lam 'bring po'i skabs su yang dag par spong ba bzhi gtso bor bsgom te / de las dang por mi dge ba'i chos ma skyes pa mi bskyed pa dang / gnyis pa mi dge ba'i chos zhig rgyud la skyes na skyes pa myur du gcod pa dang / gsum pa ni / dge ba'i chos rnams rgyud la ma skyes pa skyed par byed pa dang / bzhi pa ni dge ba rgyud la skyes pa rnams gong nas gong du 'phel bar byed pa dang de yang mi dge ba'i chos rnams kyi dngos po thams cad spong ba dang dge ba la bar du gcod pa'i cha sbong bas na / yang dag pa'i spong ba bzhi zhes bya ste gtso bor sgo gsum gyi spyod pa shugs che ba'o*. S_{S1}, vol. 4, f. 155v1–5 (p. 590).

[144] *de re re la'ang / 'dun pa bskyed pa dang / 'bad pa dang / brtson 'grus rtsom pa dang / sems rab tu 'dzin pa dang / rab tu 'jog pa'i tshul gyis bsgom pa'o*. S_{S1}, vol. 4, ff. 27r5–27v1 (p. 65).

[145] *tshogs lam chen por rdzu 'phrul gyi rkang pa bzhi ni / bsam gtan gyis sems las su rung stobs las 'dun pa'i rdzu 'phrul gyi rkang pa dang / de bzhin du brtson 'grus dang / sems dang / spyod pa'i rdzu 'phrul gyi rkang pa ste bzhi'o*. J_1, f. 10r5–6 (p. 537).

C_{JK}	"Regarding the way to meditate. You should meditate on the remedies of five faults and the *samādhi* with eight types of compositional factors to be abandoned. The five faults include: Laziness, forgetting instructions, Dullness and agitation, Non-application and over-application [of remedies], These are the five faults.[146] The eight remedies are the following. There are four remedies against laziness: intention, cause for intention.[147] The remedy of forgetting instructions is rememberness. The remedy of dullness and agitation is introspection. The remedy of not actually directly implementing the application is actual implementation. The remedy for overly applying antidotes to the mind though its dullness and agitation have already been pacified is ceasing from application. To categorize, there is the [first] base of magical power of aspiration which is devoted to the result of meditative equipoise—genuine faith and respect, thereby attaining the well-suited mind from joining with the state of *samādhi*. The [second] base of magical power of diligence when one has attained the well-suited diligent mind from continuous application. The [third] base of magical power of mind is when one has attained the well-suited mind by containing the mental habitual tendencies of previous *samādhi*. The [fourth] base of magical power of engagement is when one has attained the well-suited mind by having trained in discernment through the wisdom arisen from having contemplated upon the object [of meditation] received from spiritual guides. Having perfected the greater path of accumulation in this way, you will attain the *samādhi* of stream-of-truth and possess power including seeing the face of nirmāṇakāya buddhas and listening to their instructions."[148]

[146] The five faults (*ādīnava*, *nyes dmigs*) are: (1) laziness (*kausīdya*, *le lo*); (2) forgetting the instruction (*avavādasammosa*, *gdams ngag brjed pa*); (3) dullness (*laya*, *bying ba*) and agitation (*auddhatya*, *rgod pa*); (4) non-application (*anabhisamskāra*, *'du mi byed pa*); (5) over-application (*abhisamskāra*, *'du byed pa*).

[147] *dngos rtsol ba/ gnas 'dun pa/ rgyu tha dad pa/ 'bras bu shin sbyangs*. S_{S1}, vol. 4, f. 27v4–5 (p. 66).

[148] *bsgom tshul ni/ nyes pa lnga'i gnyen por spong ba'i 'du byed brgyad dang ldan pa'i ting nge 'dzin sgom par byed pa ste / nyes pa lnga ni / dbus mthar / le lo dang ni gdams ngag rnams//brjed dang byings dang rgod pa dang / 'du mi byed dang 'du byed de//'di dag nyes pa lngar 'dod do//zhes so//gnyen po brgyad ni/le lo'i gnyen po bzhi ste/dngos rtsol ba/gnas 'dun pa/rgya tha dad pa/'bras bu shin sbyangs so//gdams ngag brjed pa'i gnyen po dran pa/byings rgod kyi gnyen por shes bzhin/gnyen po mngon par 'du mi byed pa'i gnyen por mngon par 'du byed pa/byings rgod zhi nas kyang sems mngon par 'du byed pa'i gnyen por 'du byed btang snyoms rnams so//de la dbye na/bsam gtan gyi 'bras bu la mngon par dad cing gus pa'i 'dun pas ting nge 'dzin la sbyor bas sems las su rung ba thob pa 'dun pa'i rdzu 'phrul gyi rkang pa/rgyun du sbyor ba'i brtson 'grus kyi sems las su rung ba thob pa partson 'grus kyi rdzu 'phrul gyi rkang pa/sngon du ting nge 'dzin la sems pa'i bag chags dang ldan pas sems las su rung ba thob pa sems kyi rdzu 'phrul gyi rkang pa/dge ba'i bshes gnyen las thob pa'i dmigs pa rnams bsam byung gi shes rab kyis rnam par 'byed pa la bslab pas sems las su rung ba thob par spyod pa'i rdzu 'phrul gyi rkang pa ste bzhi'o//de lta bu'i tshogs lam chen po mthar phyin nas chos rgyun gyi ting nge 'dzin thob/sangs rgyas sprul pa'i sku'i zhal mthong zhing gdams ngag nyan pa sogs la dbang ba yin no.* S_{S1}, vol. 4, ff. 27v2–28r5 (p. 66).

C_{TD}	"Having manifested many magical powers on the greater path of accumulation in this way, one will have the power of listening to infinite hundreds and thousands of Dharma teachings (*chos kyi sgo*) and attain the *samādhi* of continuous stream…"[149]

2.2.5 Complementary Textual Relationships

This comparative analysis reveals varying degrees of dependence. Based on the three criteria for identifying textual dependencies including direct quotation of 'Jigs med gling pa's text, identical terminology choices, and parallel organizational structure, the five commentators can be categorized into three relationship types: strong dependence, ambiguous, and clear independence.

(1) **Strong Dependence**: C_{JK} and C_{TD} exhibit clear dependencies on $Ṭ_S$, often through identical terminology choices and systematic expansion of 'Jigs med gling pa's framework, even though direct quotation is absent.

(2) **Ambiguous Dependence**: C_{LS} shows both independence and derivation, maintaining its own distinct analytical framework while still drawing from 'Jigs med gling pa's key insights.

(3) **Clear Independence**: C_{PT} demonstrate complete independence, adopting an entirely different approach focused on causal relationships rather than following $Ṭ_S$'s structural framework.

Based on the comparisons above, the first hypothesis is partially supported. The evidence reveals that chronological sequence does not determine textual dependence—while some

[149] *tshogs lam chen po ni / rdzu 'phrul gyi rkang pa'i ting 'dzin bzhi bsgom ste / de la dang po ni / 'dun pa'i rdzu 'phrul gyi rkang pas ni ma dad pa dang log par lta ba la sogs kyis sems mi g.yo bar ting nge 'dzin la mos shing rnam par dag pa'i tshul la 'jug cing bsgom pa'o/ /gnyis pa ni brtson pa'i rdzu 'phrul gyi rkang pas ting nge 'dzin gyi sgom la mnyam par 'jog pa la rab tu brtson pa'i de dag gis skyon dang gegs sel ba dang / yon tan sgrub pa la rab tu brtson zhing / rkyen dbang du mi gtong ba'o/ /gsum pa ni sems pa'i rdzu 'phrul gyi rkang pa sems rtse gcig tu gnas shing rnam rtog dang gzhan dbang sogs kyi cha gnyis su ma gyur cing bsam gtan ting nge 'dzin mngon du byed pa'o/ /bzhi pa ni dpyod pa'i rdzu 'phrul gyi rkang pas spyod lam thams cad du ting nge 'dzin de'i rgyun skyong ste/ de yang ma nor bar shes pa la sogs pa ni rdzu 'phrul yin te rang rgyud la thob par byed pa'i thabs yin no/ /'dir ting nge 'dzin gyi rtsal du rnam pa mang por rdzu zhing 'phrul pas na ting nge 'dzin te / de'i phyir na rkang pa zhes bya'o/ /ting nge 'dzin yongs su sbyong ba'i lam zhes bya'o/ /(bsgom tshul nyes pa lnga'i gnyen por spong ba'i 'du byed brgyad dang ldan pa'i ting nge 'dzin gyis bsgom kyang chog/ mchan/) de lta bu'i tshogs lam chen po rdzu 'phrul du ma mngon du gyur nas/ sangs rgyas dngos su bzhugs pa'i zhing rnams su rdzu 'phrul gyis phyin nas chos kyi sgo brgya stong grangs med nyan pa la dbang zhing / de dag shes rab kyi rtsal gyis 'dzin nus pa'i chu bo'i rgyun gyi ting nge 'dzin thob pa'o/ /de dag ni ting nge 'dzin las su rung ba la gnas pas grub pa ste / lam lnga'i dang po tshogs bsags pa gtso bor ston zhing / bsod nams kyi bya ba rgya chen spyod pa'i lam de la rab tu spro bas 'jug par shog cig ces smon pa'o*. S_{S1}, vol. 4, ff. 156r1–156v5 (p. 591–2).

commentators clearly build upon 'Jigs med gling pa's $Ṭ_S$ framework, others develop independent interpretive strategies. While all commentaries in the corpus differ in emphasis and presentation, they offer complementary perspectives that provide a more complete understanding of the path of accumulation: $Ṭ_S$'s essential instructions, C_{JK}'s scholarly precision, C_{LS}'s analytical emphasis, C_{TD}'s practical detail, and C_{PT}'s result-oriented perspective each illuminate different aspects of the same practice.

This study employs the "path of accumulation" as a pilot study to demonstrate a way to determine commentarial relationships within an identifiable corpus. It develops a preliminary framework which shows how all commentaries are related in varying degrees to $Ṭ_S$. While this single-topic analysis reveals significant patterns—particularly two contrasting relationship types such as C_{JK} and C_{TD}'s systematic dependence versus C_{PT}'s independence—comprehensive classification of all five commentaries would require systematic analysis of additional doctrinal sections. Overall, this preliminary analysis demonstrates the feasibility of systematic commentarial comparison. Future research would benefit from extending this analysis to additional doctrinal sections to obtain more comprehensive classification of the commentarial corpus.

2.3 Textual Relationship Between the *Ṭīkā* ($Ṭ_S$) and the *Chariot of Two Truths* (Y_S)

Having contextualized $Ṭ_S$ in relation to the five additional commentaries, this section addresses the second textual hypothesis concerning the proclaimed relationship between A_{ST} and Y_{ST}. Specifically, it examines how $Ṭ_S$ allegedly serves as the foundation (*rtsa ba*) for Y_S. In what follows, I will first challenge conventional assumptions about what *rtsa ba* means in this context, demonstrate multiple influences shaping Y_{ST}, and then reveal the most probable meaning behind this proclaimed *rtsa ba-'grel ba* relationship based on textual evidence.

In Tibetan commentarial literature, *rtsa ba* conventionally implies a specific hierarchical relationship where a foundational text serves as the structural and doctrinal basis for a commentary (*'grel ba*). This relationship typically involves three elements: first, direct structural correspondence

where the commentary follows the root text structurally; second, clear references to the root text; and third, systematic explanations of the root text's content.

First, in terms of structure, while both A_S and $Ṭ_S$ are *lam rim* texts, $Ṭ_S$ is framed within the *smon lam* genre that is absent in Y_S. If the latter were conventionally built upon $Ṭ_S$ as a *rtsa ba*, one would expect some degree of genre compatibility, with aspirational content incorporated into Y_S's structure. The outlines of both texts highlight this divergence:

***The Pathway of the Victorious Ones: A Ṭīkā on "The Tree of Benefit and Happiness: An Aspiration for the Way of Bodhisattvas"* (*Byang chub spyod pa'i smon lam phan bde'i ljon pa'i ṭīkā rgyal ba'i gzhung lam*; $Ṭ_S$)**

(vv. 1–7) Introduction (*Klad kyi don*): The Gateway to Aspiration, Seven-branch Offering (*Smon lam la 'jug pa'i sgo yan lag bdun pa 'bul ba*)
(vv. 8–32) Main Body (*Gzhung gi don*):
(vv. 8–11)
- (v.8) Aspiration to Remember the Difficulties of a Precious Human Life (*Dal 'byor rnyed dka' dran par smon pa*)
- (v.9) Aspiration for Impermanence to Arise within One's Mindstream (*Mi rtag pa rgyud la skye bar smon pa*)
- (v.10) Aspiration for Confidence in Karma Cause and Effect (*Rgyu 'bras la yid ches par smon pa*)
- (v.11) Aspiration to Remember the Defects of Samsara (*'Khor ba'i nyes dmigs dran par smon pa*)

(v.12) Aspiration for the Unobstructed Path of Liberation (*Thar lam la bar chad med par smon pa*)
(v.13) Aspiration to Take refuge (*Skyabs su 'gro bar smon pa*)
(v.14) Aspiration Towards Bodhicitta (*Byang chub tu sems bskyed par smon pa*)
(v.15) Bodhicitta of Application (*'Jug sems*)
(v.16) Aspiration Towards the General Meaning of Each of Them (*So so'i spyi don la smon pa*)
(vv. 17–22) Six *Pāramitā*s:
- (v.17) Aspiration Towards the Three-fold *Pāramitā* of Generosity (*Sbyin pa'i phar phyin gsum la smon pa*)
- (v.18) Aspiration to the Three-fold *Pāramitā* of Discipline (*Tshul khrims kyi phar phyin gsum la smon pa*)
- (v.19) Aspiration to the Three-fold *Pāramitā* of Patience (*Bzod pa'i phar phyin gsum la smon pa*)
- (v.20) Aspiration to the Three-fold *Pāramitā* of Diligence (*Brtson 'grus kyi phar phyin gsum la smon pa*)
- (v.21) Aspiration to the Three-fold *Pāramitā* of Meditative Concentration (*Bsam gtan gyi phar phyin gsum la smon pa*)
- (v.22) Aspiration to the Three-fold *Pāramitā* of Wisdom (*Shes rab kyi phar phyin gsum la smon pa*)

(vv.23) General Aspiration for the Qualities of Ten *Bhūmi*s and Five Paths—The Natural Results of

Aspirational and Engaged [Bodhicitta] (*Smon 'jug gi rang 'bras sa bcu lam lnga'i yon tan spyir smon pa*)
(vv.24–30)
(v.24) Aspiration to the Path of Accumulation (*Tshogs lam la smon pa*)
(v.25) Aspiration to the Path of Joining (*Sbyor lam la smon pa*)
(v.26) Aspiration to the Path of Seeing (*Mthong lam la smon pa*)
(v.27) Aspiration to the Path of Meditation (*Sgom lam la smon pa*)
(v.28) Aspiration to Attain Them (*De dag thob par smon pa*)
(v.29–30) Aspiration for the Result (*Bras bu la smon pa*)
(vv.31–35)
(v.31) Particular Aspiration to [Attain] Dharmakāya (*Dmigs bsal la chos sku thob par smon pa*)
(v.32) Aspiration Towards the Perfect Saṃbhogakāya (*Longs spyod rdzogs sku la smon pa*)
(v.33) Aspiration to Emanate Nirmāṇakāya (*Sprul pa'i sku 'gyed pa la smon pa*)
(v.34) Aspiration to Attain the Five Wisdoms (*Ye shes lnga thob par smon pa*)
(v.35) Aspiration to Attain the Ten Powers (*Stobs bcu thob par smon pa*)
(v.36) Aspiration to Attain the Four Fearlessnesses (*Mi 'jigs pa bzhi thob par smon pa*)
(v.37) Aspiration to Attain the Eighteen Unshared Qualities of a Buddha (*Sangs rgyas kyi chos ma 'dres pa bco brgyad pa la smon pa*)
(v.38) Aspiration to Attain the Major Signs and Minor Marks (*Mtshan dpe thob par smon pa*)
(v.39) Aspiration to Attain the Five Undefiled Aggregates (*Zag med kyi phung po lnga thob par smon pa*)
(v.40) Aspiration to Attain Five-fold Vision and so on (*Spyan lnga sogs la smon pa*)
(vv.41–49) Conclusion: Aspiration to the Subsequent Stages for the Benefit of Others (*Gsum pa rjes kyi rim pa gzhan don du smon pa*)

***Chariot of Two Truths* (*Bden gnyis shing rta*; Ys)**

1. (vv.16) The Difficulty of Gaining Freedoms and Advantages (*Dal 'byor gyi rnam par dbye ba*)
2. (vv. 10) Death and Impermanence (*mi rtag pa*)
3. (vv. 43) Karma: Cause and Effect (*Las rgyu 'bras*)
4. (vv. 47) The Sufferings of Samsara (*'Khor ba sdug bsngal*)
5. (vv. 62) The Four Great Wheels (*'Khor lo chen po bzhi*)
6. (vv. 27) Taking Refuge (*Skyabs su 'gro ba*)
7. (vv. 18) Cultivating the four immeasurables (*Tshad med bzhi*)
8. (vv. 53) Arousing Bodhicitta (*byang chub kyi sems yongs su bzung ba*)
9. (vv. 116) The Bodhisattva Trainings (*smon 'jug gi bslab bya bstan pa*)
    a. (vv. 1–26) *Pāramitā* of Generosity
    b. (vv. 27–32) *Pāramitā* of Discipline
    c. (vv. 33–77) *Pāramitā* of Patience
    d. (vv. 78–85) *Pāramitā* of Diligence
    e. (vv. 86–90) *Pāramitā* of Meditative Concentration
    f. (vv. 91–112) *Pāramitā* of Wisdom

Second, in terms of the direction of references, the pattern is inverted: rather than Y_S commenting on $Ṭ_S$, it is $Ṭ_S$ that contains explicit cross-references directing readers to Y_S for detailed explanations of topics like the ten *bhūmi*s and ten powers (*daśabala*, *stobs bcu*).[150] The direction of citation is in reverse of conventional expectations—the presumed *rtsa ba* ($Ṭ_S$) references its elaborative text Y_S. This strongly suggests a complementary relationship, with $Ṭ_S$ serving as a concise introduction to themes elaborated in the larger work. It also suggests that 'Jigs med gling pa designed these texts to function together despite their different frameworks.

Third, there are no systematic explanations of $Ṭ_S$'s content in Y_S. Using the "path of accumulation" as a test case (the same topic analyzed for commentarial relationships in section 2.2), while $Ṭ_S$ contains detailed explanations of this topic, Y_S offers only three brief mentions:

First mention (Chapter 3, verse 41):

> Ten virtues, the *samādhi*, and the formless concentrations,
> The six perfections, giving and the rest—
> All are virtues to which liberation tends. It is the cause of sublime purity.
> All are gathered in five paths: accumulation, joining,
> Seeing, meditation, no more learning.[151]

In the autocommentary, 'Jigs med gling pa provides a twofold explanation of the practice of five paths, referring to various qualities as "virtues to which liberation tends" or "virtues concordant with liberation" (*thar pa'i cha mthun*) and "the cause of sublime purity" (*zag med dam pa'i rgyu*).

Second mention (Chapter 9, verse 105):

> Things appear uninterruptedly.
> But not considering such things as truly real,
> The mind remains without discursiveness upon its object.
> This is meditative equipoise or *śamatha*.
> Vipaśyanā, which shares its nature, is post-meditation.

---

[150] (1) *nges tshig ni bden gnyis shing rtar bshad zin to* ("All their contextual etymological explanations can be found in the "Chariot of Two Truths.'"), verse 21. S_{S1}, f. 21r3 (p. 267). (2) *de dag so so'i rnam dbye zhib pa bden gnyis shing rtar bshad zin to* ("The details of their individual distinctions are already explained in 'The Chariot of Two Truths.'"), verse 32. S_{S1}, f. 26r1 (p. 277).

[151] *thar pa'i cha mthun zag med dam pa'i rgyu// dge bcu bsam gtan gzugs med sbyin sogs drug/ tshogs sbyor mthong sgom mi slob lam lngas bsdus*. 'Jigs med gling pa's *gsung 'gum* 2018, vol. 1, p. 379. "Ten virtues, the *samādhi*s and the formless concentrations, // The six perfections, giving and the rest-all this // Is virtue that to liberation tends. // It is the cause of sublime purity. // All are gathered in five paths: accumulation, joining, // Seeing, meditation, no more learning." Jigme Lingpa 2010, 31.

This establishes that the four paths of training (*slob lam bzhi*) are approached through the framework of meditative equipoise and post-meditation, which are synonymous with *śamatha* and *vipaśyanā*.[152] During formal *śamatha* meditation, one engages in meditative equipoise (*mnyam bzhag*) by focusing, for example, on the body like space; during post-meditation, one trains in seeing the body as illusory.

Third mention (chapter 9, verse 107): When discussing the fifth *pāramitā* of concentration, 'Jigs med gling pa notes that, "the concentration that discerns with clarity" is practiced by those on the path of accumulation.[153]

The limited treatment of the path of accumulation in Y_S, compared to its detailed explication in the shorter $Ṭ_S$, suggests that 'Jigs med gling pa may have considered the latter text as providing essential doctrinal foundations that did not need extensive repetition in the former. Overall, three criteria indicate the absence of a conventional *rtsa ba-'brel ba* relationship: lack of structural correspondence, inverted direction of references, and absence of systematic explanations of $Ṭ_S$'s content in Y_S. This suggests that 'Jigs med gling pa's statement on the relationship between these may operate in a non-conventional sense.

To explore the potential non-conventional use of *rtsa ba*, we must also consider other known influences that shaped Y_S. When tracing the origin of Y_S, its composition is commonly understood as fulfilling Klong chen pa's request during 'Jigs med gling pa's second three-year retreat—specifically, to compose a commentary on Klong chen pa's autocommentary of the "Great Chariot." For example, Bdud 'joms 'jigs bral ye shes rdo rje (1904–1987), in his history of the Rnying ma tradition, describes the composition of Y_{ST} root text and auto-commentary as "a treasure

---

[152] *spros pa'i snang ba chos nyid gcig tu nub// snang yul ma 'gags der 'dzin med pa yin// shes pa yul la mi rtog mnyam gzhag la// ngo bo gcig pa'i rjes thob lhag mthong ste*. 'Jigs med gling pa's *gsung 'gum* 2018, vol. 1, p. 93. Kangyur Rinpoche 2001, 93.

[153] *lam ma zhugs pa'i rgyud kyi ting 'dzin ni// bsam gtan gzugs med byis pa nyer spyod yin// lam zhugs tshogs dang sbyor ba'i ting 'dzin gyis// thar lam mngon byed don rab 'byed par grags*. 'Jigs med gling pa's *gsung 'bum* 2018, vol. 1, p. 93. The *samādhi*s and the formless concentrations constitute // The concentration that's enjoyed by childish beings: // Those who have not entered any of the paths. // The concentration of the ones who have embraced // Accumulation and the path of joining // Makes the path of freedom manifest. Their concentration thus is clearly discerning. Jigme Lingpa 2010, 93.

of intention given to him in the form of a treatise by the blessing of the all-knowing, great Longchenpa."[154] The concept of *dgongs gter* (treasure of intention, mind treasure) refers to teachings received through direct spiritual transmission from realized maters, often in visionary experiences, rather than through conventional textual study. Bdud 'jom's characterization of the work in these terms suggests a particular understanding of its spiritual significance within the tradition. It also appears that 'Jigs med gling pa drew extensively from Klong chen pa's *Bsam gtan ngal gso* when writing about the four conducive factors (*'khor lo chen po bzhi*), with entire discussions of secluded environment appearing across four chapters of that earlier work. In addition, it is said that the explanatory information in Y_{ST} "has its roots in Klong chen pa's own teachings," establishing its primary doctrinal lineage.[155] The detailed relationship between these two texts, however, is beyond the scope of this project. How the composition occurred—whether 'Jigs med gling pa consulted $Ṭ_S$ as a foundation alongside *Ngal gso skor gsum*—remains an open question.

While the precise interplay between $Ṭ_S$, *Ngal gso skor gsum*, and Y_S is yet to be resolved, the textual evidence with three criteria has shown that 'Jigs med gling pa's claim of *rtsa ba* operates in a non-conventional sense. The most probable meaning is that $Ṭ_S$ serves as a "conceptual foundation"—a preliminary systematization of core *lam rim* content, articulating ideas in a condensed form that later provided the groundwork for the more comprehensive Y_S. This interpretation accounts for the parallels between both texts in terms of *lam rim* content despite variations in organizational frameworks. The cross-textual references indicate a deliberate design for mutual reinforcement rather than independence. This understanding acknowledges the multiple influences—primarily Klong chen pa's corpus—that shaped Y_{ST} as a whole. The relationship, therefore, represents a complementary rather than hierarchical textual connection, with $Ṭ_S$ functioning as an accessible entry point to themes more extensively developed in the major work.

[154] Dudjom 1991, 839.

[155] Longchenpa 2017, 58.

This interpretation offers a more nuanced understanding of the developmental relationship between these two significant works in 'Jigs med gling pa's literary corpus.

Conclusion

This thesis has systematically examined three central hypotheses by situating Shes rab 'od zer's A_S and 'Jigs med gling pa's $Ṭ_S$ within their broader historical and textual milieu, analyzing their spiritual lineages, commentarial dynamics, and intertextual relationships. The three core hypotheses tested were:

1. A significant intellectual and spiritual lineage links 'Jigs med gling pa to Shes rab 'od zer, wherein the former considered the latter as a lineage guru despite being two centuries apart.
2. $Ṭ_S$ serves as the foundational text for the five subsequent commentaries on A_S—that is, these works function as subcommentaries of 'Jigs med gling pa's $Ṭ_S$.
3. 'Jigs med gling pa's claim in the colophon that his $Ṭ_{ST}$ serves as the foundation (*rtsa ba*) for his Y_{ST} reflects a deliberate textual and doctrinal continuity, implying that $Ṭ_S$ serves as the *rtsa ba* for Y_S.[156]

This investigation has yielded three significant findings: First, the study establishes a meaningful spiritual lineage connecting Shes rab 'od zer and 'Jigs med gling pa, wherein the latter regarded the former as a lineage guru despite the two-century separation. This inquiry was initially prompted by 'Jigs med gling pa's homage to Shes rab 'od zer in $Ṭ_S$'s opening verse. The relationship was mediated through Dpal ri monastery and, more critically, through 'Jigs med gling pa's transformative engagement with Shes rab 'od zer's *gter ma*, which culminated in his discovery of Klong chen snying thig. This demonstrates the distinctive character of spiritual transmission within the Rnying ma tradition, where profound influence transcends direct physical interaction. Furthermore, the subsequent emergence of five commentaries on A_S, particularly by 'Jigs med rgyal

[156] In the colophon of the tantra section of *Mdo ngags kyi smon lam* (A_{ST}), it is said "*de las dpyis phyin shes par 'dod pa rnams / bden rnam gnyis kyi shing rtar brten byas na / de gnyis 'di yi 'grel par yang 'gyur la / 'di nyid de yi rtsa bar yang 'gyur ro*" (For those who wish to understand this thoroughly, if they rely on the chariots of two: the truth and omniscience, these two will become an explanation on this. And this itself will also become the foundation of that). The phrase "*bden rnam gnyis kyi shing rtar*" is glossed in editions as "*bden gnyis shing rta dang / rnam mkhyen shing rta*" (The chariot of two truths/ the chariot of omniscience), appearing in smaller font in the 2015 (S_{T1}) and normal font in the 2016 and 2020 witnesses (A_{T2} and A_{T3}). This textual relationship will be analyzed further in Part I. For English translations of *Yon tan mdzod*'s root verses, see Kangyur Rinpoche 2001 and 2013.

ba'i myu gu's disciples, and the inclusion of A_{ST} and Y_{ST} in the Śrī Siṃha College inaugural curriculum, further attests to the enduring significance and deliberate preservation of these teachings.

Second, analysis of the A_S commentarial corpus reveals a spectrum of intertextual dependencies on 'Jigs med gling pa's $Ṭ_S$. While certain commentaries, such as C_{JK} and C_{TD}, clearly function as subcommentaries with direct structural and terminological reliance on $Ṭ_S$, others, including C_{LS} and C_{PT}, exhibit notable independence in varying degrees. The three-criteria analytical framework—direct quotation, identical terminology, and parallel structure—enabled the identification of these diverse relationships and offers a replicable method for future studies. This finding contributes to our understanding of the dynamic and multifaceted nature of commentarial traditions in Tibetan Buddhism, highlighting the often-varied approaches commentators adopt toward a root text. The genre analysis further reveals the sophisticated textual architecture of A_S as both a *lam rim* and *smon lam*, and $Ṭ_S$ as an instructional commentary, showcasing how textual form serves both intellectual and soteriological purposes.

Third, this study reinterprets 'Jigs med gling pa's assertion that $Ṭ_S$ serves as the *rtsa ba* of Y_S. The textual comparison conclusively demonstrates that this claimed *rtsa ba* relationship operates as a "conceptual foundation" rather than a conventional root text. $Ṭ_S$ articulates the preliminary core *lam rim* concepts, providing the intellectual groundwork upon which the more comprehensive Y_S—also influenced by Klong chen pa—was built. This reinterpretation also reflects 'Jigs med gling pa's deliberate design of his literary output as a cohesive pedagogical system, wherein texts are complementary and interconnected through conceptual links.

In sum, through systematic biographical inquiry, careful analysis of genre characteristics, and comparative textual study, this thesis has established a solid foundation for understanding A_S and $Ṭ_S$ and their rich commentarial tradition within Rnying ma literature. These contextualizations are essential for an accurate and informed annotated English translation presented in Part II. These

findings not only address existing gaps in the field but also provide methodological frameworks for future research into the vast and dynamic landscape of Tibetan commentarial literature.

These findings suggest several promising avenues for future research. The "path of accumulation" as a focal point for investigating textual dependencies within the commentarial corpus warrants expanded analysis of additional doctrinal sections. The concept of $Ṭ_S$ as a "conceptual foundation" for Y_S invites deeper examination of how major works integrate multiple sources by the same author. More broadly, this study underscores the necessity for systematic analysis of commentarial traditions within Tibetan Buddhism, demonstrating that the diverse relationships—ranging from clear dependence to creative independence—highlight their inherently dynamic nature.

By directing scholarly attention to previously understudied texts such as A_S, $Ṭ_S$ and their relationships to major works like *Yon tan mdzod*, this research contributes to a more comprehensive understanding of the intellectual development within the Klong chen snying thig lineage of the Rnying ma tradition.

Part II: Annotated English Translation

1. Introduction to Translation

1.1 Description of Witnesses

The critical analysis examined four witnesses of the root text (A_S) and five witnesses of the commentary ($Ṭ_S$), all written in *dbu can* script. The nine witnesses include Deroche's copy retrieved from Dpal ri monastery, three copies of Shes rab 'od zer's *Gsung 'bum* (S_{S1}, S_{S2}, and S_{S3}), and five copies of 'Jigs med gling pa's *Gsung 'bum*. Deroche's edition, based on the manuscript, represents the most comprehensive critical edition of A_S published up to date. There are four witnesses of 'Shes rab 'od zer's *Gsung 'bum* available on BDRC. Beside the first one, all three latter *Gsung 'bum* contain A_{ST} and its commentaries.

1. A 1977 witness containing sixty-one texts published by Gonpo tseten in Gangtok, Sikkim. This edition was reproduced from a manuscript collection belonging to Lopon Sonam Sangpo and it is the only witness that does not contain S_{ST}.[157] It does, however, contain *Bden gnyis gsal ba'i sgron me* (*Lamp that Illuminates the Two Truths*), the text that Shes rab 'od zer composed during the same three-year retreat.[158]
2. A 2015 eight-volume edition (S_{S1}) was published by the current reincarnation of Shes rab 'od zer, Sprul sku shes rab rgyal mtshan (b. 1977).[159] This witness serves as the primary source for this thesis because it is the oldest witness that contains all commentaries of S_{ST} and contains virtually no errors. It is printed in traditional *dpe cha* format with five lines on each side of the page. Its preface acknowledges significant editorial challenges:

   In the past, due to the inability to fully transcribe the entire collection of scriptures onto woodblocks, many sections were handwritten manuscripts. These manuscripts

[157] 'Phreng po gter ston shes rab 'od zer, *Gsung 'bum* in 8 vols. 1977.

[158] S_{S1}, vol. 5, p. 81–97.

[159] Shes rab rgyal mtshan's birthday Dec. 25th, 1977 is equivalent to Female Fire Snake Year of the 16th in Tibetan Rabjung Calendrical Cycle (*rab byung 16 me mo sbrul lo*). Preface to the Compendium (*bsdus bsgrigs gsal bshad*), p. 14. 'Phreng po gter ston shes rab 'od zer, *Gsung 'bum* in vol. 8, 2015.

> had numerous spelling errors, many abbreviated words, and occasionally ink smudges that obscured multiple characters, making the revision process extremely challenging.[160]

This was also the case with the root text A_{ST} which 'Jigs med gling pa acknowledged at the end of his $Ṭ_T$:

> In the root text, there are many instances of inaccuracy from oral teachings. This has been analyzed and corrected with utmost precision. Therefore, it is crucial to edit and remove the typos.[161]

3. A 2016 seven-volume modern print (S_{S2}) published in Lha sa by Ancient Tibetan Books Publishing House of Tibet (bod ljongs bod yig dpe rnying dpe skrun khang).[162]
4. A 2020 seven-volume (S_{S3}) modern print by Dharma Publishing under Yeshe De Text Preservation Project, Cazadero, CA, USA.[163] This was designed and edited by Dar thang sprul sku rin po che (b. 1934), who also published the nine-volume collection of 'Jigs med gling pa's *Gsung 'bum* in 2018.

Five witnesses of 'Jigs med gling pa's *Gsung 'bum* containing $Ṭ_S$ are available on BDRC:

1. Nine-volume xylograph (J_1) published between 1970–1975 by Rdo rje brag publishing house (Rdo rje brag gi par khang).[164] The $Ṭ_S$ only includes root verses from v12 onwards.
2. A nine-volume xylograph (J_2) published in 1985 printed in Sde dge par khang. It was reproduced from a set of prints from the Sde dge dgon chen blocks. The root verses are also included from v12 onwards. According to BDRC research notes written by Mkhan po chos

[160] *sngon chad gsung 'bum yongs rdzogs shing bar du 'khod ma thub pa'i rkyen gyis tshan pa mang po zhig bris ma sha stang yin pa dang / de dag yig nor mang ba dang / sogs bskungs mang ba dang / skabs 'gar snag tsha 'byams pa sogs kyis yig 'bru mang po mi gsal bas zhu dag byed pa la dka' khag ha tsang che ba.* S_{S1}, vol 1, p. 19. While it is stated that the revision process was extremely challenging, the editor does not include any discussion of the editorial process.

[161] *gzhung rtsa bar ngag rgyun ma dag pa yi ger 'phel ba re mang las dpyad zhus yang dag bgyis pa yin pas 'bru len gyis bshu ba gal che'o*. S_{T1}, vol. 4, f. 24r2 (p. 159).

[162] 'Phreng po gter ston shes rab 'od zer. *Gsung 'bum* in 7 vols. 2016. The fifth volume contains the root text A_S and all its commentaries, and sixth volume contains S_T and all its commentaries.

[163] 'Phreng po gter ston shes rab 'od zer. *Gsung 'bum* in 7 vols. 2020.

[164] Kun mkhyen 'jigs med gling pa, *Gsung 'bum* in 9 vols. 1970–1975.

'phel nor from the Nyingma Early Translation Research Center (Snga 'gyur rnying ma'i zhib 'jug lte gnas khang):

> This print from Sde dge was sponsored and commissioned for printing by Sde dge Queen Tsewang Lhamo (b. 1812; BDRC: P10MS14671). This is clear from the colophon written by Pad+ma rnam dag or otherwise known as Bstan 'dzin rgyal mtshan, which states:
>
> 'In the kingdom of Sde dge, protected by the ten virtues,
> Through lifetimes of aspirations, for the teachings and beings,
> May it be accomplished through emulation of the glorious Medicine Buddha.'
>
> From this, the name of the Sde dge kingdom and the actual name of Tshe dbang lha mo are clearly stated. Therefore, it's possible that the Sde dge Queen was also the first patron to print 'Jigs med gling pa's works, though further research is needed to determine which commissioned print came first. The current version available is a reprint by Gangtok Dodrubchen Monastery (Sgang tog rdo grub chen dgon pa), not the original print blocks.[165]

3. A fourteen-volume xylograph, the A' dzom par ma (J_3) print was published in 1985.

   According to BDRC notes by Mkhan po chos 'phel nor, the printing location appears to be Bkra shis dge 'phrel gling, based on the colophon and dedication written by Kun bzang rnam rgyal at the end of 'Jigs med gling pa's root text of *Yon tan mdzod*. It is speculated that Kun bzang rnam rgyal refers to the Third DzaH ka mchog rin po che, Kun bzang rnam rgyal (19th cent., BDRC: P5995), though this identification is not definitively established. The dharma center Bkra shis dge 'phrel gling is another name for A 'dzom Monastery.[166]

4. A fourteen-volume xylograph (J_4) published in the 1990s was printed in A 'dzom chos sgar par khang.

---

[165] *sde dge par ma 'di ni sde dge rgyal mo tshe dbang lha mo* (b. 1812; BDRC: P10MS14671) *yis sbyin bdag gnang ste par du brkos pa zhig yin par gsal te/ pad+ma rnam dag gam ming gzhan bstan 'dzin rgyal mtshan gyis bris pa'i par byang du/["]sde ris dge bcus skyong ba'i rgyal khab tu/ /tshe rabs las smon dbang bzhin bstan dang 'gror/ /sman mdzad lha yi dpal mor 'gran pas bsgrubs/ /[”]zhes pas sde dge rgyal khab kyi ming dang tshe dbang lha mo'i mtshan dngos su gsal bas 'jigs gling gi gsung thog mar par rko mkhan sde dge rgyal mo yang yin srid snyam yang dngos slob dag gis brkos pa'i par gnyis gang snga dpyad gzhir gyur/ da lta drwa tshigs 'dir 'khod pa de sgang tog rdo grub chen dgon pas bskyar par btab pa de yin pa las par ma dngos de min no/ /snga 'gyur rnying ma'i zhib 'jug lte gnas khang gi nyams zhib pa mkhan po chos 'phel nor bu nas.* Kun mkhyen 'jigs med gling pa, *Gsung 'bum* in 9 vols. 1985.

[166] *yang rtsa ba'i mjug tu kun bzang rnam rgyal gyis bris pa'i par byang smon tshig tu… kun bzang rnam rgyal zhes pa de dus dang mtshan gyi bab la bltas na dzaHka mchog sprul sku phreng gsum pa kun bzang rnam rgyal (*19th cent.*) min nam snyam pa las ngo thag ma chod/ bkra shis dge 'phel gling gi chos sde/ a 'dzoms dgon pa'i mtshan gyi rnam grangs yin.* Kun mkhyen 'jigs med gling pa, *Gsung 'bum* in 14 vols. 1985.

5. Twenty-volume modern print (J_5) published in 2018 at Cazadero, CA, by Dharma Publishing of Yeshe De Text Preservation Project.

Among all the described witnesses, my primary textual authority for establishing the critical edition is 'Jigs med gling pa's *Gsung 'bum* published between 1970–1975. This follows the standard stemmatic approach that prioritizes the oldest available witness. Within this *Gsung 'bum*, $Ṭ_{ST}$ is placed in the fifth volume, which contains praise collections and various short texts. It belongs to the fourth of six subdivisions among various short texts: first, recitation and praise texts (ten texts); second, various sadhanas (eleven texts); third, various activities (ten texts); fourth, *Ṭīkā* explanations (five texts); fifth, deity and protector offerings (eleven texts); sixth, miscellaneous texts (twenty-five texts).[167] This critical edition is based on eight Tibetan witnesses listed above, three of Shes rab 'od zer's *Gsung 'bum* and five of 'Jigs med gling pa. Alternation of *ba* and *pa* and punctuation differences are excluded. Certain instances of spelling errors are noted. Based on the overall observation, the three *Gsung 'bum* (S_{S1}, S_{S2}, S_{S3}) share more similarities, and the five (J_1, J_2, J_3, J_4, J_5) are more or less similar.

1.2 Translation Methodology

This translation adopts a genre-sensitive translation methodology that prioritizes each text's hybrid genre identity. As Lucja Biel points out in recent studies, genre significantly influences translation features at multiple levels, serving as "one of the important determinants of variation" in translator strategy.[168] Rather than applying uniform translation strategies, this approach recognizes that Shes rab 'od zer's A_S and 'Jigs med gling pa's $Ṭ_S$ belong to distinct yet overlapping genres that require different translation choices at lexical, syntactic, and pragmatic levels.

[167] In the BDRC summary written by Mkhan po chos 'phel nor the Nyingma Early Translation Research Center: *glegs bam (ca) pa la bstod tshogs dang dpe phran sna tshog kyi skor gnyis las skor tsho dang po chos tshan nyer drug skor tsho gnyis pa la nang gses drug ste ngag 'don chos spyod kyi skor la chos tshan bcu/ gnyis pa sgrub thabs sna tshogs kyi skor la chos tshan bcu gcig gsum pa phrin las sna tshogs kyi skor la chos tshan bcu/ bzhi pa TI kA gsal byed kyi skor la chos tshan lnga/ lnga pa lha srung gsol mchod kyi skor la chos tshan bcu gcig drug pa thor bu sna tshogs kyi skor la chos nyer lnga bzhugs*.

[168] Biel 2018, 151–164.

As shown in section 2.1, the A_S functions as both a *lam rim* and *smon lam* text, while $Ṭ_S$ operates as a *lam rim* and *gdams ngag* commentary. These genre classifications correspond to distinct communicative functions that align with Newmark's typology of language functions—informative, aesthetic, expressive, and vocative. Among the four, the informative function pertains to the transmission of content which is, in this case, relevant to the *lam rim* aspect of both texts. Second, the aesthetic function involves "language designed to please the senses" such as the poetic and rhythmic qualities in the *smon lam* dimension of A_S.[169] Third, the vocative function is primarily concerned with the readership, to whom the text 'calls upon' or engenders certain reaction, which is shared across all three genres. Fourth, the expressive function conveys the author's personal voice, "the mind of the speaker" who uses "the utterance to express his feelings irrespective of any response," which is particularly evident in $Ṭ_S$ permeated with a strong instructional presence of 'Jigs med gling pa.[170] These four functions are overlap and require complementary translation strategies. The translation choices will serve the primary functions of the text's genre identity.

For example, as both *lam rim* and *smon lam*, A_S must fulfill multiple aims: to accurately convey the Buddhist concepts while preserving poetic structure and inspiring aspiration. The translation prioritizes clarity, rendering terminology with consistency and precision (informative), maintain parallel syntax and poetic structure (aesthetic function), and evoke an aspiring response in the reader (vocative function). On the other hand, as a commentary emphasizing *gdams ngag* instruction, $Ṭ_S$ communicates 'Jigs med gling pa's own contemplative understanding of A_S, often using instructional and exhorting language backed by a motivational thrust. The translation of $Ṭ_S$ must therefore retain the voice of the commentator—clear, authoritative with contemplative intent. This requires attention to conceptual accuracy and the tone and cadence of instructional, pedagogical speech. In general, the A_S emphasizes the informative, aesthetic, and vocative functions, while $Ṭ_S$ emphasizes the informative, expressive, and vocative. The translation strategy,

[169] Newmark 1998, 42.

[170] Newmark 1988, 39–43.

therefore, aims to preserve and support these functions through appropriate choices at three interrelated levels: lexical, syntactic, and pragmatic.

First, at the lexical level, A_S requires terminology that is both doctrinal accurate and accessible to contemporary readers. For example, in verse 16 on the four immeasurables, the translation renders the "unmistaken attitude" as "right attitude"—a choice made based on consideration that English readers respond better to direct expressions than indirect descriptive patterns typical of Tibetan. This choice aligns with the need for clarity and emotional response, serving the *smon lam*'s vocative and aesthetic purposes. For $Ṭ_S$, it allows for more precise doctrinal terminology given its instructional function. Terms like *mnyam bzhag* (meditative equipoise), *bsam gtan* (*samādhi*, meditative concentration), *ting nge 'dzin* (*dhyāna*, meditative absorption) were rendered with contextual nuance: *bsam gtan* may refer to both meditative attainment and practice; *ting nge 'dzin* refers specifically to the state of absorbed concentration. These distinctions reflect $Ṭ_S$*'s gdams ngag* identity and clarify subtle doctrinal points.

A particularly nuanced translation challenge involves the distinction between *ye shes* and *shes rab*, which is highly contextual. In *Mahāvyutpatti*, *jñāna* is consistently translated as *ye shes*. While this distinction requires extensive separate study that lies beyond the scope of this project, the current translation adopts a provisional solution: *ye shes* is consistently translated as "wisdom" and *shes rab* as "discriminating wisdom," acknowledging the limitations of this approach to a complex terminological challenge. While this provisional solution does not fully cover the interpretive range of either term, it reflects a translation strategy informed by genre considerations—especially the need for conceptual clarity in *lam rim* and *gdams ngag* instruction.

Second, at the syntactic level, $Ṭ_S$ frequently uses the grammatical structure "verb (present tense) + *par bya*," poses a translation challenge: it carries both matter-of-fact passive meaning ("[something] should be done") and instructional voice ("[you] should do something"). Given the *gdams ngag* emphasis on direct instruction and its expressive voice, the translation favor second-person active voice ("you should cultivate...") in English to preserve the immediacy of the

instructional tone, rather than impersonal constructions ("one should cultivate..."). This syntactic choice directly serves the vocative and expressive functions of T_S as a *gdams ngag*. In A_S, however, the syntactic structure serves both aesthetic and aspirational ends. Parallelism, repetition, and poetic closure are preserved whenever possible to maintain the text's rhythmic and evocative force crucial to its *smon lam* function. The subjunctive mood ("may I…") mirrors the aspirational longing of A_S, reinforcing both the aesthetic and vocative dimensions.

Third, at the pragmatic level, genre influences not only specific word and syntax choices but also the overall interpretive framework. Translating Tibetan Buddhist texts requires both linguistic and interpretive decisions. This translation relies primarily on 'Jigs med gling pa's T_S to interpret A_S, providing necessary context for verses that condense complex ideas into concise poetic phrasing. For example, when translating the "four applications of mindfulness" (*dran pa nye bar gzhag pa bzhi*), T_S clarifies that this refers not simply "mindful observations," but involves "settling" or "abiding" (*gnas pa*) in specific object of meditation—a distinction T_S clarifies through 'Jigs med gling pa's twofold framework of *mnyam bzhag* and *rjes thob*. The commentary provides the necessary cognitive and pedagogical context to ensure the translation retains both doctrinal accuracy and contemplative usability.

When tensions arise between fidelity versus poetic form, conceptual precision or instructional clarity, choices prioritize what each text's primary functions demand most. Rather than attempting to synthesize multiple commentarial approaches, this translation follows T_S in rendering A_S. This pragmatic approach could be defined as "functional hierarchical," which preserve genre-specific primary functions. For example, a purely *lam rim* text should be precise in its doctrinal content (informative) and structured in a pedagogical manner (vocative); conceptual accuracy takes priority over stylistic elegance. When different functions come into tension—such as poetic form (aesthetic) conflicts with conceptual precision (informative) or instructional clarity (expressive), it is the genre and dominant function that determines priority.

This methodology recognizes that different textual elements serve different functions within each work, requiring nuanced translation strategies that bridge the rigor of Buddhist concepts with contemplative application. Technical, doctrinal content requires precision and clarity, while aspirational passages require language that inspires and motivates practitioners. The challenge lies in maintaining both dimensions without compromising one over the other.

By analyzing A_S and $Ṭ_S$ through their formal, communicative, and cognitive dimensions—and mapping them to Newmark's language functions—this translation remains faithful not just to what the texts say, but how they teach, exhort, and inspire. At the lexical level, genre determines whether doctrinal clarity or poetic resonance is prioritized. At the syntactic level, it shapes whether instruction is rendered with impersonal detachment or direct exhortation. At the pragmatic level, it guides whether commentary is used to unpack terse verses or whether aesthetic fidelity may yield to pedagogical clarity. This approach recognizes translation as a form of spiritual and intellectual transmission—one that honors the conceptual rigor and the contemplative potency of the tradition in a new linguistic and cultural medium. The translation that follows aims to preserve the distinctive voices and functions of both A_S and $Ṭ_S$, enabling contemporary readers to engage with these texts as living documents of Buddhist contemplative practice rather than historical artifacts.

2. Annotated English Translation of the *Ṭīkā*

The Thoroughfare of the Victorious Ones:

A Ṭīkā[171] *on 'The Tree of Benefit and Happiness: An Aspiration for Awakened Conduct'*

> **[228]** The guru is the one whose **supreme** wisdom perceives all objects of **knowledge**,[172]
> Whose **radiance** of as-it-is [173] destroys the transitory collection,[174]
> As soon as it[175] manifests, all various mental states
> Are liberated into essencelessness.[176]

The general meaning contains three sections: introduction, main body, and conclusion.

---

[171] *Ṭīkā* is an "extensive commentary" on words and meanings.

[172] *ji snyed pa* (*yaḥ kāścana*, all that exists or all objects of knowledge) is described in *Ratnagotravibhāga Mahāyānottaratantraśāstra* (*Theg pa chen po rgyud bla ma'i bstan bcos*): *yathāvattajjagacchantadharmatāvagamāt sa ca prakṛteḥ pariśuddhatvāt kleśasyādikṣayekṣaṇāt*. (*'gro ba zhi ba'i chos nyid du/ /rtogs phyir ji lta nyid de yang/ /rang bzhin gyis ni yongs dag phyir/ /nyon mongs gdod nas zad phyir ro*; [The wisdom of] suchness by virtue of // Realizing the world's true nature of peace // Is due to the natural complete purity [of the mind] // And due to seeing the primordial termination of the afflictions). Sde dge, Toh 4025. Karl Brunnhölzl 2014, 345.

[173] *ji lta ba* (as it is) is described in *Ratnagotravibhāga*: *yāvadbhāvikatā jñeyaparyantagatayā dhiyā sarvasattveṣu / sarvajñadharmatāstitvadarśanāt* (*shes bya mthar thug rtogs pa'i blos/ /thams cad mkhyen pa'i chos nyid ni/ /sems can thams cad la yod par/ /mthong phyir ji snyed yod pa nyid*; [The wisdom of] being variety is due to // The intelligence that encompasses the entire range of the knowable // Seeing the existence of the true nature // Of omniscience in all sentient beings). Commonly discussed together as a pair, *ji lta ba* (as it is) and *ji snyed pa* (*yaḥ kāścana*, all that exists or all objects of knowledge) describe the qualities of a buddha who possesses *ji lta ba dang ji snyed pa'i mkhyen cha* (the knowledge of the nature as it is and of all that exists). Brunnhölzl 2014, 346.

[174] *'jig tshogs* (*satkāya*, transitory collection [of aggregates]) also known as *'jig lta* (*satkāyadṛṣṭi*, the view of transitory collection) refers to the attachment to the continuity of the five aggregates. In Mi pham rin po che's (1846–1912) *Mkhas pa'i tshul la 'jug pa'i sgo zhes bya ba'i bstan bcos bzhugs so* or *Mkhas 'jug* (*Gateway to Knowledge*), *'jig lta* is categorized as one of the six root disturbing emotions (*rtsa nyon drug*) as a subdivision of belief (*lta ba*): "*'jig tshogs la lta ba ni nye bar len pa'i phung po lnga la bdag dang bdag gi bar lta ba ste/ lta ba gzhan gyi rten byed pa'o*" ("The belief in the transitory collection is the belief in an 'I' and a "my" within the five perpetuating aggregates. It forms the basis for the other [unwholesome] beliefs"). Mi pham rin po che 1997, 26.

[175] "It" is interpreted as the guru, the one whose supreme wisdom perceives all objects of knowledge and the one endowed with light (*'od zer can*) of as-it-is which destroys the transitory collection.

[176] This opening verse of respect pays tribute to the author of the root text Shes rab 'od zer (lit. Radiance or Light of supreme knowledge) whose name (bolded) is embedded in the verse.

2.1 Introduction

First, the seven-branch offering—gateway to making aspirations—will be carried out according to the seven branches that gathers wholesome qualities expounded in the *Bhadracaryāpraṇidhāna*.[177]

2.1.1 First Branch: Paying Homage to the Three Jewels

> **1. To the perfect Buddha who spontaneously accomplishes the two benefits,**
> **To the teaching of sublime Dharma—the essence of two truths,**
> **To the noble Sangha endowed with both wisdom and liberation,**
> **I respectfully pay homage with the two splendorous accumulations**.

[Three Jewels is the object of homage:] **The perfect Buddha who** has shown to **spontaneously accomplish the two benefits** is one who, despite having perfected abandonment and realization for his own benefit, does not remain in a state of peace but, through unceasing compassion, strives to benefit others.

The teaching of sublime Dharma is the essence of two truths: the conventional truth regarding all virtues of body, speech, and mind; the ultimate truth beyond all references, thoughts, and conceptual elaborations which depends upon the compounded [words] spoken from his speech.

[177] *bzang skyod gis zhus pa las dge ba'i chos sdud pa'i yan lag bdun bka' stsal pa ltar*. It is possible that the humilific *zhus pa* was a mistaken addition because its inclusion would entail bodhisattva *Samantabhadra* is the one who requests the teaching on *dge ba'i chos sdud pa'i yan lag bdun* (seven branches that gathers wholesome qualities) and there is another one who gave teachings (*bka' stsal pa*) because of its honorific terminology. However, having consulted other commentaries in the coprus, this phrase proves to be a reference of *The King of Aspirations: Samantabhadra's 'Aspiration to Good Actions'* (Tib. *'Phags pa bzang po spyod pa'i smon lam gyi rgyal po bzhugs* or *Bzang spyod smon lam*) found in the last chapter of the *Gaṇḍavyūha*, the final section of the *Avataṃsaka Sūtra*. For example, Gzhan phan mtha' yas's commentary quotes the verse from *Bzang spyod smon lam*: *rgyal ba kun gyi sras kyi thu bo pa/ /gang gi ming ni kun du bzang zhes bya/ /mkhas pa de dang mtshungs par spyad pa'i phyir/ /dge ba 'di dag thams cad rab tu bsdo* ("The eldest sons of all buddhas // Is called Samantabhadra: 'All benevolent'— // So that I may act skillfully like him, // I dedicate fully all these merits!") *Āryabhadracaryāpraṇidhānarāja* (*Bzang spyod smon lam*) Toh 1095, vol. 101, ff. 262b–266a.

The noble Sangha are those who uphold the [Dharma] and endowed with **both wisdom and liberation**: three qualities of wisdom including the knowledge of the object of realization as it is, knowing all that exists, and exalted *yeshe*;[178] three qualities of liberation in being free from objects to be abandoned such as alluring delusions, obstructive delusions, and lower delusions.[179]

To these three jewels, **I respectfully pay homage through the two splendorous**ly sublime **accumulations** of merit and wisdom.

2.1.2 Second Branch: Worshiping

> **2. With infinite enjoyment possessed by gods and humans in their fields,**
> **And offering clouds mentally fabricated by the utmost mind,**
> **We offer them to the most excellent and supreme Conquerors and heirs.**[180]
> **Please accept them with a supremely loving mind.**

---

[178] *ye shes gzigs pa* is literally "the perception of *ye shes*." In the Monlam Grand Tibetan Dictionary, it is defined according to its etymology (*mngon brjod*): "*sangs rgyas kyi mtshan te/ ji lta ji snyed kyi chos kun mkhyen pa'i ye shes mnga' bas so* (An epithet of the Buddha, because [he] posseses the wisdom that knows all phenomena of 'as-it-is' and 'all that exists')." Following are reference explanations on the three qualities by two additional commentators: (1) 'Jam dbangs mkhyen brtse'i dbang po: "*theg pa chen po'i dge 'dun mthong lam sa dang po thob pa yan chad rnams ji lta ba rig pa ni chos thams cad rang bzhin gyis rnam par dag pa gzigs pa/ ji snyed rig pa ni sems can thams cad bde gshegs snying pos khyab par gzigs pa/ ye shes gzigs pa ni so sor yang dag par rig pa'i ye shes la dbang 'byor ba* (The Mahāyāna Sangha, beings who have attained the first *bhūmi* on the Path of Seeing possess the knowledge of as-it-is—knowing all phenomena as pure by nature; the knowledge of all that exists—knowing all sentient beings are fused by buddhanature; the perception of *yeshe* is the mastery in the *yeshe* of one's own correct knowing)." Shes rab 'od zer's 2015 *gsung 'bum*, 15. (2) Theg mchog rdo rje: "*rig pa'i yon tan gyi dbye chos chos nyid de bzhin nyid ji lta ba rig pa dang / chos can ji snyed pa la chos kyi dbyings kyis khyab pa ji snyed pa rig pa dang / nyan rang dang thun mong ma yin par nang so so rang gis rig pa'i ye shes kyi gzigs par rig pa ste gsum* (The three types of qualities of wisdom are: the wisdom of as-it-is regarding the dharma—suchness of *dharmatā*; the wisdom of all that exists knows that dharmin, whatever exists is pervaded by *dharmadhātu*; the exalted *yeshe* is the individual inner self-cognizance uncommon with the *śrāvakas* or *pratyekabuddha*s)." Shes rab 'od zer's 2015 *gsung 'bum*, 294.

[179] (1) 'Jam dbangs mkhyen brtse'i dbang po: "*chags sgrib las grol ba ni sems can la bden par 'dzin pa las grol ba/ thogs sgrib las grol ba ni shes bya ji snyed pa mi mkhyen pa'i rmongs pa'i blo las grol ba/ dman sgrib las grol ba ni rang don yid byed kyi bsam pa dang dman pa dang 'bras bu dman pa sogs las grol ba'o* (The liberation from the obscuration of attachment is to be free from grasping sentient beings as real. The liberation from the obscuration of obstruction is to be free from the ignorant mind which does not possess the knowledge of all that exists. The liberation from inferior obscuration is to be free from inferior results and thoughts convinced by self-benefit)." Shes rab 'od zer's 2015 *gsung 'bum*, 15. (2) Theg mchog rdo rje: "*grol ba'i yon tan gyi dbye chos/ chags pa nyon mongs pa'i sgrib pa las grol ba dang / thobs pa shes bya'i sgrib pa las grol ba dang / dman pa theg dman yid byed kyi sgrib pa las grol ba ste yon tan gsum* (The three types of qualities of liberation include: liberation from the afflictive obscuration of attachment; liberation from the cognitive obscuration of obstruction; liberation from the perceptive obscurations of the lower vehicles)." Shes rab 'od zer's 2015 *gsung 'bum*, 295.

[180] *rgyal ba* (*jina*) is an epithet of a buddha. It can be translated as "victorious ones," "victors," or "conquerors." Here, the last one is chosen for capturing the meaning of having conquered the afflictions.

Infinite refers to however many **enjoyments** there are **possessed by gods and humans** who reside **in fields** beyond imagination, and to those [offerings] **mentally fabricated by the utmost** pure mind, such as the **offering clouds** of bodhisattva Samantabhadra's meditative equipoise. The most **excellent**, **supreme,** and extraordinary field is the **Conquerors**—the Buddha, and his **heirs**—the assembly of bodhisattvas. When worshiping them, we utter supplications: "Please accept [our offerings] **with a supremely loving mind**."

2.1.3 Third Branch: Confession

> **3. I have long wandered in *saṃsāra* for beginningless time,**
> **Tightly bound by the fetters of self-grasping,**
> **Thus, committing the fault of perceiving selfless phenomena as having characteristics.**
> **With shame and regret, I confess each of them.**

"**I**" refers to oneself. "Since just then," refers to how I have, **long wandered for beginningless time** repeatedly within ***saṃsāra*,** the prison of existence until now. Because of the thought of "I" and "mine," I grasp to an individual self and have been **tightly bound by the fetters of self-grasping**. This makes me [mistakenly] **perceive selfless phenomena** as having substance and **characteristics**. For all committed **faults** which spring forth from not realizing the selflessness of phenomena, **I confess each of them with shame and regret**.

2.1.4 Fourth Branch: Rejoicing

> **4. In the two profound accumulations of Conquerors and their heirs,**
> **Their paths of training and non-training,**
> **And in the virtues accumulated throughout the three times by śrāvakas,**
> **pratyekabuddhas, and ordinary beings.**
> **I rejoice with heartfelt joy and delight.**

Conquerors and their heirs refers to buddhas who are [the most] magnificent amidst the assembly including bodhisattvas, along with their children. Their **two profound accumulations** consist of the accumulation of merit, i.e., [the practice of] generosity and other five *pāramitā*s,[181]

[181] *Pāramitā* (*pha rol tu phin pa*) is a quality of "transcendent perfection." Six such qualities are: (1) generosity (*dāna*, *sbyin pa*); (2) discipline (*śīla*, *tshul khrims*); (3) patience (*kṣānti*, *bzod pa*); (4) heroic effort, or diligence (*vīrya*, *brtson 'grus*); (5) meditative concentration (*dhyāna*, *bsam gtan*); and (6) wisdom

and the accumulation of *yeshe* (*jñāna*), i.e., [the practice of the *pāramitā*] of wisdom (*prajnāpāramitā*). Their **path** consisting **of** the **training** in the Truth of Path—the four paths of accumulation, joining, seeing, and cultivation—and upon completing all training, the [path of] **no-training**, i.e., the state of buddahood.[182] [In addition,] there are those dwelling on the lesser paths including **śrāvakas**, **pratyekabuddhas**, as well as **ordinary beings** who are totally tied up by fetters. In all **virtues accumulated throughout the three times**—past, future, and present—by all of them, I **rejoice** and applaud them with impartial, **heartfelt joy and delight**.

2.1.5 Fifth Branch: Request to Turn the Wheel of Dharma

> **5. To Conquerors dwelling in fields of ten directions**
> **Who teach beings, according to their dispositions and capacities,**
> **The sublime dharma—the profound and vast, and the supreme vehicle.**
> **I supplicate repeatedly to please turn the wheel of dharma ceaselessly.**

Conquerors, who dwell in infinite, boundless **fields of the ten directions**, i.e., the four cardinal, four intermediate directions, zenith and nadir, **teach beings according to their** various **dispositions and capacities**, sharp or dull. They teach the **profound** which refers to the view, the **vast** in regard with the conduct, and that which includes both—the **supreme vehicle** of secret mantra skilled in methods. **I supplicate** them **repeatedly to please turn the wheel of** sublime **Dharma ceaselessly.**

2.1.6 Sixth Branch: Requesting [the Buddhas] to Not Pass into *Nirvāṇa*

> **6. To the One—incomparable guides and Lords of Dharma**
> **Intending to pass into *nirvāṇa* after perfecting enlightened deeds,**
> **Please remain as long as *saṃsāra* lasts, for the benefit of others.**
> **Stay long without passing into *nirvāṇa.***

(*prajñā*, *shes rab*) that comprise the training of a bodhisattva. See *Dhs* 17 (Vaidya 1961, 329), and *Mvy* 913–923.

[182] In *de dag gi gshegs shul tshogs sbyor mthong sgom bzhi'i lam bden bslab pa*, "*lam bden bslab pa* (training in the true path)" is rendered contextually as one of the four noble truths—Truth of the Path—which in this case is exemplified by the example *tshogs sbyor mthong sgom bzhi*, the four paths of accumulation, joining, seeing, and cultivation.

As it is difficult calling their names, the buddhas are thus referred as "the One," to whom I supplicate: "No one is **comparable** to you. You are the **guides** of the world, the unsurpassable **Lords of Dharma**. To **those intending** to perform the last deed of **passing into *nirvāṇa*** after **perfecting the eleven enlightened deeds**,[183] please consider remaining **as long as *saṃsāra* lasts for the benefit of others** and **stay long without passing into *nirvāṇa***."

2.1.7 Seventh Branch: Dedication

> **7. Through the virtuous endeavors here,**
> **All gathered virtues of the three times are condensed into one.**
> **Through such force, may hosts of beings equal to the expanse of space**
> **Attain the omniscient state of the Conquerors.**

By combining the **endeavors here**, i.e., **virtuous** efforts exerted at present, and **all gathered virtues of the three times into one**,[184] [I] dedicate them to serve as the cause for all beings to attain buddhahood. **Through** this **force** of dedication, I simultaneously dedicate and make the aspiration: "**May hosts of beings equal to the expanse of space**, not only myself, **together attain the omniscient state of conquerors**."

2.2 Main Body (32 Verses)

2.2.1 The Aspiration to Remember the Difficulties of the Freedoms and Fortunes

> **8. In all lifetimes until [buddhahood] is obtained, with [a body]**
> **endowed with freedoms and fortunes,**
> **By relying on superior spiritual guides,**

---

[183] Twelve deeds (*dvādaśabuddhakārya*, *mdzad pa bcu gnyis*) of *nirmāṇakāya* buddhas such as Buddha Śākyamuni, according to *Ratnagotravibhāga Mahāyānottaratantraśāstra*, 2.54–2.55 include : (1) the descent from the abode of Tuṣita (*tuṣiteṣu cyutim tataḥ*, *dga' ldan gyi gnas nas 'pho ba*); (2) entering the womb (*garbhā[va]kramaṇam*, *lhums su 'jug pa*); (3) taking birth (*janman*, *bltams pa*); (4) being skilled in arts (*śilpasthānāni kauśalam*, *bzo yi gnas la mkhas pa*); (5) delighting in the company of royal consorts (*antaḥpuraratikrīḍā*, *btsun mo'i 'khor dgyes rol pa*); (6) renouncing the world (*naiṣkramya*, *nges 'byung*); (7) practicing austerities (*duḥkhacārikā*, *dka' ba spyod pa*); (8) going to the place of awakening (*bodhimaṇḍopasaṃkrānti*, *byang chub snying por gshegs pa*); (9) overcoming the hordes of Māra (*mārasainyapramardana*, *bdud sde 'joms pa*); (10) becoming fully awakened (*saṃbodhi*, *rdzogs par ni byang chub*); (11) turning the wheel of Dharma (*dharmacakra* [*pravartana*], *chos kyi 'khor lo* [*bskor ba*]); and (12) passing into nirvāṇa (*nirvāṇādhigamakriyā*, *mya ngan 'das par gshegs pa*). Johnston, Edward H., ed. 1950, pp. 87–88.

[184] *dge tshogs* (*sambharadvaya*, the gathering of virtues) refers to the two accumulations of the merit (*puṇyasaṃbhāra*, *bsod nams kyi tshogs*) and wisdom (*jñānasaṃbhāra*, *ye shes kyi tshogs*).

May I always be diligent in listening, contemplating, and meditating,
Thereby carrying the teachings of the Conquerors.

In all lifetimes until [buddhahood] is obtained, [a body] endowed with freedoms and fortunes, a precious human body complete with all [qualities] is rarer than daytime stars. Therefore, one aspires to attain such a result.

How rare is [this body]? [A body endowed with] freedoms is one liberated from eight leisureless circumstances: birth in the three lower realms as a hell being, hungry ghost, or animal; even birth in the higher realms as a long-life god, one is distracted by sensual pleasures and heedlessness; birth as a barbarian, who cannot distinguish virtues from non-virtue, killing whatever they see and all they do are causes for lower realms; birth as a person of wrong-view who thinks negatively of lamas and even buddhas; birth in a dark age when no buddha appears, such that one cannot, like a barbarian, differentiate between the path and non-path; birth as an incapacitated person, whose low intellect prevents him from comprehending the Dharma despite being taught.[185] When one is not born into these eight circumstances, one is said to be free because of having the leisure to practice the Dharma.

In terms of fortunes, there are [two types.] [First,] the five personal fortunes: born as a human; born in a central land where Dharma has spread; possessing complete faculties; do not take pleasure in non-virtues, thereby not engaging in extreme wrong paths.[186] [Second,] the five circumstantial fortunes consist of not being born at the wrong time, a time when buddhas do exist in the world, [the buddhas] have taught, and the teachings have not waned but continue to exist, [and there exist] loving and compassionate lamas and virtuous friends.

Because a human body complete with all eighteen freedoms and fortunes is a precious gem, obtaining it is nearly impossible. However, possessing these alone is not enough. You should rely on **superior**, virtuous **spiritual guides** with authentic qualities—the root of the path—like our own

[185] *rnam shes las su mi rung ba* is literally translated as "deficient or unsuitable intellect" is rendered as "low intellect."

[186] *las mtha' ma log pa* is the opposite of *las mtha' log pa* (wrong, incorrect path).

eyes, never act against their counsel, please them in the many ways, and **be always diligent** in the three [practices]: **listening** which counts only when listening to the Dharma, **contemplating** means to analyze and investigate on the basis of having understood the meaning of the words, and **meditating** which is to familiarize and internalize their meaning. "[In this way,] **may** I perfect the personal benefit[187] and **thereby** become capable of **carrying the Buddha's teachings**."

2.2.2 Aspiration for Impermanence to Arise in One's Mindstream

9. Despite having obtained the freedoms and fortunes, like a dewdrop
on a blade of grass,
They do not remain long—Understanding the reality of change,
May I distance from thoughts and activities for this life,
And keep impermanence and death in mind.

Despite having obtained [such body with] **freedoms and fortunes**, life[188] is **like a dewdrop on a blade of grass** which does **not remain long.** There is no guarantee that the messengers of Yama[189] would not suddenly come tonight or tomorrow sunrise and take my life away. **Feeling frightened in knowing this reality of change**, **distance** yourself **from** all **thoughts for this life** [alone] such as subduing enemies or protecting allies, reminiscing the past or planning the future, as well as all **activities** including business, farming, busyness, pursuing fame and increasing wealth. Contemplate on the nature how all gatherings end in separation. What need is there to speak of [losing] family and friends, lands and properties?

I will have to abandon all the left-over daily necessities including my bed, food, drink, and the clothes I wear. May I **keep** the uncertainty **in mind** that "I shall also abandon all these, for nothing is of inherent existence and thus **impermanent**. Perhaps tonight I will **die** helplessly surrounded by wailing relatives."

---

[187] *rang don tshags su chud pa* (accomplish personal benefit) is chosen over *tshags su tshud pa* because the latter means "to enter" or "to penetrate," which doesn't work well in this context.

[188] *de'i srog tu gyur ba'i tshe*, lit. "lifespan which is life force," is an expression that implies *tshe* (lifespan) depends on *srog* (life force, vital essence). However, here it is simply rendered as "life."

[189] *gshin rje'i skyes bu* is the messenger or agent (*skyes bu*) of the lord of death (*yama dharmaraja*, gshin *rje chos rgyal*).

2.2.3 Aspiration for Trust in Karma Cause and Effect

10. Cycling in beginningless existence even after death,
The suffering of accumulated karma will be experienced.
May I have unwavering faith in the infallibility of karma,
Embrace virtues and abandon misdeeds.

"**Cycling in beginningless existence even after death, the suffering of accumulated karma will be experienced.**" The karma accumulated by one individual can neither be transferred to another nor lost in the intermediate state.[190] When conditions align and time ripens, the [consequences] will be experienced solely by oneself.

[Karma manifests in three domains: body, speech, and mind.] The ten non-virtues include three bodily non-virtues: killing, stealing, and sexual misconduct; four verbal non-virtues: lying, divisive speech, harsh words, and idle talk; three mental non-virtues: covetousness, ill will, and wrong views. These ten non-virtuous actions are deeply relevant at all times and circumstances. In addition, whether [a non-virtue] requires all four aspects—basis, intention, action, and result—can be found in the *Abhidharmakośabhāṣya* (Commentary on the Treasury of *Abhidharma*).[191]

The fruition of this karma manifests in four ways: ripening result, casually concordant result, dominant result, and personally made result.

The ripening results stem from specific afflicted mental states: anger leads to hell, attachment leads to [the realm of] hungry ghosts, and ignorance to the animal [realm].

Casually concordant results [follow]: killing shortens life, taking what is not given leads to poverty, and sexual misconduct leads to a wife who does not listen. Lying attracts frequent slander, divisive speech leads to friction with companions, harsh words lead to hearing many unpleasant

---

[190] *bar do* or the intermediate state usually describes the period between death and the next life, i.e. *snga lus bor nas chi lus ma thob pa* ([the period] between leaving the previous body and obtaining a subsequent body).

[191] This refers to chapter four of Vasubandhu's *Abhidharmakośabhāṣya* on "The Exposition on Karma (*karmanirdeśa*)." More information can be found in chapter two of Dorjee Wangdi's 2021 master thesis: *A Study of the Karma Chapter of the Abhidharmakośa Commentaries by the Eighth Karmapa Mi bskyod rdo rje and the Ninth Karmapa dBang phyug rdo je with an Emphasis on Karmaphala*.

things, and idle talk leads to one's words lacking authority. Covetousness breeds unfulfilled hopes, ill will attract frequent harm from others, and wrong views lead to maintaining inferior views.

Dominant results shape one's environment: killing leads to birth in dangerous places, stealing leads to frost and hail damaging crops, and sexual misconduct to living in unclean places. Lying attracts frequent deception by others, divisive speech leads to birth in rugged terrain or ravines, harsh words create unpleasant surroundings, and idle talk yields poor harvests. Covetousness diminishes annual yields, ill will draw harm from robbers and snakes, etc., and wrong views lead to birth in places bereft of refuge.

The personally made results are experiences that correspond to the actions performed.

These ten non-virtuous actions must be abandoned even at the cost of one's life, while their opposites—the ten virtuous actions and paths—must be practiced. "I vow to abstain from killing and with the mind of abandonment, uphold the commitment to abandon the ten non-virtues including making others kill so that others also do not engage [in negative deeds]. Having sincere trust in the fact that worldly happiness and suffering [all] occur due to the force of karma cause and effect, this is the "authentic worldview." It is also the meaning of "**May I have unwavering faith in the infallibility of karma, embrace virtue and abandon misdeeds.**"

2.2.4 Aspiration to Remember the Defects of *Saṃsāra*

11.1 Wherever beings are born, there is not a moment of happiness;
All that appears fades by nature.

One should feel saddened that **wherever beings are born** in the six realms,[192] its very nature is suffering, **there is not a moment of happiness**, like having fallen into a pit of fire or stuck

[192] Six states of existence (*pañcagati*, *'gro ba rigs lnga*) or six classes of beings are each characterized by a dominative affliction: (1) hell beings (*naraka*, *dmyal ba*) by anger; (2) hungry ghosts (*preta*, *yi dwags*) by greed; (3) animals (*tiryak*, *dud 'gro*) by stupidity; (4) human beings (*manuṣya*, *mi*) by desire; (5) demi-gods (*asura*, *lha min*) by jealousy; and (6) gods (*deva*, *lha*) by pride.

in a crocodile's maw. If one is born in the hell realms, there are a total of eighteen: eight hot hells,[193] eight cold hells,[194] the ephemeral hell,[195] and the neighboring hell.[196]

(1) The eight hot hells share the characteristic of a burning iron ground. As soon as you are there, you will feel an unbearable suffering.

(1.1) In the Reviving Hell, beings tormented by mutual hatred strike each other with weapons until death. Upon death, a voice from the sky commands "Revive!" and they are born to suffer again.

(1.2) In the Black Thread Hell, terrifying hangmen mark numerous lines across one's body and cut along them with a saw. Once healed, they saw again.

(1.3) In the Crushing Hell, beings are crushed between burning iron mountains shaped like animal heads.

(1.4) In the Howling Hell, beings are boiled in a sizzling molten iron.

(1.5) In the Great Howling Hell, beings are trapped in a burning iron house with sealed doors, wailing loudly.

(1.6) In the Heating Hell, blazing stakes pierce through the middle of beings' bodies.

(1.7) In the Intense Heating Hell, beings are pierced by a three-pointed blazing stake, then wrapped in sheets of burning iron and boiled in a sizzling molten bronze.

(1.8) In the Unrelenting Hell, the utmost intense fire burns beings such that their bodies become indistinguishable from the flames. Weapons like arrows and spears rain down, beings

---

[193] The eight hot hells: (1) Reviving Hell (*saṃjīva*, *yang sos*); (2) Black Thread Hell (*kālasūtra*, *thig nag*); (3) Crushing Hell (*saṃghāta*, *bsdus 'joms*); (4) Howling Hell (*rāurava*, *ngu 'bod*); (5) Great Howling Hell (*mahāraurava*, *ngu 'bod che ba*); (6) Heating Hell (*tāpana*, *tsha ba*); (7) Intense Heating Hell (*pratāpana*, *rab tu tsha ba*); and (8) Hell of Ultimate Torment (*avīci*, *mnar med*).

[194] The eight cold hells: (9) Hell of Blisters (*arbuda*, chu *bur can*; (10) Hell of Burst Blisters (*nirarbuda*, *chu bur rdol ba*); (11) Hell of Chattering Teeth (*apapa*, so tham pa); (12) Hell of Lamentations (*hāhādhara*, *a chu zer ba*); (13) Hell of Groans (*Huhuva*, *kyi hud zer ba*); (14) Hell of Utpala-like Cracks (*utpala*, *utpala ltar gas pa*); (15) Hell of Lotus-like Cracks (*padma*, *padma ltar gas pa*); and (16) Hell of Great Lotus-like Cracks (*Mahāpadma*, *padma chen po ltar gas pa*).

[195] (17) Ephemeral hell (*prādeśikanāraka*, *nyi tshe ba'i dmyal ba*).

[196] (18) Neighboring hell (*pratyekanakara*, *nye 'khor dmyal ba*).

experience an extreme level of suffering without even a moment's respite. The lifespan of hell beings lasts an intermediate eon.[197]

(2) In the Eight Cold Hells, where fierce blizzards perpetually rage, not even a trace of ground is visible beneath the snow and ice.[198] Here, beings are curled up in extreme torment. (2.1) In the Hell of Blisters and (2.2) Burst Blister Hell, due to intense cold, countless blisters erupt all over their bodies. (2.3) Then, there is the Chattering Hell, where beings make an endless "A chu" sound,[199] (2.4) the Lament Hell, and (2.5) the Teeth-Clenching Hell. (2.6) In the Blue Lotus Hell, beings' flesh cracks into six pieces like a lotus, followed by (2.7) the Lotus Hell, where they crack in eight pieces. (2.8) [Finally], in the Great Lotus Hell, where beings' flesh cracks into massive lotus-like fissures. Each of these eight realms brings its own form of torment.

(3) In the Ephemeral Hell, beings suffer countless torments: they experience manifestations of their bodies being used, such as pillars, ropes, doors, brooms, and other objects; being trapped between boulders, confined in rock or tree hollows, and tormented by the harm of four elements.[200]

(4) In the Neighboring Hell, beings endure unbearable tortures in the Field of Sharp Blades, Forest of Swords, Pit of Hot Ashes, Swamp of Putrid Corpses, and the Iron Śālmalī Trees,[201] and so forth.

(5) Similarly, there are three types of hungry ghosts: those with outer, inner, and specific obscurations. Unable to find food or drink for months and years, all hungry ghosts eat feces and

---

[197] Detailed calculations of the length of one's lifetime can be found in Ngor chen kun mchog lhun grub's (1496–1557) *The Beautiful Ornament of the Three Visions*: "To summarize this, 500, 1,000, 2,000, 4,000, 8,000, 16,000, half an intermediate aeon, and an intermediate aeon are gradually applied to the eight hot hells." Ngorchen Konchog Lhundrub 1991, 29.

[198] The eight cold hells: (1)the Hell of Blisters (*arbuda*, *chu bur can*); (2) Burst Blister Hell (*nirarbuda*, *chu bur brdol ba*); (3) Chattering Hell (*aṭaṭa*, achu'i), lit. "A chu"; (4) the Lament Hell (*hahava*, *kyi hud*); (5) the Teeth-Clenching Hell (*huhuva*, *so tham tham*); (6) In the Blue Lotus Hell (*utpala*, *ut+pal ltar*); (7) Lotus Hell (*padma*, *pad+ma ltar*); (8) Great Lotus Hell (*mahāpadma*, *pad+ma chen po ltar*).

[199] "*A chu chu*…" is a Tibetan expression of pain from cold.

[200] The harm of four elements could refer to natural disasters such as earthquakes for earth (*pruṭhavī-dhātu*, *sa,*), flood for water (*chu*, *āpa*), wildfire for fire (*teja*, *me*), and storm for wind (*vāyu, lhung*).

[201] *lcags kyi shal ma li*, trees with iron horns.

drink urine. Not being able to fill up bodies a league in size,[202] they experience unbearable suffering.

(6) The suffering of animals through exploitation is evident to us all. Those who have fell and trapped within experience the torment of living in pitch-black darkness where they devour and harm one another.

(7) Even the gods suffer. When the five signs of death appear, they face the anguish of falling into lower realms and inferior states of existence.

(8) Humans endure not only the sufferings of birth, aging, sickness, and death, but also the suffering of change, and the suffering upon suffering where new pain arise before old ones are resolved. In addition, there are the suffering of meeting enemies, separating from loved ones, unfulfilled desires, and the five appropriated aggregates experiencing various forms of harm as if a vessel, which makes it impossible to escape from the impasse of suffering.

No matter how much you exhaust your body and speech, even to the point of breaking into fragments, happiness will never be found.

Activities, many; results, few. All hopes and fears are naturally deceptive. However much luxury there is, all of them will become the causes for suffering in the next life. Therefore,

11.2 Everything accomplished is essenceless.
may renunciation arise having known reality for what it is.

2.2.5 Aspiration for an Unobstructed Path to Liberation

12. May I not fall under the influence of the opposing *māra*s—
Conditions that obstruct the path of awakening.
May favorable conditions: place, belongings and companions,
Be spontaneously fulfilled as I wish.

[202] According to the Abhidharma tradition, *yojana* or *dpag tshad* is a measurement of length equal to five hundred armspans, around eight miles. It is said in Mipham Rinpoche's *Gateway to Knowledge*: "*sor mo nyer bzhi la khru gang ngo/ /khru bzhi gzhu 'dom gang ngo/ /gzhu 'dom lnga brgya la rgyang grags kyi tshad ces bya'o/ /rgyung grags brgyud la dpag tshad gcig ste/ dpag tshad des ri gling sogs kyi tshad 'jal bar byed do* (Twenty-four finger widths are one cubit. Four cubits are one fathom. Five hundred fathoms are one mile, and eight miles are one league. The size of Mount Sumeru and the continents is measured in leagues)." Mi pham rin po che 2014, 21.

There are four types of ***māra*s**, which are **opposing** forces on the **path of** liberation and the attainment of **awakening**. The *māra* of afflictions co-emergent with one's mindstream first prevents one from giving rise to genuine renunciation, and to faith in the Dharma and teachers. In the middle, it causes one to grow weary of spiritual guides, slumping into carelessness. In the end, one dies empty-handed due to the [false] peace and happiness fabricated by pseudo-dharma.

The *māra* of aggregates causes one to grasp at the truth of the path as [inherently] existent, grasping impurely at form, perception, formation, and consciousness, thus obscuring the true nature of reality.

The *māra* of the son of gods creates attachment to friends and relatives, distracting beings amid wrong livelihood and sensory pleasures.

The *māra* of the Lord of Death dissolves [the precious human body] endowed with freedom and fortunes,[203] **obstruct**ing one's progress on the **path**.[204]

Therefore, to avoid **fall**ing **under** [these negative] **influence**s, aspire for: a pure **environment** where the surrounding area is remote from busyness; pure livelihood and **belongings**, subsisting on alms and staying content; pure **companions** who possess strong renunciation, are learned, and observes a celibate lifestyle as a *brahmacārin*;[205] pure vows while maintaining the three sets of vows—*prātimokṣa* (individual liberation), bodhisattva, and secret mantra—unstained by faults; pure dharma which is the cultivation of aspirational and engaging bodhicitta, the six

[203] *dal 'byor gyi tshogs pa 'dral*. The dissolving of body refers to the occurrence of death.

[204] The four *māra*s (*catvāro mārāḥ*, *bdud bzhi*): (1) Māra of the aggregates (*skandhamāra*, *phung po'i bdud*); (2) Māra of the afflictions (*kleśamāra*, *nyon mongs kyi bdud*); (3) Māra the lord of death (*mṛtyumāra*, *'chi bdag gi bdud*); and (4) Māra the son of gods (*devaputramāra*, *lha'i bu'i bdud*). See *Dhs* 80 (Vaidya 1961, 334).

[205] *tshangs par mtshungs spyod* (*sabrahmacārī*) is also known as *tshangs spyod* or *tshangs par mtshungs pa spyod pa*, referring to one who maintains pure conduct and monastic discipline, living like a brahma.

*pāramitā*s, and the generation and perfection stage practices.[206] With shame and attentiveness, may there be no obstacles engaging in the conduct of Samantabhadra.[207]

2.2.6 The Aspiration to Take Refuge

> **13. Terrified by the suffering of *saṃsāra* for self and others,**
> **In the Three Jewels—the infallible source of refuge,**
> **May I, with single-pointed faith and respect,**
> **Take the vow of refuge.**

Moreover, you should not be like an ordinary refuge seeker—someone focusing only on the result of [attaining] happiness of the gods and humans and being motivated by **self**ish pursuits of peace, but rather as [someone] concerned with the welfare of all sentient beings. This is why the verse speaks of "**others**." In addition, because of feeling **terrified**, from the bottom of your heart, by the **suffering of *saṃsāra***, and [the fact that], there is none other than the Three Jewels that is the definitive protection and **infallible** one. Therefore, with **single-pointed faith and respect**—the gateway to Buddhadharma—**taking refuge** [in the Three Jewels] until the attainment of awakening is the foundation of all **vows**.

2.2.7 Aspiration to Give Rise to Bodhicitta: Aspiring Bodhicitta

> **14. To all my kind parents of beginningless time,**
> **Beings who experience suffering throughout the six realms.**
> **May I generate the potent, supreme bodhicitta**
> **Encompassing unbearable compassion.**

Unless you develop certainty that, due to **beginningless** *saṃsāra*, there is not a single sentient being who has not been your **parent**, you will not understand what constitutes genuine bodhicitta. Once you develop this certainty, intense anguish arises—as if your current parents or loved ones were thrown into prison right now and you were making every effort in finding ways to free them.

---

[206] *bskyed rim* (*utpattikrama*, generation stage) and *rdzogs rim* (*utpannakrama*, perfection stage).

[207] *bzang po'i spyod pa*, which is directly translated as "all-benevolent" or "all-good," is an epithet of Bodhisattva Samantabhadra. It is interpreted that all virtuous, benevolent conduct are considered the conduct of Samantabhadra.

Similarly, whether it is parents in past lives or this life, all sentient beings of the **six realms** are trapped as if cast in jail, experiencing **suffering** continuously. **Unbearable compassion** arises, leading one to think "May they be free now, immediately, from this situation! May all my efforts become the means of their liberation!" Generating this **potent** heart of compassion is the very essence of supreme **bodhicitta**. Thus, aspire towards this.

2.2.8 Aspiration to Give Rise to Bodhicitta: Bodhicitta of Application

15. With the mindset of attaining buddhahood for others' benefit,
Donning the armor of superior intent to benefit beings,
Training properly in the six *pāramitā*s,
May I engage in the conduct of the Conqueror's heirs.

Bodhisattvas, unlike the *Śrāvaka*s and *Pratyekabuddha*s, are not concerned solely for their own peace and happiness. All aspirations of the Truth of the Path are directed toward **attaining buddhahood for others' benefit**. This is not motivated by the hypocrisy of pretending to good or the desire for recognition. They do so by **training properly in the six *pāramitās*** while wearing the **armor of** the mental strength of immaculate **superior intent**. This is the [meaning of] **engaging in the conduct of the Conqueror's heirs**. Thus, making the aspiration to accomplish such [bodhicitta of application].

2.2.9 Aspiration Towards the General Meaning of Aspiring Bodhicitta[208] and Bodhicitta of Application[209]

16. May I possess the four immeasurables of good intentions:
Love, compassion, joy, and equanimity;[210]

[208] *byang chub smon pa'i sems* (*bodhipraṇidhicitta*), i.e., "the mind aspiring towards awakening," is commonly known as "bodhicitta of aspiration" or "aspirational bodhicitta" (*praṇidhicitta*, *smon pa'i sems*).

[209] *byang chub 'jug pa* (*bodhiprasthāna*), i.e., "proceeding towards awakening," is also known as "engaged bodhicitta" (*prasthānacitta*, *'jug pa'i sems*).

[210] The four immeasurables or the four boundless states (*catvāry apramāṇāni*, *tshad med pa bzhi*) are (1) love (*maitrī*, *byams pa*), (2) compassion (*karuṇā*, *snying rje*), (3) joy (*muditā*, *dga' ba*), and (4) equanimity (*upekṣā*, *btang snyoms*).

May I diligently practice the four means of gathering disciples:
Generosity, affectionate speech, living up to my words, and helpful actions.[211]

The **four immeasurables** is the cause for accomplishing aspiring bodhicitta: [First,] with **love** without anger, contemplate on the methods for benefitting all sentient beings. Then, give rise to a strong compassion towards beings who are experiencing the fruit of suffering in the three lower realms due to past actions, and also to those born in the higher realms struggling with food and clothing, negative forces such as mental madness and obliviousness; illnesses such as leprosy, skin-boils, and smallpox; being oppressed by the ruler's taxation and punishments. Generate strong **compassion** for them, thinking "May they be free from these [situations] right now!"

Cultivate **joy** by celebrating others' good fortune without envy, thinking "I would be the happiest if all beings could also experience this!"

By balancing attachment and aversion: being attached to close ones and averse to others, train in **equanimity** which is impartial towards those intimate and distant.

These four [immeasurables] are like the life force of aspirational bodhicitta.

Similarly, for engaged bodhicitta, strive with insistent diligence in gathering beings through the four means of attraction. **Generosity** is the first step for attracting beings—since no one dislikes a generous person, start gathering beings through material generosity. Likewise, since no one enjoys hearing **harsh speech**, bring joy to others through kind words. Then, engage in **helpful actions** by abandoning any fatigue in helping others and entering whatever paths of training that are appropriate. Finally, **living up to your words** means having to live according to whatever you tell others to do.

[211] The four means of gathering or attracting disciples or four means of magnetizing (*bsdu ba'i dngos po bzhi*) are (1) generosity (*dāna*, *sbyin pa*); (2) affectionate or pleasant speech (*priyavāditā*, *snyan smra*); (3) helpful actions (*samānārthatā*, *don mthun pa*); (4) acting in accordance to one's one words (*arthacaryā*, *don spyod*).

Just as "the Bhagavat was peaceful, so is his retinue; as the Bhagavat was disciplined, so is his retinue."[212] It is difficult to benefit others when one's own mind remains unruly and not yet free.

Consider the four immeasurables as the right attitude for accomplishing bodhicitta, and the four means of gathering disciples as the right conduct for benefiting others. These [two] should be recognized as the life force of the Mahāyāna path.

2.2.10 Six Branches of Joined Training [in Aspiring Bodhicitta and Bodhicitta of Application]:[213]

Aspiration Towards the Three-fold *Pāramitā* of Generosity

17. Giving material things wherever anything is needed,[214]
Teaching the Dharma well to those who seek it,
And offering protection from various dangers.
May I constantly practice the three forms of generosity:

Material generosity has three levels: giving, substantial giving, and supreme giving.[215]

The first level begins by training modestly in [small] ways to overcome miserliness, gradually increasing [your capacity]. When you feel miserliness even over giving away a handful of flour,[216] reprimand[217] yourself: "Due to my habit of being stingy in past lives, I was not born

---

[212] *bcom ldan 'das zhi ba/ 'khor yang zhi ba/ bcom ldan 'das dul ba/ 'khor yang dul ba*. This line, though not in the same exact wording, is found in both vinaya (*'dul ba*) and sutra (*'mdo sde*) of the *bka' 'gyur*. For example, a similar quote "*bcom ldan 'das dul pa 'khor du ba/ zhi ba 'khor zhi ba/ grol ba 'khor grol ba*" (The Bhagavat was disciplined, so is his retinue; was peaceful, so is his retinue; was liberated, so is his retinue) in *The Sūtra on Going Forth* (*abhiniṣkramaṇasūtra*, *mngon par 'byung ba'i mdo*), Toh 301, vol. 72, f. 145a3. Similar statements can also be found in the *The Chapters on Monastic Discipline* (*vinayavastu*, *'dul ba gzhi*), Toh 1, vol. 2, f. 55a7; vol. 3, f. 40a2–40a3, etc, and in the *Detailed Explanations on Nuns' Discipline* (*vinayavibhaṅga*, *'dul ba rnam par 'byed pa*), Toh 5, such as vol. 5, f. 230b6.

[213] *bzung 'jug pa'i bslab bya rkang pa drug*. The joined training of the two bodhicittas, aspiring bodhicitta and bodhicitta of application is the six *pāramitā*s.

[214] *gang* modified by the *la don* particle of *la* is a general term that could refer to whoever, wherever, whenever there is a need for material things or whatever is needed.

[215] These three distinctions are also found in *āryadharmasaṃgītīnāmamahāyānasūtra* (*'phags pa chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo*; *The Noble Great Vehicle Sūtra "The Dharma Council"*), Toh 238.

[216] *phye phul thag* refers to a *phul gang* or a hand full of *phye ma* (flour). A synonymous colloquial expression is *phul thag*.

[217] *zhe khrel* consists of *zhe* (mind, synonymous with *sems*) and *khrel* (shame), meaning to shame or reprimand oneself.

wealthy. And still, I am creating causes to [be born as a] hungry ghost—How tragic![218] Everything owned must be left behind at the moment of death, departing empty-handed. What a fool pretending to be wise."[219] Because thoughts are themselves composite, when you feel reluctant to give away one liter, summon up the courage to give away ten liter instead.[220]

After miserliness decreased, you may train in the "substantial giving" which can, without hesitation, give away your own children, wife and husband; and ultimately, in the "supreme giving" which can give away your own head and limbs.

By training in reducing miserliness, you become accustomed to a giving mind. Once the giving mind becomes habitual, the *pāramitā* of generosity is perfected.

Similarly, when offering the [gift of] Dharma that enables others to be in tuned with the Truth of the Path, do it correctly by being patient with all wrongs and weariness.[221]

[Moreover,] since many **danger**ous situations could occur, like the punishment of a ruler, [disaster caused by] fire and water, being harmed by wild animals and thieves, practice the generosity of protection from fear with an ever-increasing vigor.

2.2.11 Aspiration to the Three-fold *Pāramitā* of Discipline

18. By fully abandoning the path of non-virtues,
Engaging in vast virtuous actions,
And accomplishing them for the sake of benefiting others,
May I uphold the [*pāramitā*] of discipline purely.

[218] *yi re mug* is a colloquial exclamatory expression, similar to *skyo ba la* (how sad!).

[219] *glen pa cang shes su rdzu bar 'dug snyam du bsams* refers to "a fool pretending to be wise."

[220] *bre* is a traditional Tibetan unit of volume measurement for grain and other dry goods, approximately equivalent of two liters. In this context, the use of *bre gang gtong ba* (giving away one full measure) and *khal gcig gtong ba* (giving away one gram) emphasizes how someone who is stingy about giving a larger amount such as *bre* can begin overcoming miserliness by giving away one gram (*khal gcig*).

[221] *log sgrub dang skyo ngal*. *log sgrub*, lit. reversed or wrong actions, refers to how others may behave in ungrateful ways and *skyo ngal* refers to personal aspect of feeling tired, weary or discouraged.

Because **abandoning the path of ten non-virtues** is the foundation of discipline with innumerable benefits, therefore, even for laymen, maintaining discipline is the necessary prerequisite for [obtaining] a precious human body complete with freedoms.[222]

Observing periodic discipline is the support for being born in the exalted higher realms.[223] This is exemplified by the Eight Precepts taken on three auspicious days of the fifteenth, thirtieth, and eighth [of the Tibetan Calendar]; during the four major Buddhist festivals,[224] and so on. After receiving the precept, maintaining in eight [precepts] including abandoning the four root downfalls[225] of killing, taking what is not given, sexual misconduct, and lying, and on top of that, refraining from drinking alcohol, dancing or wearing any accessories, sleeping on a high, comfortable mattress, and eating after noontime.

Taking lifelong precepts is the support for exalted qualities. The fully ordained and novice monks and nuns, training nuns, and male or female laypersons observe the seven types of individual liberation vows, bounding their mindstreams for as long as they live—this is the "Discipline of avoiding misdeeds" which is evident in its own name.

Furthermore, in terms of mental attitude: If one maintains the discipline for the sake of being protected from the ruler's punishment or taxation, it is known as the "Discipline that Protects from Fear." Similarly, the discipline most beings observe nowadays for the well-being of [this life] is known as the "Discipline of Aspiring for Good Rebirth." None of them will serve as the cause for liberation.

---

[222] *dal ba phun sum tshogs pa*, lit. complete freedom, is short for *dal ba brgyad tshang ba'i mi lus rin po che* (the precious human body complete with eight freedoms).

[223] *khyad par mngon par mtho ba'i rten dus khrims* refers to *dus khrims* or periodic discipline being the cause or support for beings to be in the higher realms of gods and humans.

[224] According to the Tibetan calendar, the four major Buddhist festivals (*dus chen bzhi*) are: February fifteenth the festival of Buddha's miraculous activities, April fifteenth of Buddha's awakening, June sixth of Buddha's turning the wheel of dharma, and September twenty-first of Buddha returning to human realm.

[225] *rtsa ba bzhi* is commonly known as *rtsa ba'i ltung ba bzhi*.

However, the moment renunciation arises within the mindstream, [the observed discipline] becomes "Transformed Discipline" which becomes a cause for liberation. Therefore, always give rise to a sense of disenchantment toward *saṃsār*ic suffering in all situations.

In addition, there are two types of bodhisattva disciplines. First is the "Discipline of Gathering Virtuous Qualities": one should gather all [virtues] which include the Four Ways of Attracting Beings and six *pāramitā*s; cultivate conducive practices including saving lives, circumambulating, offering, giving, and making water-offering; offer gifts and performing smoke offerings to *bhūta* spirits such as female *yaksha*s; reciting special mantras such as the hundred-syllable mantra, reciting confession practices of the the *Three Heap Sūtra*,[226] and the seven-branch practice of *Samantabhadra Prayer*[227] and so forth; and training in the ten Dharma activities including reading sūtras and so on.

If it is a wealthy person such as a king, build and repair representations of the enlightened body, speech, and mind; renovate ships, bridges, and treacherous pathways, and set regulations prohibiting hunting, fishing, and so forth with good intentions of not harming beings. Direct all these activities solely toward the direct and indirect benefit of **others** and seal them with dedication. This constitutes the [second bodhisattva discipline:] "Discipline of Benefiting Beings."

2.2.12 Aspiration to the Three-fold *Pāramitā* of Patience

> **19. By giving rise to compassion for harm-doers,**
> **Embracing hardship voluntarily for the sake of Dharma,**
> **And being fearless of the profound meaning of the nature of reality,**
> **May I possess the power of cultivating the magnificent patience.**

Train in patience because no misdeeds are comparable to anger or aversion. Sentient beings are by nature extremely unruly. Their whole being is only filled with **harm**ful thoughts and actions: mentally, they always get jealous when you are wealthy, contempt when you are poor and are always looking to one-up you when considered equal; in action, they do nothing but harm,

[226] *Triskandhakasūtra* (*Phung po gsum pa'i mdo*), Toh 284, vol. 68, ff. 57r–77r.

[227] *Āryabhadracaryāpraṇidhānarāja* (*Bzang spyod smon lam*), Toh 1095, vol. 101, ff. 262b–266a.

including beating, pounding, slandering, stealing, robbing you. If you seek revenge, you will feel angry and irritated which will instantaneously destroy the merit you have accumulated over eons, causing great harm to yourself.

From another perspective, the harm-doer is also controlled by the demons of negative afflictions. Having harmed others, he or she will experience the repercussions in this very lifetime, not to mention the [ripening of] karma next life. By thinking "It is also because of ignorance that he or she [acted this way]," cultivate patience by **giving rise to compassion**. This type of patience is the highest of all austerities, therefore, it is placed especially after the generosity and discipline.

Therefore, as long as we have not abandoned desire, any practices of austerity such as [only] drinking water, eating pebbles, and cutting off sense faculties is no more than a waste of the precious human existence. Arouse a strong will to train in the most supreme practice of austerity, patience.

Similarly, patience of enduring **hardships for the sake of Dharma** is as follows: Having obtained such freedoms and fortunes so difficult to find, when all the causes and conditions for practicing the Dharma have gathered, now is the time to exert in the profound and vast dharma as it is and become accomplished.

[Anything such as] limiting yourself in the pursuit of Dharma due to self-deprecation, feeling discouraged by the hardships and liberating life stories of past masters, and being addicted to sleep, sluggishness, and busyness, these will destroy generosity, the maintaining of discipline, and courage. As a result, when engaging in even just a little dharma practice, you immediately think of standing up having just sat down, feel sleepy right when you stand up, and think it is time to have drinks right when you start eating. Dharma practice feels irritable: as soon as you start a formal meditation session, you think when it will finish. Rather than focusing on the key points [of practice], you rush through it instead. This is because you lack patience that endures hardships for the Dharma. Therefore, give rise to courage and diligence and exert in **voluntarily** embracing hardships.

Similarly, cultivate patience by abandoning only having a literal understanding of dry words due to the **fear of profound meaning** which does not distinguish between the expedient, definitive, and concealed teachings; [abandon] the clinging to all observable phenomena because of being fearful of the meaning of emptiness; [abandon] the judgment differentiating between dharma and individuals because of being obscured by ignorance. May I abandon all of them and have the Mahāyāna attitude, which is patient toward everything good and bad, and **possess the power of cultivating the magnificent patience.**

2.2.13 Aspiration to the Three-fold *Pāramitā* of Diligence

> **20. By wearing the armor of being delighted in vast virtues,**
> **Applying in action according to one's intention,**
> **And being discontent without feeling discouraged or confused,**
> **May I strive diligently in virtues day and night.**

One should not be satisfied with just few **virtu**ous deeds but engage in extreme practices of austerities beyond imagination. It is certain that feeling lazy [about practice] result from the power of being habituated with defeated mental strength and laziness throughout all lifetimes.

Just as an intelligent captain who experienced much hardship in retrieving gems from the island of jewels, when the ship is sinking, he uses cupped hands to scoop water out of the ship and does not feel discouraged in wanting to dry out the ocean.[228] If even he is not discouraged, the fact that I cannot withstand even minor activities, but rather strive on the wrong path, it is indeed due to the force of negative karma. Therefore, put on the **armor** of courage and [abandon] all thoughts of "I cannot do it."

In addition to being armored in this way, apply it practically in **action** and **thought**. If you cannot, from this moment onward, voluntarily practice without rest during the day or sleep at night,

[228] The source of this distinctive narrative has yet to be identified. However, a similar storyline is found in chapter thirty-one "Great Charity Goes to the Sea" of *The Sūtra of the Wise and Foolish*, where the bodhisattva "Great Charity," for the benefit of beings, travelled afar to retreive gems from the jewel island. He did vow to pour out all water of the sea but not with bare hands as the example mentioned here, with a hollow tortoise shell instead. In addition, the story does not include the incident of ship sinking, but rather, it was because the bodhisattva's gems were stolen that he made the vow. *Sutra of the Wise and Foolish* (*Mdo mdzangs blun*), tr. Stanley Frye, (1981), 146–159.

[know that] laziness is like hail which destroys the crops of virtue; it is like alcohol which intoxicate you into laziness. Strive in virtue as diligent as putting out fire burning on your head.

Nevertheless, if you only strive in this way temporarily, the evil Māra Kāmadeva[229] will worry about his domain decreasing and try to obstruct you in many ways, causing you to become **discouraged** and **confused** due to insignificant circumstances.

To compare yourself with immature and negative friends makes you become [easily] satisfied with your practice. When this happens, make every effort and strive to shift your mindset toward feeling discontent toward Dharma practice. If you do not work hard as such, the other five *pāramitā*s will wander off as the incorrect. Therefore, make the aspiration to greatly value [the *pāramitā* of diligence].

2.2.14 Aspiration to the Three-fold *Pāramitā* of Meditative Equipoise

21. By abiding in joy in the present lifetime,
Gradually developing extraordinary qualities,
And fulfilling the benefit of others based on clairvoyance,
May I settle equanimously in *samādhi*.

The first verse demonstrates the Childish Enjoyment Concentration,[230] which includes the four *samādhi*s [of form], the formless absorptions, and the *samādhi* of the continuum of beings who have yet to enter the path. For great meditators who have obtained these [*samādhi*s], they have already been free from the mire of disingenuous thoughts and **abide in joy in the present lifetime**.

---

[229] *Kāmadeva* (*bdud sdig can*, wicked *māra*) refers to the obstructive forces that create obstacles on the spiritual path which generally include four: (1) Māra of the aggregates (s*kandhamāra*, *phung po'i bdud*) symbolizes attachment to forms, perceptions, and mental states as real; (2) Māra of the afflictions (*kleśamāra*, *nyon mongs kyi bdud*) symbolizes being overpowered by afflictions; (3) Māra the lord of death (*mṛtyumāra*, *'chi bdag gi bdud*), symbolizes both death and impermanence; and (4) Māra the son of gods (*devaputramāra*, *lha'i bu'i bdud*), symbolizes the craving for pleasures and peace.

[230] The three types of *dhyāna* listed are *byis pa nyer spyod kyi bsam gtan*, *don rab 'byed pa'i bsam gtan* (meaning revealing concentration), and *de bzhin gshegs dge'i bsam gtan* (excellent concentration of tathagatas). This covers three out of the four listed in the *Laṅkāvatārasūtra* (*'Phags pa lang kar gshegs pa'i theg pa chen po'i mdo*): *don rab 'byed pa'i bsam gtan dang/ /byis pa nyer spyod bsam gtan dang/ /de bzhin nyid dmigs bsam gtan dang/ /de bzhin gshegs pa'i dge bsam gtan* (The *dhyāna* practiced by the ignorance; the *dhyana* devoted to the examination of meaning; the *dhyana* with 'suchness' for its object; and the *dhyana* of the Tathāgatas). *Lankavatara Sūtra* BIONA online version, Buddhist information of North America.

This is not pointless because if they are propelled with the two types of accumulations, [their *samādhi*s] will become the basis for the path of the noble ones.

"Equanimity" is when you do not cling to appearances which have not ceased even though the subjective conceptual elaborations have been dissolved into the expanse. *Vipaśyanā* is the individually discriminating awareness without being separated from the essence [of 'equanimity']. The mind capable of merging *śamatha* and *vipaśyanā*, without any fabrication, will **gradually** obtain the **extraordinary qualities** of the path of accumulation and preparation within the mental continuum. In addition, with slight **clairvoyance**, one will also **fulfill the benefit of others**. This is known as the Meaning Revealing Concentration.[231]

From the first *bhūmi*[232] on the path of seeing onward, the mind is already free from the defilements. This is known as The Excellent Concentration of Tathāgatas.[233] Make the aspiration to **settle equanimously** in this *samādhi*.

2.2.15 Aspiration for the Three-fold *Pāramitā* of Wisdom

> **22. By knowing conventional [reality] to be like an illusion,**
> **Realizing the ultimate reality to be space-like, free from elaborations,**
> **And being especially skillful in accomplishing the aims of others,**
> **May I possess the wisdom of listening, contemplating, and meditating.**

The essence of wisdom is **knowing** that the Truth of the Path refers to all **conventional reality**, exists by designation, **like** a dream or **illusion**, and the Truth of Cessation is the **ultimate reality**—its essence is free **from** the **elaboration** of substantial existence.[234]

The wisdom of listening differentiates between dharma and non-dharma. If one does not have a comprehensive understanding of the direct realizations of the Truth of the Path, qualities of

---

[231] *don rab 'byed pa'i bsam gtan*.

[232] *bhūmi* (*sa*), lit. the "ground" in which qualities grow, refers to the stages a bodhisattva traverses on the path to awakening. There are ten *bhūmi*s of the bodhisattva path, with the eleventh being buddhahood. See *Mppś*, ch. 20, 1973–2228, and *Mvy* 885–895.

[233] *de bzhin gshegs dge'i bsam gtan*.

[234] *btags yod* (designated or imputed phenomena) and *rdzas yod* (substantial existence) are often known as a pair, attributed respectively to *kun rdzob* (conventional truth) and *don dam* (ultimate truth).

[the wisdom of] contemplation and meditation will become incorrect.[235] Therefore, in the beginning, wisdom from **listening** is the most important. However, beings of dull faculties or kusulu[236] do not have to worry. By relying on a good teacher and practicing whatever suites one's mind and capabilities can also succeed in the [wisdom] of listening. Why? Because having taken the path in this way, the wisdom born from meditation will emerge from within—this is the law of nature.[237]

For the wisdom of **contemplation**, when individually investigating the expedient, definitive and concealed meaning, you should apprehend by relying on a virtuous spiritual friend, an authentic guide to [check] whether your [understanding] of its nature is mistaken or not.

Then, stay in a forest or deserted [hermitage] where there are no thorns that prevent meditative concentration[238] or evil friends, and focus one-pointedly on the **wisdom of meditation**. In this way, all the previously mentioned qualities of the five paths, starting from the path of seeing, will also arise with the support of the wisdom of meditation.

2.2.16 General Aspiration for Aspiraing Bodhicitta, Bodhicitta of Application, and the Results of the Qualities of Ten *Bhūmi*s and Five Paths

> **23. By having aroused the intention of bodhicitta,**
> **Being endowed with the conduct of six *pāramitā*s,**
> **And always striving diligently in all circumstances,**
> **May I gradually traverse the five paths and ten *bhūmi*s.**

---

[235] *gnas ma yin pa* which is interpreted here as "incorrect" could potentially be understood literally as "the wrong place." In this context, however, the qualities of contemplation and meditation are meant to be built upon the wisdom of listening. Without proper foundation of the wisdom of listening, the so-called qualities of contemplation and meditation would become *gnas ma yin*, meaning having wrong or incorrect views.

[236] *kusulu* refers to practitioners who solely focus on internal practices based on oral instructions of their guru. Externally, however, they often appear to be only eating (*ku*), sleep (*su*), and excreting (*lu*). They are often beggars, wandering yogis who live a very simple life.

[237] Generally, the amount of intellectual knowledge required for the qualities of renunciation and bodhicitta to arise differ across traditions. For example, dge glugs and sa skya traditions lie on the spectrum of much studying whereas others, such as 'Jigs med gling pa, claim that a decent amount of studying on personal instructions from a qualified teacher, for example, would suffice.

[238] *tser ma* or thorn refers to unconducive conditions for meditative equipoise, including distractions of noise, lack of food, etc.

Moreover, without having **aroused** the noble **intent of bodhicitta** focusing on beings [vast] as the ocean,[239] **the conduct of six *pāramitā*s** will also become unsuitable as the path of omniscience. Therefore, aspiration here means "**May I gradually traverse** through the essence of the **five paths** as the basis, and the **ten *bhūmi*s**[240] as the dependent by **always striving in all circumstances** on the great path of *pāramitā*s[241] with [both] the intent [of bodhicitta] and conduct [of six *pāramitā*s]."

2.2.17 Aspiration for the Path of Accumulation

> **24. Through the wisdom of the application of mindfulness,**
> **The effortful diligence in the four right abandonments,**
> **And the abiding of the meditative absorption of the Bases of Magical Powers,**
> **May I engage in the first path of accumulation.**

The **application of mindfulness** of the body on the lesser path of accumulation is to: during meditative equipoise, meditate on how [the body] is like space; during post-meditation, meditate on [the body] being impure and illusory-like.

The application of mindfulness of sensations is to: during meditative equipoise, see the non-arising [of sensations] and during post-meditation, see all sensations as suffering and essenceless.

The application of mindfulness of mind is to: during meditative equipoise, meditate on the mind empty by nature and during post-meditation, meditate on [the mind as] on unobstructed and non-remaining.

By cultivating the four applications of mindfulness, the way to enter the four noble truths on the path of seeing is as follows: First, knowing the body as suffering. Second, knowing sensations

---

[239] *sems can gyi khams* "the realm of beings" is understood as referring sentient beings as a whole.

[240] The five paths is described as *rten* (the basis or that which is to be dependent upon) and the ten *bhūmi*s is *brten pa* (that which depends). The five paths are the path of accumulation (*sambhāramārga*, *tshogs lam*), path of joining (*prayogamārga*, *sbyor lam*), path of seeing (*darśanamārga*, *mthong lam*), path of practice or meditation (*bhāvanāmārga*, *sgom lam*), path of no more training (*aśaikṣamārga*, *mi slob pa'i lam*).

[241] *pha rol tu phyin pa'i gzhung lam*, "great path of *pāramitā*" could be interpreted as referring to the six *pāramitā*s or texts such as the *Śatasāhasrikāprajñāpāramitā* (*Shes rab kyi pha rol tu phyin pa stong phrag brgya pa*, "The Perfection of Wisdom in One Hundred Thousand Lines").

as suffering and thus abandon the origin of suffering. Third, stopping the grasping towards the mind being permanent. Fourth, stop clinging to self in phenomena.

On the middling path of accumulation, you do not give rise to non-virtues that have not arisen, terminate non-virtues that have arisen, give rise to virtues that have not arisen, and further develop virtues that have already arisen.

Regarding the "four **bases of magical power**" during the highest path of accumulation. Due to the power of one's mind becoming malleable through meditative concentration, arises the four bases of magical power including that of intention, diligence, attention, and discernment.[242]

2.2.18 Aspiration for the Path of Joining

> **25. In warmth, peak, acceptance, and supreme attribute;**
> **With the essence of five powers and five strengths of**
> **Faith, diligence, mindfulness, meditative absorption, and wisdom.**
> **May I abide on the Mahāyāna path of joining.**

There are four aspects of the path of joining: **warmth**, **peak**, **acceptance**, and **supreme attribute**. Among them, it is by cultivating the **five powers** that one attains warmth and peak: the power of **faith**, **diligence**, **mindfulness**, **meditative absorption**, and **discriminating wisdom**.[243] It is based on these five powers that liberation has arisen. Therefore, they are the five powers without form. [In addition,] the **five strengths** contain the same set as above, including the strength of faith, diligence. They are known as the "five strengths" for destroying the opposing factors. In this way, there are individual levels of lesser, middling, and greater categories regarding the wisdom of the four aspects of the **path of joining**.

---

[242] The four bases of miraculous or magical powers (*caturṛddhipāda*, *rdzu 'phrul gyi rkang pa bzhi*) are: (1) intention (*canda*, *'dun pa*); (2) diligence (*vīrya*, *brtson 'grus*); (3) attention (*citta*, sems pa); discernment (*mīmāṃsā*, *dpyod pa*)

[243] *stobs lnga* is also known as *rnam byang gi stobs lnga*, a set of five mental factors which have the power to cause complete purification, *rnam byang*, of all afflictions. (1) faith (*śraddhā*, *dad pa*); (2) diligence (*vīrya*, *brtson 'grus*); (3) mindfulness (*smṛti*, *dran pa*); (4) meditative absorption (*samādhi*, *ting nge 'dzin*); (5) wisdom (*prajñā*, *shes rab*).

2.2.19 Aspiration for the Path of Seeing

26. By cultivating the seven limbs of awakening:
Mindfulness, full discernment of phenomena, and diligence,
Joy, pliancy, meditative absorption, and equanimity,[244]
May I attain the path of seeing—the *bhūmi* of Complete Joy.[245]

(1) **Mindfulness** means not forgetting the object of focus.

(2) **Full discernment of phenomena** is the doctrinal forbearance, doctrinal knowledge, subsequent forbearance, and subsequent knowledge of the Greater Vehicle.[246]

(3) **Diligence** is being interested in the nature [of the object].[247]

(4) **Joy** is being delighted in the focused object itself.

(5) **Pliancy** is the suppleness of body and mind.

(6) **Meditative concentration** is one-pointedness of mind.

(7) **Equanimity** is when mind and mental factors abide in their natural states.

When these seven are not undefiled, they are the **Seven Limbs of Awakening** of the path of seeing.

In addition, on the path of seeing, the object to be abandoned is the imputed afflictive obscurations. On the path of meditation, the object to be abandoned is the co-emergent

---

[244] The seven limbs or branches of awakening (*saptabodhyaṅgāni*, *byang chub yan lag bdun*) are: (1) mindfulness (*smṛti*, *dran pa*); (2) full discernment of phenomena (*dharmapravicaya*, *chos rab tu rnam par 'byed pa*); (3) diligence (*vīrya*, *brtson 'grus*); (4) joy (*prīti*, *dga' ba*); (5) pliancy (*praśrabdhi*, *shin tu sbyangs pa*); (6) samādhi (*ting nge 'dzin*); and (7) equanimity (*upekṣā*, *btang snyoms*).

[245] The first of ten *bhūmi*s (*daśabhūmi*, *sa bcu*) is Complete Joy (*pramuditā*, *rab tu dga'i ba*).

[246] The sixteen moments of the path of seeing (*mthong lam skad chid bcu drug*) constitute the four: doctrinal forebearance (*chos bzod*), doctrinal knowledge (*chos shes*), subsequent forebearance (*rjes bzod*), subsequent knowledge (*rjes shes*). This refers to the realization of the four Noble Truths on the path of seeing in a sequence of sixteen mopments of wisdom. (surrounding/supportive factors? *'khor dang bcas pa'o*).

[247] 'Jigs med gling pa employs the same term *sprol ba* to define both (3) diligence and (4) joy, though I have rendered them differently as "interested" and "delighted" respectively. Both definitions are very similar: *de'i rang bzhin la sprol ba* (lit. *sprol ba* in the the nature of the thing) and *dmigs pa de nyid la sprol ba* (lit. *sprol ba* in the focused object itself). The distinct lies in their application: diligence in studying the buddhadharma involves experiencing *sprol ba* when engaging with the buddhist scriptures—it is the nature of this activity that delights the mind, fostering natural diligence through sustained interest in continuing the practice. Joy, on the other hand, tends toward positive mental sensations. One might feel *sprol ba* (delight) upon witnessing another person's generousity, yet this would not necessarily involve the interest, which is a characteristic of diligence, despite employing the same term *sprol ba*.

obscurations. Similarly, the objects to be abandoned is cognitive obscurations—coarse level of mental conceptualization grasping at the subject and object. The subtle level is to be abandoned on the path of meditation. After eliminating these abandonments, one will obtain the first *bhūmi* of **Complete Joy** on the **path of seeing**.

2.2.20 Aspiration for the Path of Cultivation

27. By cultivating the Noble Eightfold Path:
Right view, intention, speech, and action,
Right livelihood, effort, mindfulness, and *samādhi*,
May I traverse through the ten *bhūmi*s on the Path of Meditation.

The **Noble Eightfold Path** (branches of the noble path):[248]

The right **view** is undefiled discriminating wisdom.

The right **intention** includes absence of ill will, renunciation, and various forms of virtuous thoughts.

The right **speech** refers to the four virtuous verbal actions.[249]

The right **action** is to abandon the three nonvirtous physical actions of the body.[250]

The right **livelihood** is not being stained by flattery or wrong ways of living.[251]

The right **effort** is diligence.

The right **mindfulness** is not forgetting the object of focus.

The right ***samādhi*** is the four *dhyana*s.

---

[248] The noble eightfold path (*āryāṣṭāṅgamārga*, *'phags pa'i lam yan lag brgyad pa*): (1) right view (*samyagdṛṣṭi*, *yang dag pa'i lta ba*); (2) right intention or thought (*samyaksaṅkalpa*, *yang dag pa'i rtog pa*); (3) right speech (*samyagvāc*, *yang dag pa'i ngag*); (4) right action or conduct (*samyakkarmānta*, *yang dag pa'i las kyi mtha'*); (5) right livelihood (*samyagājīva*, *yang dag pa'i 'tsho ba*); (6) right effort (*samyagvyāyāma*, *yang dag pa'i rtsol ba*); (7) right mindfulness (*samyaksmṛti*, *yang dag pa'i dran pa*); (8) right meditative concentration (*samyaksamādhi*, *yang dag pa'i ting nge 'dzin*).

[249] The four positive verbal actions of the ten virtues (*dge ba bcu*) are to refrain from 1) lying (*brdzun du smra ba*); 2) divisive speech (*tshig rtsub po smra ba*); 6) harsh speech (*phra mar smra ba*); 7) idle speech (*tshig bkyal ba*).

[250] The three positive physical actions of the ten virtues are to refrain from 1) killing (srog gcod pa spong ba); 2) taking what has not been given (ma byin par len pa spong ba); 3) sexual misconduct ('dod pas log par g.yem pa spong ba)

[251] The five wrong livelihoods or perverse lifestyles (*log 'tsho lnga*) are: hypocrisy, flattery, soliciting, expropriating, calculated generosity.

In order to obtain the peaceful state of nirvana, the aspiration for [the path of] meditation is also taught in the way of traversing the **ten *bhūmi*s on the path of meditation**. The very nature of the ten *bhūmi*s is the abandonment of opposing factors to the ten *pāramitā*s: miserliness, corrupt discipline, aversion, laziness, distraction, ignorance, lack of skillful means, obscuration of power, aspiration unfulfilled, and cognitive obscuration.

2.2.21 Aspiration to Attain Those [Paths and *Bhūmi*s]

> **28. By having obtained [the *bhūmi*s of] Stainless, Luminous, and Radiant,**
> **Difficult to Overcome, Manifest, Hard to Overcome, and Immovable,**
> **Good Intelligence, and the Cloud of Dharma.**
> **May I abide in the perfect state of Universal Light.**[252]

After obtaining the direct realization on the first *bhūmi* of the path of seeing, one progresses through main part of the three levels of greater, intermediate, and lesser of the Path of Meditation. This includes the second *bhūmi* "**Stainless**," third *bhūmi* "**Luminous**," fourth *bhūmi* "**Radiant**," fifth *bhūmi* "**Difficult to Overcome**," sixth *bhūmi* "**Manifest**," seventh *bhūmi* "**Gone Afar**," eighth *bhūmi* "**Immovable**," ninth *bhūmi* "**Perfect Intellect**," and tenth *bhūmi* "**Cloud of Dharma**," and the **perfect state of "Universal Radiance."**[253] All their contextual etymological explanations can be found in the "Chariot of Two Truths."

2.2.22 Aspiration for the Result

> **29. By having perfected the five paths, ten *bhūmi*s,**
> **May I spontaneously accomplish, without effort,**
> **All three *kāya*s, five wisdoms, awakened qualities and activities,**
> **Guiding beings across infinite, boundless fields.**

Having **perfected** the abandonment and realization of the **five paths** and **ten *bhūmi*s** for personal benefit: "May I **guide** all **beings of infinite**, boundless **fields** by **effortlessly**

---

[252] The nine of ten *bhūmi*s are: (1) stainless (*vimalā*, *dri ma med pa*); (2) luminous (*prabhākarī*, *'od byed pa*); (3) radiant (*arciṣmatī*, *'od 'phro ba*); (4) difficult to overcome (*sudurjaya*, *sbyangs dka' ba*); (5) manifest (*abhimukhī*, *mngon du gyur pa*); (6) gone afar (*dūran'gama*, *ring du song ba*); (7) immovable (*acalā*, *mi gyo ba*); (8) perfect intellect (*sadhumati*, *legs pa'i blo gros*); (9) cloud of dharma (*dharmameghāi*, *chos kyi sprin*).

[253] The eleventh *bhūmi* is Universal Radiance or Light (*samantaprabhaḥ*, *kun tu 'od*).

accomplishing all: the basis of these **three *kāya*s** including *dharmakāya*—the ultimate buddha free from all fabrications, *sambhogakāya*—appearing without inherent existence, and *nirmāṇakāya*—the manifestation of various forms; the reliant **five wisdoms**, the **awakened qualities** of cognizance, and the compassionate **activities**." Similarly,

> **30. In accordance with the dimensions of Conquerors of the three times,**
> **Their retinue, lifespan, and pure realms,**
> **As well as the magical emanation of Dharma for benefit and bliss,**
> **May I too become exactly as such.**

Likewise, from a single dust particle of the continuum of inexhaustible adornments—the awakened body, speech, and mind of Buddha Immense Ocean[254] of the five families—there appears as many buddhafields as there are dust particles, where **Conquerors of the three times** dwell. They each manifest their unique **dimensions**, **retinue**, **lifespan**, activities, and **pure realms**. One makes the aspiration to emanate in whatever manner in accordance with such **magical emanations of Dharma** in order to accomplish the temporary **benefit** and ultimate **bliss** of all sentient beings.

2.2.23 Special Aspiration to Attain *Dharmakāya*

> **31. The naturally pure, ultimate *dharmadhatū*,**
> **Free from the collection of the stains of two obscurations,**
> **Manifesting the two-fold purity,**
> **May I attain the self-culminating *dharmakāya*.**

The *dharmakāya* of the wisdom of realization consists of the primordially **naturally pure**, **ultimate *dharma***kāya, and **free**dom from the **two** adventitious **obscurations**—afflictive and cognitive. By manifesting this **two-fold purity**, one attains the *dharmakāya* which **culminates self-**benefit.

2.2.24 Aspiration to Attain *Sambhogakāya*

> **32. In the form with blazing major marks and minor signs in the great Akaniṣṭha,**
> **Teaching the profound dharma of the supreme vehicle**

[254] *gang chen mtsho*, lit. immense ocean, is an epithet of Buddha Vairocana (*rnam par snang mdzad*).

To pure disciples—bodhisattvas of the ten *bhūmi*s,
May I manifest as a *sambhogakāya* teacher.

Those who have obtained ***sambhogakāya*** [enjoy the five perfections:] the perfect place—**Akaniṣṭha**[255] which transcends the three realms;[256] the perfect teacher—buddhas of the five families; the perfect assembly—bodhisattvas of the ten *bhūmi*s; the perfect dharma—the Mahāyāna; and the perfect time—the ever-revolving wheel of eternity.[257]

2.2.25 Aspiration to Attain *Nirmāṇakāya*

33. For as long as *saṃsāra* exists,
According to whatever vehicle is suitable,
Teaching whatever is suitable in various means through *nirmāṇakāya*,
Having reached as such, may I thereby spontaneously accomplish the benefit of others.

From the radiance of *dharmakāya* manifests the display of *sambhogakāya*, from which appears the *nirmāṇakāya*—this is connected to "**as long as *saṃsāra* exists**." One [makes the aspiration], "May I attain the ***nirmāṇakāya*** who **teach**es through **various means** of taming beings with whatever is **suitable** for the individual."

2.2.26 Aspiration to Attain the Five Wisdoms

Immediately following the discussion of the basis of three *kāya*s is its dependent, the five wisdoms.

34. Through the Wisdom of *Dharmadhātu*, Mirror-like Wisdom,
Wisdom of Equality and Individual Discernment,
And Effortless All-Accomplishing Wisdom,[258]
May I attain the mastery over the five wisdoms.

---

[255] *'og min* or *'og min stug po bkod pa* (akaniṣṭha, not below or above all) refers to the pure abode of *sambhogakāya* buddhas.

[256] The three realms refer to the desire realm (*kāmadhātu*, *'dod kham*), form realm (*rūpadhātu*, *gzugs kham*), and formless realm (*ārūpadhātu*, *gzugs med kham*).

[257] *nges pa lnga* (lit. the "five certainties") refers to the five specific features of this buddhafield. It is rendered here as "five perfections" as this is commonly known in Tibetan as *phun sum tshogs pa lnga*.

[258] (1) The Wisdom of *Dharmadhātu* (*tathatājñāna*, *chos kyi dbyings ye shes*); (2) Mirror-like Wisdom (*ādarśajñāna*, *me long lta bu'i ye shes*); (3) Wisdom of Equality (*samatājñāna*, *mnyam nyid ye shes*) (4) Wisdom of Individual Discernment (*pratyavekṣaṇajñāna*, *sor rtogs ye shes*); (5) Effortless All-Accomplishing Wisdom (*kṛtyanuṣṭhānajñāna*, *bya grub ye shes*).

The aspiration is to attain **mastery over the five wisdoms**: the Wisdom of ***Dharmadhatū*** when the all-ground consciousness[259] dissolves into the expanse; the **Mirror-like** Wisdom when the foundational consciousness[260] dissolves into the expanse; Wisdom of **Equality** when mental consciousness[261] dissolves into the expanse; Wisdom of **Individual Discernment** when the afflicted consciousness dissolves into the expanse; **All-Accomplishing Wisdom** when the five sense consciousnesses dissolve into the basic expanse.

2.2.27 Aspiration to Attain the Ten Powers

> **35. Knowing the correct and incorrect, results of actions,**
> **The faculties, realms, various dispositions, and the paths of all beings,**
> **Meditative absorption, remembering former lives, divine eye,**
> **and the exhaustion of defilements,**
> **May I attain the ten powers.**

The ten powers are:

(1) The power of knowing what is **correct and incorrect**.

(2) The power of knowing the **results of actions**.

(3) The power of distinguishing beings of superior and inferior **faculties**.

(4) The power of knowing the manifold worldly **realms**.

(5) The power of knowing the various **dispositions** of beings.

(6) The power of knowing the **paths of all beings**.

(7) The power of knowing the origin of afflictions and purification.[262]

(8) The power of **remembering former lives**.

(9) The power of knowing death and birth.

---

[259] *kun gzhi* (*ālaya*, all-ground consciousness).

[260] *kun gzhi'i rnam shes* (*ālayavijñāna*, foundational consciousness).

[261] *yid shes* (*manovijñāna*, mental consciousness).

[262] *rnam byang* could also be translated as "liberation" instead of "purification," emphasizing the result of purification—namely, liberation from afflictions. In addition, it is worth noting that while 'Jigs med gling pa does not explicitly use the same term *bsam gtan* in his commentary on the root verse, this phrase highlights the function of *bsam gtan*, making it easier for practitioners to understand the meaning of the root verse. The same applies to the ninth power, *'chi 'pho dang skye ba mkhyen pa'i stobs* (the power of knowing death and birth), which explains *lha yi mig* (divine eye) in the root verse.

(10) The power of knowing the **exhaustion of defilements**.

2.2.28 Aspiration to Attain the Four Fearlessnesses

36. Having awakened to the perfect *dharmakāya*, the fulfillment of one's own purpose;
Completely abandoned defilements and habitual tendencies,
And, [realizing] the Truths of the Path and Cessation for the benefit of others—
May I possess the four qualities of fearlessnesses.

Having been awakened to ***dharmakāya***—the **fulfillment of one's own purpose**, the *dharmadhātu* free from fabrications—and having abandoned even the most subtle **defilements** of grasping to the three spheres as truly existing,[263] as well as the **habitual tendencies** built from previous paths: When engaged in the **benefit of others**, [one proclaims] "this is the path," "these are the obstacles to the path." Regarding the aspect of the **Truth of Cessation**, one proclaims, "I am a buddha" and "I have exhausted the defilements." These are the **four fearlessnesses** that do not allow any legitimate objections to what is proclaimed in accordance with the dharma.[264]

2.2.29 Aspiration for the Eighteen Unique Qualities of a Buddha

37. Conduct unconfused and not frivolous,
Realizations never diminishing, including intentions,
And matchless wisdom and activities,
May I attain the unique qualities of a buddha.

The eighteen qualities that no sentient beings share include: six unique aspects of **conduct**, six unique aspects of **realization**, three unique aspects of **activity**, and three **unique** aspects of **wisdom**.

The six [unique aspects of conduct are]: First, [a buddha] is unmistaken and **unconfused** by not acting like a monkey; his speech is free from **frivolous** chatter; and his mind is unconfused because his mindfulness is unfailing. Similarly, he is never not in equipoise; he has no grasping

[263] The three spheres (*'khor gsum*) refer to action (*dngos po*), agent (*byas pa po*), and object (*yul*).

[264] *chos mthun* (lit. dharma conformity) is when one's proclamations are in accordance with what has been realized. The fearlessness arises because there can be no legitimate (*chos mi mthun pa*) to teachings that are based on genuine realization (*chos mthun pa*).

toward *saṃsāra* or *nirvāṇa*; and he does not have the indifference of abandoning beings to be tamed.

The six aspects of **realizations** include: the **intention** to teach dharma, perseverance in accomplishing others' benefit, mindfulness that requires no deliberation, *samādhi* of the nature of reality, immeasurable wisdom, and complete liberation from what is to be abandoned without any **diminishment**.

The three **unique** aspects of **wisdom** include: perceiving phenomena of the three times without attachment or obstruction.

The three unique aspects of **activities** include: taming beings through physical appearance and behavior; teaching the dharma in all its aspects; and keeping beings following with the wisdom of compassion.

2.2.30 Aspiration for Attaining the Major and Minor Marks

> **38. Whose form is incomparable that never tires the eyes,**
> **Excellently adorned with the thirty-two major marks**
> **Beautifully adorned with the eighty minor marks,**
> **May I fulfill the various wishes of disciples.**

The **thirty-two major marks**, which universal monarchs[265] also possess, and the unique **eighty minor marks**, which are unique characteristics of buddhas, are easy to understand.

2.2.31 Aspiration for Attaining the Five Undefiled Aggregates

> **39. The aggregates of discipline, *samādhi*,**
> **[Aggregate of] discriminating wisdom and liberation,**
> **And [aggregate of] seeing the wisdom of thorough liberation—**
> **May I completely perfect the uncontaminated aggregates.**

[265] *'khor los bsgyur ba'i rgyal po* (*cakravartin* or *cakravartirāja*, universal monarch).

Herein, the five immaculate aggregates are: the aggregates of **discipline**, ***samādhi***, **discriminating wisdom**, **liberation**, and **seeing the wisdom of liberation**.[266]

2.2.32 Aspiration for the Five Divine Eyes and so on

> **40. The divine visions, clairvoyance, individual self-awareness,**
> **Retention, exhaustion [of defilements], dominance, compassion,**
> **Absence of affliction, wisdom of aspiration, and the ten powers—**
> **May I fully manifest all awakened qualities.**

Here, the five **visions** are: the [buddha] eyes that perceives all aspects of the buddha's *bhūmi*s; dharma eyes that directly apprehend [the level of] all faculties of noble beings, sharp or dull; wisdom eyes that perceive the very nature of all phenomena; divine eyes that knows the death and birth of beings as they truly are; the eyes of flesh that see the world all at once.

(1) The **clairvoyance** of magical power causes the earth to tremble, transforms [many] into one and [one into] many, emanating [multiple forms], and so forth. (2) The clairvoyance of divine hearing apprehends every sound of the world, loud or soft, as they truly are. (3) The clairvoyance of knowing others' minds can directly ascertain whether the other's mindstreams are afflicted or not. (4) The clairvoyance of remembering past lives knows others' former lives up to hundreds and thousands of lifetimes. (5) The clairvoyance of the divine sight directly perceives all coarse and subtle forms, together or apart. (6) The the clairvoyance of exhaustion of defilements directly knows the means to abandon the two obscurations and the separation of what has been abandoned.[267]

---

[266] The five undefiled aggregates (*anāsravaskandha*, *zag med kyi phung po*): (1) aggregate of discipline (*śīlaskandha*, *tshul khrims kyi phung po*); (2) aggregate of concentration (*samādhiskandha*, *ting nge 'dzin gyi phung po*); (3) aggregate of wisdom (*prajñāskandha*, *shes rab kyi phung po*); (4) aggregate of thorough liberation (*vimuktiskandha*, *rnam par grol ba'i phung po*); (5) aggregate of seeing the wisdom of thorough liberation (*vimukrijñānaskandha*, *rnam par grol ba'i ye shes mthong ba'i phung po*).

[267] These clairvoyances refer to the six types of higher knowledge (*ṣaḍabhijñā*, *mngon par shes pa drug*): (1) knowledge of magical activities (*ṛddhividhijñāna* or *ṛddhiviṣayajñāna*, *rdzu 'phrul gyi bya ba zhes pa*); (2) divine hearing (*divyaśrotrajñāna*, *lha'i snyan*); (3) knowledge of the minds of others (*cetaḥparyāyajñāna* or *paracittajñāna*, *pha rol gyi sems shes pa*); (4) recollection of one's past lives (*pūrvanivāsānusmṛtijñāna*, *sngon gyi gnas rjes su dran pa shes pa*); (5) knowledge of the death and rebirth of beings (*cyutupapādajñāna*) also called divine eye (*divyacakṣu*, *lha'i spyan*); and (6) knowledge of the exhaustion of defilements (*āsravakṣayajñāna*, *zag pa sad pa shes pa*). *Abhidharmakośabhāṣya of Vasubandhu*, vol. 3, 2242.

The **individual awareness** pertains to all uncontaminated wisdom.

Retention includes unfailing memory and so forth.

Exhaustion [of defilements] is like being able to control the sense sources of the five elements.

Similarly, **dominance** over all *saṃsāra* and *nirvāṇa*; inconceivable great **compassion**; complete **absence of afflictions**.

The **wisdom of aspiration** includes four aspects: without attachment, unobstructed, spontaneously accomplished, and free from all stains.

The **ten powers** include mastery over of lifespan, resources, mind, karma, birth, inclinations, aspirations, magical powers, dharma, and wisdom. The details of their individual distinctions are already explained in the "Chariot of Two Truths."[268]

2.3 Conclusion: The General and Specific Aspirations for Benefiting Others

2.3.1 General Aspiration for Benefiting Others

> **41. By attaining mastery over the three *kāya*s of the Conquerors, five wisdoms,**
> **Awakened qualities, activities, and so on,**
> **Through immeasurable buddha fields in boundless activities,**
> **May I fulfill the benefit and happiness of infinite beings.**

Thus, accomplishing the benefit of beings—the purpose for attaining buddhahood—is a unique feature of the Mahāyāna. Moreover, since there is no partiality or sectarian bias toward the **buddha fields**, **activities**, or spheres for benefiting others, such terms "**immeasurable**," "**boundless**," and "**infinite**" are used—words that have no visible end in terms of limit or conclusion.

[268] The qualities of buddhahood are discussed in the sixth root verse of chapter six on the topic of refuge. Tarthang Tulku 2018, 156–9.

2.3.2. Specific Aspirations Regarding the Methods of Benefiting Others: Seven Concise Aspirations

42. In the same way as the boundless wisdom of Mañjuśrī,
The compassion of Avalokiteśvara,
And the power of Vajrapāṇi,
May I work for the benefit of beings throughout countless eons.

43. Whoever sees me, hears me,
Remembers me, touches me, and speak of me,
And also hear excellent teachings from me,
May they quickly become victorious rulers.

44. May I be great fire for those threatened by cold,
A cool stream for those tormented by heat,
The ships and bridge for those who wish to cross,
And the sacred torch for those trapped in darkness.

45. May I be the source of fulfillment for those in need,
The best medicine for those who are sick,
The life-giving nectar for those threatened by death,
And a comfortable resting place for those weary from travel.[269]

46. May I be a pleasant home for the homeless,
A source of sustenance for those tormented by hunger.
The finest drink for those who are thirsty,
And whatever is appropriate and desirable for each being.

47. In brief, may all the actions of my three doors,
Be like a gratifying vase, wish-fulfilling jewel,
A wish-granting cow and a wish-fulfilling tree.
May I spontaneously and effortlessly accomplish the benefit of others.

48. Through the blessings of the Three Refuges and oath-bound protectors, and truth,
The inconceivable power of the pure *dharmāta*,
And my pure, sincere intention for the benefit of others,
May all these aspirations be fulfilled according to my wishes.

49. To the incomparable teacher—the perfect Buddha,
The unparallel protector—the sublime Dharma,
The unparallel guide—noble Sangha,
May the Three unsurpassable Jewels bring prosperity.

Making aspirations in this way is the unsurpassable [method of accumulating] merit during the post-meditation of bodhisattvas. Therefore, cultivate it in all times and circumstances, at is

[269] A similar set of aspirations can also be found in chapter three of Shantideva's "The Way of the Bodhisattvas (*Bodhisattvacaryāvatāra*)," from verse eighteen onward. Shantideva 2011, 45.

proclaimed extensively in the *Avataṃsakasūtra*, "May my aspirations always be one [with the bodhisattvas]" and so on.[270] In this way, you will obtain as much merit as the aspirations made for limitless beings.

[270] *spyod pa dag dang smon lam gcig tu spyad*. It is the last line of this full verse in the Samantabhadra Prayer: *bdag gi spyod dang mtshungs par gang spyod pa/ /de dag dang ni rtag tu 'grogs par shog/ /lus dang ngag rnams dang ni sems kyis kyang / /spyod pa dag dang smon lam gcig tu spyad* (May I continuously be with those// Whose actions accord with my own// May our conduct and aspirations// Of body, speech, and mind be the same). *Āryabhadracaryāpraṇidhānarāja* (*Bzang spyod smon lam*) Toh 1095, vol. 101, f. 262b–266a.

Bibliography

Tibetan Sources

Bka' 'gyur rin po che klong chen ye shes rdo rje. *Yon tan rin po che'i mdzod kyi rtsa ba dang mchan 'grel theg gsum bdud rtsi'i snying khu zhes bya ba bzhugs* (*Commentary of the Root Text, the Treasury of Precious Qualities: "The Quintessence of the Nectar of the Three Vehicles"*). 1 vol. Delhi: Shechen Publications, 1991. [BDRC: MW27918].

Bslab gsum rgyal mtshan. *Byang chub spyod pa'i smon lam gyi mchan 'grel blo gsal dga' bar byed pa'i 'jug ngogs zhes bya ba bzhugs* (*The Gateway of Clear and Joyful Mind: An Annotated Commentary on the Aspiration for the Conduct of Awakening*). In *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. Vol. 4. 2015. ff. 1r1–37r4 (pp. 153–226). [BDRC: MW4PD2021].

Bstan 'dzin kun bzang Lung rtogs bstan pa'i nyi ma. *Rdzogs chen chos 'byung chen mo*. Beijing: Krung go'i bod rig pa dpe skrun khang, 2004.

Dge mang mkhan chen yon tan rgya mtsho. *Yon tan rin po che'i mdzod kyi 'grel pa zla ba'i sgron me dang nyi ma'i 'od zer* (*Lamp of Moonlight and Rays of Sunlight: Commentaries on "The Treasury of Precious Qualities"*). 2 vols. Gangtok, Sikkim: Sonam T. Kazi, 1969–1971. [BDRC: MW1KG9827].

Dil mgo mkhyen brtse bkra shis dpal 'byor. *Yon tan rin po che'i mdzod kyi mchan 'grel theg gsum bdud rtsi'i nying khu* (*The Essence of the Nectar of the Three Vehicles: An Annotated Commentary on the "Treasury of Precious Qualities*"). In *Gsung 'bum* [*The Collected Works of Rab gsal zla ba*]. 1994. Vol. 16, Delhi: Shechen Publications. ff. 1r1–328v6 (pp. 1–328) [BDRC: MW21809].

Dpal sprul o rgyan 'jigs med chos kyi dbang po. (1) *Yon tan mdzod kyi 'chad thabs yid kyi me long* (*Mirror of the Mind: Prologue to The Treasury of Precious Qualities*); (2) *Man ngag gi bstan bcos yon tan mdzod kyi bsdus don bsdus pa ut+pala gzhon nu'i phreng ba* (*A Garland of Fresh Utpala Flowers: A Brief Synopsis of the Treasury of Precious Qualities, A Treatise*

of Pith Instructions); (3) *Yon tan rin po che'i mdzod kyi dka' 'grel nyin byed snang ba* (*The Illuminating Sun: An Explanation of the Difficult Points of The Treasury of Precious Qualities*); (4) *Yon tan mdzod kyi spyi don sa bcad rgyas bsdus 'tshams pa 'bring po ltar byas pa* (*The General Meaning of The Treasury of Precious Qualities: A Middling Topical Outline Which is Neither too Vast nor too Condensed*); (5) *Yon tan mdzod kyi bsdus don 'byed 'grel me tog gi phreng ba* (*A Garland of Flowers: A Summary of The Treasury of Precious Qualities*). In *Gsung 'bum* [*The Collected Works of O rgyan 'jigs med chos kyi dbang po*]. Lha sa: Zhol par khang. Vol. 2. [BDRC: MW5832].

Dpal sprul o rgyan 'jigs med chos kyi dbang po. *Rdzogs pa chen po klong chen snying tig gi sngon 'gro'i khrid yig kun bzang bla ma'i zhal lung* (*The Preliminary Practice Instructions of the Great Perfection Klong chen snying thig: The Oral Instructions of the All-Benevolent Guru*). In *Gsung 'bum* [*The Collected Works of O rgyan 'jigs med chos kyi dbang po*]. 2009. Khreng tu'u: si khron dpe skrun tshogs pa/ si khron mi rigs dpe skrun khang. Vol. 7, pp. 1–561. [BDRC: MW1PD107142].

Dpal sprul o rgyan 'jigs med chos kyi dbang po. *Smon lam phan bde'i ljon pa'i mtshams sbyor gyi ngag bkol bzhugs* (*The Oral Instructions on the Connecting Links in the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). In *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. ff. 1r1–8r5 (pp. 137–152). [BDRC: MW4PD2021].

Dpal sprul o rgyan 'jigs med chos kyi dbang po. *Rgyal sras byang chub sems dpa'i sa dang lam gyi rnam grangs mdor bsdus bzhugs* (*A Brief Guide to the Stages and Paths of the Bodhisattvas*). In *Gsung 'bum* [*The Collected Works of O rgyan 'jigs med chos kyi dbang po*]. Vol. 4, pp. 239–54. Lha sa: Zhol par khang. [BDRC: MW5832].

Dpal gsang ba'i snying po de kho na nyid rnam par nges pa (*Guhyagarbhatantra*) [*The Secret Nucleus Definitive With Respect to the Real*]. Tōh 832. *Sde dge bka' 'gyur*. Vol. 98, ff. 110v–132r (pp. 220–263).

'Jam dbyangs mkhyen brtse'i dbang po. *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i zin*

bris bzhugs (*Notes on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). In *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. Vol. 4. 2015. ff. 1r1–52r4 (pp. 13–116). [BDRC: MW4PD2021].

'Jam dbyangs mkhyen brtse'i dbang po. *Yon tan gter mdzod kyi las byang la nye bar mkho ba'i lhan thabs* (*The Vidyādharas' Refreshment: A Supplement Essential for the Activity Manual of the "Treasury of Qualities"*) and *Sgrub thabs yon tan gter mdzod kyi man ngag gi zin bris rig pa 'dzin pa'i ngal 'tsho* (*The Vidyādharas' Refreshment: Notes on the Pith Instructions of the Sādhana Cycle "Treasury of Qualities"*). In *Gsung 'bum* [*The Collected Works of Mkhyen brtse'i dbang po*]. 2014. Vol. 13. Rdzong sar blo gros phun tshogs. ff. 1r1–13v1 (pp. 389–414). [BDRC: MW3PD1002].

Klong chen rab 'byams pa dri med 'od zer. *Mdzod bdun* (*Seven Treasures*). *A 'dzom par ma*. 7 vols. *A 'dzom chos sgar*, 1999. [BDRC: MW1PD8].

Klong chen rab 'byams pa dri med 'od zer. *Rdzogs pa chen po ngal gso skor gsum dang rang grol skor gsum bcas pod gsum* (*The Trilogy of Great Perfection: Finding Rest and Natural Freedom*). 3 vols. 1999. [BDRC: MW23760].

Klong chen rab 'byams pa dri med 'od zer. *Sems nyid ngal gso'i don khrid* (*Finding Comfort and Ease in the Nature of Mind*). In *Gsung 'bum* [*The Collected Works of Dri med 'od zer*]. *Sde dge par ma*. Edited by Rdzogs chen mi 'gyur nam mkha'i rdo rje. 2000. Vol. 4, pp. 827–902. [BDRC: MW00EGS1016299].

Kun mkhyen 'jigs med gling pa. *Gsung 'bum* [*The Collected Works of Kun mkhyen 'jigs med glin pa*]. Lhasa Edition. Rdo rje brag gi par khang. 9 vols. Gangtok, Sikkim: Sonam t. Kazi, 1970–1975. [BDRC: W1KG10193].

Kun mkhyen 'jigs med gling pa. *Gsung 'bum* [*The Collected Works of Kun mkhyen 'jigs med glin pa*]. Sde dge par ma. Pema Thinley For Dodrupchen Rinpoche, 1985. Sde dge edition. [BDRC: MW27300].

Kun mkhyen 'jigs med gling pa. *Gsung 'bum* [*The Collected Works of Kun mkhyen 'jigs med glin pa*]. 14 vols. S.n. [BDRC: MW8CZ57].

Kun mkhyen 'jigs med gling pa. *Gsung 'bum* [*The Collected Works of 'Jigs med gling pa*]. *A 'dzom par ma 'brug spa gror bskyar par btab pa.* 14 vols. Spa gro: [S.n.], 1990–1999. [BDRC: MW7477].

Kun mkhyen 'jigs med gling pa. *Gsung 'bum* [*The Collected Works of 'Jigs med gling pa*]. Special Edition for Free Distribution to the Sangha. 20 vols. Cazadero, CA: Dharma Publishing, 2018. [BDRC: MW3KG229].

Mchog gyur gling pa. *Zhal gdams lam rim ye shes snying po*. In *Nang bstan dpe tshogs lte gnas*. [BDRC: MW8LS16280].

Mkhan chen padma badzra. *Dpal seng ge ri thub bstan nyin byed gling gi rgyun ja'i bca' yig* (*Regulations of the Daily Conduct at Dpal Seng Ge Ri Thub Bstan Gling*). In *Gsung 'bum* [*The Collected Works of Rdzogs chen mkhan po padma ba dzra*]. Rdzogs chen dgon: s.n., pp. 193–200 [BDRC: MW20319].

Mkhyen brtse'i dbang po. *Gsung 'bum* [*The Collected Works of Mkhyen brtse'i dbang po*]. Volume 1. Gangtok, Sikkim: Gonpo Tseten. 1977–1980. pp. 293–301. [BDRC: W21807].

Mnga' ris paN chen pad+ma dbang rgyal. *Rang bzhin rdzogs pa chen po'i lam gyi cha lag sdom pa gsum rnam par nges pa zhes bya ba'i bstan bcos* (*The Treatise Called "Ascertainment of the Three Types of Vows: The Subsidiary Practices of the Path of the Natural Great Perfection"*). In *Bka' ma rgyas pa*. Edited by Bdud 'joms 'jigs bral ye shes rdo rje. Vol. 37. Kalimpong. W.b.: Dupjung Lama. 1982–1987. [BDRC: MW19229].

Nam sprul kun bzang theg mchog rdo rje. *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i 'grel bsdus mkhas dbang zhal lung bzhugs* (*Words of Learned Scholar: A Condensed Commentary on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). In *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. Vol. 4. 2015. ff. 1r1–202r2 (pp. 281–686). [BDRC: MW4PD2021].

Ngag dbang bstan dar. *Yon tan rin po che'i mdzod kyi dka' gnad rdo rje'i rgya mdud 'grol byed legs bshad gser gyi thur ma* (*A Golden Scalpel of Eloquence that Unravels the Vajra Knot of the Difficult Points of The Treasury of Precious Qualities*). In *Bka' ma shin tu rgyas pa* (*kaḥthog*). Edited by Mkhan chen 'jam dbyangs rgyal mtshan. Chengdu: Mkhan po 'jam dbyangs. 1999. Vol. 56. pp. 5–616. [BDRC: MW25983].

Pad+ma'i ngang tshul (*Kamalaśīla*). *Bsgom pa'i rim pa* (*Bhāvanākrama*) [The [First Treatise on] Stages of Meditation]. Tōh 3915, *Sde dge bstan 'gyur*, ff. 22r1–41v7. [The [Second Treatise on] Stages of Meditation]. Tōh 3916, *Sde dge bstan 'gyur*, ff. 42r1–55v5. [The [Third Treatise on] Stages of Meditation]. Tōh 3917, *Sde dge bstan 'gyur*, ff. 55v6–68v7.

'Phreng po gter ston shes rab 'od zer. *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. 1977. 1 vol. Gangtok: Gonpo Tseten. [BDRC: MW23423].

'Phreng po gter ston shes rab 'od zer. *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. 8 vols. 'Phreng po gter ston gyi sprul sku shes rab rgyal mtshan (b.1977), 2015. [BDRC: MW4PD2021].

'Phreng po gter ston shes rab 'od zer. *Gsung 'bum* [*The Collected Works of 'Phreng po gter ston shes rab 'od zer*]. 7 vols. Gangs can rig bcud 101–107. Lha sa: Bod ljongs bod yig dpe rnying dpe skrun khang [Ancient Tibetan Books Publishing House of Tibet], 2016. [BDRC: MW3CN3403].

'Phreng po gter ston shes rab 'od zer. *Gsung 'bum* [*The Collected Works of 'Phreng po gter chen shes rab 'od zer*]. 7 vols. Cazadero, CA: Dharma Publishing, 2020. [BDRC: MW3KG54].

Rdo grub chen 'jigs med phrin las 'od zer. *Yon tan rin po che'i mdzod kyi sgo lcags 'byed byed bsdus 'grel rgya mtsho'i chu thigs rin chen lde mig* (*The Precious Key: A Drop from the Ocean, A Condensed Commentary that Unlocks the "Treasury of Precious Qualities"*) and *Yon tan rin po che'i mdzod kyi 'grel pa rgya mtsho'i chu thigs nor bu'i phreng ba* (*Garland of Jewels: A Drop from the Ocean, A Condensed Commentary that Unlocks the "Treasury of Precious Qualities"*). In *Snga 'gyur bka' ma shin tu rgyas pa*. Edited by Tshe ring rgya

mtsho. Par gzhi dang po. Chengdu: Si khron dpe skrun tshogs pa / Si khron mi rigs dpe skrun khang. 2009. Vol. 4. pp. 671–1426. [BDRC: MW1PD100944].

Rgyal sras gzhan phan mtha' yas. *Byang chub spyod pa'i smon lam phan bde'i ljon pa'i 'grel ba rgyal sras lam gyi shing rta'i bsdus don bzhugs* (*The Chariot of the Sons of the Victorious Ones: A Condensed Commentary on the "Tree of Benefit and Happiness" Aspiration for the Conduct of Awakening*). In *Gsung 'bum* [*The Collected Works of Shes rab 'od zer*]. Vol. 4. 2015. ff. 1r1– 10r5 (pp. 117–136). [BDRC: MW4PD2021].

Rgyal sras gzhan phan mtha' yas. *Gsung 'bum* [*The Collected Works of Gzhan phan mtha' yas*]. 3 vols. 'Phags yul: dpal spungs shes rab gling, 2005. [BDRC: MW3CN12691]

Rnal 'byor spyod pa'i sa (*Yogācārabhūmi*) [*The Levels of Spiritual Practice*]. *Sde dge bka' 'gyur*, Vol. 127, ff. 1r1–283v7 (pp. 4–567).

Sa bcu pa (*Daśabhūmika*) [*The Ten Bhūmis*]. Tōh 44–31, *Sde dge bka' 'gyur*. Vol. 36 (*phal chen*, *kha*). ff. 166r1–283r.

Sa skya paN+Di ta kun dga' rgyal mtshan. *Thub pa'i dgongs pa rab tu gsal ba*. In *Sa skya bka' 'bum*. 2006. Vol. 17. ff. 1r1– 106r3 (pp. 1–211). Kathmandu: Sachen International. [BDRC: MW00EGS1017151].

Sangs rgyas gling pa. *Bla ma dgongs 'dus kyi sman sgrub cho ga 'chi med bdud rtsi'i dngos grub mchog sbyin* (*The Lama's Enlightened Intent*). Gangtok: Mchod rten dgon pa. [BDRC: MW4CZ294433].

Tsong kha pa blo bzang grags pa. *Lam rim chen mo*. In *Gsung 'bum* [*The Collected Works of Tsong kha pa*] [zhol]. Vol. 3, 13, ff. 1–1078 (pp. 7–1084); ff. 1r1–441r6 (pp. 3–884). New Delhi, India: Mongolian Lama Guru Deva (1978–1979). [BDRC: MW635].

Vaidya, Paraśurāma L., ed. *Gaṇḍavyūhasūtra*. Darbhanga: Mithila Institute, 1960.

Yongs su mya ngan las 'das pa chen po'i mdo (*Mahāparinirvāṇasūtra*) [*The Sūtra of the Great Parinirvāṇa*]. Tōh 119, *Sde dge bka' 'gyur*, ff. 1r1–343r6.

Indic Sources

Johnston, Edward H., ed. *The Ratnagotravibhāga Mahāyānottaratantraśāstra*. Patna: Bihar Research Society. Museum Buildings, 1950. pp. 87–88; *Theg pa chen po rgyud bla ma'i bstan bcos bzhugs so* (*Mahāyanottaratantraśāstra*).

Vaidya, Paraśurāma L., ed. 1961. *Dharmasangraha*. Darbhanga: Mithila Institute.

Sources in Western Languages

'Jam mgon kong sprul. 2011. *The Hundred Tertöns: A Garland of Beryl*. Tr. Yeshe Gyamtso. Woodstock: KTD Publications.

Adam, Martin T. 2002. *Meditation and the Concept of Insight in Kamalaśīla's Bhāvanākramas*. PhD diss., McGill University.

Adam, Martin T. 2006. "Two Concepts of Meditation and Three Kinds of Wisdom in Kamalaśīla's Bhāvanākramas: A Problem of Translation." *Buddhist Studies Review* 23(1) 2006, 71–92.

Aris, Michael. 1995. *'Jigs med gling pa's "Discourse on India" of 1789: A Critical Edition and Annotated Translation of the Lho-Phyogs Rgya-Gar-Gyi Gtam Brtag-Pa Brgyad-Kyi Me-Long*. International Institute for Buddhist Studies of ICABS.

Bayer, Achim. 2019. The Life and Works of Mkhan po gzhan dga' (1871–1927): Rdzogs chen Master and Educational Reformer of Eastern Tibet. University of Hamburg, Numata Center for Buddhist Studies.

Brunnhölzl, Karl. 2015. *When the Clouds Part*. Boston: Snow Lion.

Deroche, Marc-Henri. 2011. "Prajñāraśmi ('Phreng po gter ston shes rab 'od zer, Tibet, 1518–1584) vie, œuvre, et contributions à la tradition ancienne (rnying ma) et au mouvement non-partisan (ris med)." (*Prajñāraśmi ('Phreng po gter ston shes rab 'od zer, Tibet, 1518–1584), life, works, and contributions to the old tradition (rnying ma) and non-partisan movement (ris med)*). PhD diss., École Pratique des Hautes Études, Paris.

Dreyfus, Georges. 2003. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley and Los Angeles: University of California Press.

Dudjom Rinpoche, Jikdrel Yeshe Dorje. 1991. *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History*. Tr. Gyurme Dorje and Matthew Kapstein. Boston: Wisdom Publications.

Fairclough, Norman. 2003. *Analysing Discourse: Textual Analysis for Social Research*. London: Routledge.

Germano, David. 1994. "Architecture and Absence in the Secret Tantric History of the Great Perfection (rdzogs chen)." *Journal of the International Association of Buddhist Studies (JIABS)*.

Goodman, Steven D. 1992. "Rig 'dzin 'jigs med gling pa and the Klong-Chen sNnying Thig." Tibetan Buddhism: Reason and Revelation, ed. Ronald Davidson and Steven Goodman. New York: SUNY Press.

Gyatso, Janet. 1998. *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*. Princeton, NJ: Princeton University Press.

Halkias, Georgios T., Christina Partsalaki. 2022. *The Copper-Colored Mountain: Jigme Lingpa on Rebirth in Padmasambhava's Pure Land*. Boulder: Snow Lion.

Hiebert, Christopher. 2022. "Authentically Buddhist, Distinctively Nyingma: Gyelsé Shenpen Tayé (rgyal sras gzhan phan mtha' yas, 1800–1855) and the Formation of the Modern Nyingma Tradition of Tibetan Buddhism." PhD diss., University of Virginia.

Higgins, David O. 1987. *The Tibetan Lam-Rim Genre: A Comparative Study Focusing on Five Representative Texts*, University of Saskatchewan.

Jamgon Mipham Rinpoche. 2004. Gateway to Knowledge, Volume I: A Condensation of the Tripitaka. Tr. Erik Pema Kunsang. Hong Kong: Rangjung Yeshe Books.

Kangyur Rinpoche (Bka' 'gyur rin po che klong chen ye shes rdo rje). 2010, 2013. *Yon tan rin po che'i mdzod dga' ba'i char* (*Treasury of Precious Qualities: The Rain of Joy*) and *Yon tan*

rin po che'i mdzod kyi rtsa ba dang mchan 'grel theg gsum bdud rtsi'i snying khu zhes bya ba bzhugs (*Commentary of the Root Text, the Treasury of Precious Qualities: "The Quintessence of the Nectar of the Three Vehicles"*). Book One; Book Two: Vajrayana and the Great Perfection. Boston: Shambhala.

Lingpa, Jigme. 1982. *The Dzogchen Innermost Essence Preliminary Practice*. "Introduction" by Thondup, Ven. Tulku. Dharamsala: Library of Tibetan Works and Archives.

Lingpa, Jigme. 2008. *Yeshe Lama*. Tr. Lama Chönam and Sangye Khandro. New York: Snow Lion.

Longchenpa. 2017. *Finding Rest in the Nature of the Mind*. Tr. Padmakara Translation Group. Boulder: Shambhala.

Martin T. Adam, "Two Concepts of Meditation and Three Kinds of Wisdom in Kamalaśīla's Bhāvanākramas: A Problem of Translation," *Buddhist Studies Review* 23(1) 2006, 80–86.

Minling Terchen Gyurme Dorjee. 1990. *The Jewel Ladder: A Preliminary Nyingma Lamrim*. Tr. Tsepak Rigzin. Library of Tibetan Works and Archives.

Munday, Jeremy. 2008. Introducing Translation Studies, Theories and Applications, second edition. Abingdon: Routledge.

Newmark, Peter. 1988. *A Textbook of Translation*. Hertfordshire: Prentke Hall International.

Ngari Panchen. 1999. *Perfect Conduct: Ascertaining the Three Vows with commentary by Dudjom Rinpoche*. Tr. Khenpo Gyurme Samdrub and Sangye Khandro. Boston: Wisdom Publications.

Nyoshul Khenpo Jamyang Dorje. 2005. *A Marvelous Garland of Rare Gems: Biographies of Masters of Awareness in the Dzogchen Lineage*. Tr. Richard Barron. Junction City: Padma Publishing.

Patrul Rinpoche. 2010. *Words of My Perfect Teacher*. Tr. Padmakara Translation Group. New Haven: Yale University Group.

Patrul Rinpoche. 2017. *Enlightened Vagabond: The Life and Teachings of Patrul Rinpoche*. Tr. Matthieu Ricard. Boulder: Shambhala.

Reiss, Lucja. 2018. “Genre Analysis and Translation.”*The Routledge Handbook of Translation Studies and Linguistics.* London and New York: Routledge. 151–164.

Rheingans, Jim. 2010. “Collected Writings (g*sung 'bum*) in Tibetan Literature: Towards a Systematic Study of Their Compilation, Redaction and Composition and Its Use for Genre Classifications.” *12th Seminar of the International Association of Tibetan Studies [IATS]*. Vancouver, BC.

Rich, Nathaniel. 2016. “The Modern Development of Scholasticism in the ‘Ancient’ Sect of Tibetan Buddhism.” PhD diss., University of California, Santa Barbara.

Shechen Gyaltsap Gyurme Pema Namgyal. 2021. *A Chariot to Freedom: Guidance from the Great Masters on the Vajrayāna Preliminary Practices*. Tr. Padmakara Translation Group. Boulder: Shambhala.

Shenga, Khenpo and Ju Mipham. 2014. *Ornament of the Great Vehicle Sūtras*: Maitreya’s *Mahāyānasūtrālaṃkāra with Commentaries*. Tr. Dharmachakra Translation Committee. Colorado: Snow Lion.

Sutra of the Wise and Foolish (*Mdo mdzangs blun*). 1981. Tr. Stanley Frye. Dharmasala: Library of Tibetan Works and Archives, pp. 146–159.

Tobden Dorje, Choying (1787–1848). 2014. *The Complete Nyingma Tradition from Sutra to Tantra*: *Books 1 to 10, Foundations of the Buddhist Path*. Tr. Ngawang Zangpo. Boston and London: Snow Lion.

Tsong kha pa. 2000. *Lam Rim Chen Mo* (*The Great Treatise on the Stages of the Path to Enlightenment*). Vol. One. Tr. The Lamrim Chenmo Translation Committee. Ed. Joshua W.C. Cutler. Ithaca: Snow Lion.

Tsong kha pa. 2002. *Lam Rim Chen Mo* (*The Great Treatise on the Stages of the Path to Enlightenment*). Vol. Three. Tr. The Lamrim Chenmo Translation Committee. Ed. Joshua W.C. Cutler. Vol. One. Ithaca: Snow Lion.

Tsong kha pa. 2004. *Lam Rim Chen Mo* (*The Great Treatise on the Stages of the Path to Enlightenment*). Vol. Two. Tr. The Lamrim Chenmo Translation Committee. Ed. Joshua W.C. Cutler. Ithaca: Snow Lion.

Tucci, Giuseppe. 1949. *Tibetan Painted Scrolls*. Roma: La Libreria Dello Stato.

Tulku Thondup. 2002. *Masters of Meditation and Miracles: Lives of the Great Buddhist Masters of India and Tibet*. Boston: Shambhala.

Van Schaik, Sam. 2004. *Approaching the Great Perfection: Simultaneous and Gradualist Approaches to Dzokchen Practice in Jigme Lingpa's Longchen Nyingtig*. Boston: Wisdom Publications.

Wangdi, Dorjee. 2021. *A Study of the Karma Chapter of the Abhidharmakośa Commentaries by the Eighth Karmapa Mi bskyod rdo rje and the Ninth Karmapa dBang phyug rdo je with an Emphasis on Karmaphala*. University of Sydney.

Critical Edition of

Byang chub spyod pa'i smon lam phan bde'i ljon pa'i TI ka

rgyal ba'i gzhung lam zhes bya ba bzhugs

(Eight Tibetan Witnesses of J_1, J_2, J_3, J_4, J_5, S_{S1}, S_{S2}, and S_3)

ji snyed shes bya gzigs de'i mkhyen rab ni| |

'jig tshogs la sdang ji lta'i 'od zer can| |

shar ba'i mod la sems byung sna tshogs kun| |

rang bzhin med par grol 'di bla ma'o| |

'di la spyi don rnam pa gsum| klad kyi don| gzhung gi don| mjug bsdu ba'o| dang po ni| smon lam la 'jug pa'i sgo yan lag bdun pa 'bul ba ni| bzang skyod[271]gis zhus pa las dge ba'i chos sdud[272] pa'i yan lag bdun bka' stsal pa ltar|

dang po dkon mchog gsum la phyag bya ba'i yan lag ni|

1. don gnyis lhun grub rdzogs pa'i sangs rgyas dang||

bden gnyis ngo bo bstan pa dam pa'i chos||

rig grol gnyis ldan 'phags pa'i dge 'dun la||

tshogs gnyis dpal kyi gus pas phyag 'tshal lo||

rang don du spangs rtogs mthar phyin kyang zhi bde'i ngang du mi bzhugs par gzhan don la thugs rjes rgyun chad med pas don gnyis lhun grub tu 'byung ba ston pa rdzogs pa'i sangs rgyus dang | de'i zhal sgo las gsungs[273]pa 'dus byas la brten pa'i lus ngag yid gsum gyi dge ba thams cad kun rdzob bden pa dang | dmigs bsam spros pa las 'das pa don dam bden pa ste | bden pa gnyis kyi ngo bo ni bstan pa dam pa'i chos yin la | de 'dzin byed rtogs bya ji lta ba rig pa | ji snyed par rig pa | ye shes gzigs pa ste rig pa'i yon tan gsum | spang bya chags sgrib las grol ba | thogs sgrib las grol ba | dman

[271] *bzang sbyod* Σ- J_1, J_2, J_3, J_5, S_{S1}, S_{S2}] *bzang skyong* J_1, J_2, J_3, S_{S2}; *sbyong* J_5, S_{S3}; *spyong* S_{S1}.
[272] *sdud* Σ-J_5, S_{S1}] *bsdus* J_5, S_{S1}, S_{S3}.
[273] *gsung* Σ- J_1, J_2, J_3, J_4, J_5, S_{S3}] *gsungs* J_1, J_2, J_3, J_4, J_5, S_{S3}.

sgrib las grol ba ste | grol ba'i yon tan gsum ste rig grol gnyis ldan ni 'phags pa'i dge 'dun yin pas yul de gsum la | bsod nams dang ye shes te tshogs gnyis dam pa'i dpal gyi gus pas phyag 'tshal lo zhes pa'o||

gnyis pa mchod pa'i yan lag ni|

2. rab 'byams zhing gi lha mi'i longs spyod dang||

rab tu yid kyis sprul pa'i mchod sprin 'di||

rab mchog rgyal ba sras dang bcas la 'bul||

rab tu brtse ba'i thugs kyis bzhes su gsol||

rab 'byams zhes blos dpag tu med pa'i zhing gyi khams na yod pa'i lha dang mi'i longs spyod ji snyed yod pa dang | rab tu dwangs[274]ba'i yid kyis rnam par sprul pa byang chub sems dpa' kun tu bzang po'i ting 'dzin gyi mchod sprin lta bu ni | zhing gi rab dang mchog dang phul du gyur pa rgyal ba ste sangs rgyas dang | sras te byang chub sems dpa' dang bcas pa'i tshogs la 'bul na | bdag cag la rab tu brtse ba'i thugs kyis dgongs nas bzhes su gsol zhes pa'o||

gsum pa bshags pa'i yan lag ni|

3. bdag gis thog med dus ring 'khor ba na||

bdag tu 'dzin pa'i 'ching bas dam bcings pas||

bdag med chos la mtshan mar bzung ba'i sdig|

bdag nyid gnong zhing 'gyod pas so sor bshags||

bdag gis zhes[275] rang gi ngo bo smos te 'di tsam nas zhes thog ma med pa'i dus ring mo zhig nas srid pa'i btson rar yang nas yang du 'khor ba na | da la thug gi bar nga dang nga yi[276] ba'i sems kyis gang zag gi bdag la | bdag tu 'dzin pa'i 'ching ba dam pos bcings pas | bdag med pa'i chos la dngos po

[274] *dwangs* Σ- J_1, J_2, J_3, J_4, J_5] *dang* J_1, J_2, J_3, J_4, J_5.
[275] *zhes* Σ-J_1] *ces* J_1.
[276] *yi* Σ-J_5] *yir* J_5.

dang mtshan ma can du bzung ba chos kyi bdag med ma rtogs[277] pa las byung ba'i sdig pa mtha' dag_da ni bdag nyid gnong zhing 'gyod pas so sor bshags so zhes pa'o||

bzhi pa rjes su yi rang ba'i yan lag ni|
4. sras bcas rgyal ba'i tshogs gnyis zab mo dang ||
slob dang mi slob nyan thos rang rgyal te||
so skyes dus gsum bsags pa'i dge ba la||
dga' zhing spro ba'i sems kyi yi rang ngo ||

sras bcas rgyal ba'i zhes pas byang chub sems dpa'i 'khor gyi dbus na mdzes pa'i rgyal ba sras dang bcas pa rnams kyi bsod nams kyi tshogs sbyin pa la sogs pa'i pha rol tu phyin pa lnga dang | ye shes kyi tshogs shes rab ste tshogs gnyis zab mo dang | de dag gi gshegs shul tshogs sbyor mthong sgom bzhi'i lam bden bslab pa dang | bslab bya mthar thug nas mi slob ste sangs rgyas kyi sa[278] dang dman lam la zhugs pa'i nyan thos dang | rang rgyal dang | 'ching ba mtha' dag gis bcings pa so so skye bo[279] rnams kyis 'das pa dang | ma 'ongs pa dang | da lta ste dus gsum du bsags pa'i[280] dge ba thams cang la | dga' zhing spro ba'i sems kyi btang snyoms dang | ji mi snyam pa'i sems gzengs bstod de rjes su yi rang ba'o||

lnga pa chos 'khor bskul ba'i yan lag ni|
5. phyogs bcu'i 'jig rten khams bzhugs rgyal ba yis||
'gro ba'i khams dang dbang po ji bzhin du||
zab cing rgya che theg mchog dam pa'i chos||
rgyun du bskor bar yang yang gsol ba 'debs||

[277] *rtogs* Σ-J_3, J_4] *rtog* J_3, J_4.
[278] *sa* Σ-J_5, S_{S1}, S_{S2}, S_{S3}] Ø J_5, S_{S1}, S_{S2}, S_{S3}.
[279] *so so skye bo* Σ-S_{S1}, S_{S3}] *so so'i skye bo* S_{S1}, S_{S3}.
[280] *'i* Σ-J_5] *'* J_5.

phyogs bzhi mtshams bzhi steng 'og dang bcas pa bcu'i 'jig rten gyi khams mtha' yas mu med pa na bzhugs pa'i rgyal ba yis | 'gro ba'i khams rnam pa sna tshogs dang | dbang po rno rtul ji bzhin du | zab pa ste lta ba'i phyogs dang | rgya che ba ste spyod pa'i phyogs dang | gnyis ka'i don tshang zhing thabs la mkhas pa theg mchog ste gsang sngags dam pa'i chos kyi 'khor lo rtag pa rgyun tu bskor bar yang nas yang du gsol ba 'debs pa'i don to||

drug pa mya ngan las mi 'da' bar gsol ba'i yan lag ni|
6. gang dang mnyam med 'dren pa chos kyi rje||
mdzad pa mthar phyin mya ngan 'da' bzhed rnams||
'khor ba ji srid bar du gzhan don du||
mya ngan mi 'da' yun du bzhugs par gsol||

mtshan brjod par dka'[281] ba nas gang dang zhes sangs rgyas la bos nas | khyod dang mnyam pa 'ga'[282] yang med cing 'jig rten gyi 'dren pa bla na med pa'i chos kyi rje | mdzad pa bcu gcig mthar phyin nas tha ma'i mdzad pa mya ngan las 'da' bar bzhed pa rnams | 'khor ba ji srid gnas kyi bar du gzhan don la dgongs te mya ngan las mi 'da' bar yun du bzhugs par gsol ba 'debs pa'o||

bdun pa bsngo ba'i yan lag ni|
7. 'dir 'bad dge bas mtshon nas dus gsum du||
dge tshogs[283] mtha' dag gcig tu bsdoms pa'i mthus||
mkha' mnyam 'gro ba'i tshogs dang lhan cig tu||
kun mkhyen rgyal ba'i go 'phang 'thob[284]par shog|

'dir 'bad de dus da lta ba'i dge bas mtshon nas dus gsum gyi dge tshogs mtha' dag gcig tu bsdoms nas sems can thams cad sangs rgyas thob pa'i rgyur bsngos pa'i mthus | bdag nyid gcig pu ma yin

[281] *dka'* Σ-J_1] *dga'* J_1.
[282] *'ga'* Σ-J_1] *'gal* J_1.
[283] *tshogs* Σ-P] *tshaT* P.
[284] *'thob* Σ-J_3] *thob* J_3.

par nam mkha' dang mnyam pa'i 'gro ba'i tshogs dang lhan cig tu kun mkhyen rgyal ba'i go 'phang thob par shog ces bsngo smon stabs gcig tu byed pa'o||

gnyis pa gzhung gi don la sum cu rtsa gnyis las dang po dal 'byor rnyed dka' dran par smon pa ni|

8. de ma thob pa'i tshe rabs thams cad du||
dal 'byor lus ldan bshes gnyen mchog bsten nas||
thos bsam sgom la rtag par brtson pa yis||
rgyal ba'i bstan la bya ba byed par shog|

de ma thob pa'i tshe rabs thams cad du| |dal 'byor lus ldan zhes pas de nyid[285] tshang ba'i mi lus rin chen nyin mo'i skar ma las kyang dkon na | thob bya de ldan la smon pa ste | ji ltar dkon na | dal ba zhes[286] bya ba ni mi khom pa'i gnas skabs brgyad las thar ba ste | 'di ltar dmyal ba | yi dwags | dud 'gro ste ngan song gsum | bde 'gror skyes kyang | lha ni 'dod yon dang bag med la g.yengs | kla klo ni dge sdig mi shes pas mthong tshad gsod cing byed tshad[287] ngan song du bsgrub | log lta can ni[288] bla ma dang sangs rgyas la'ang ngan sems bskyed | sangs rgyas ma byon pa'i mun bskal la skyes na lam dang lam min ngo mi shes pas kla klo dang 'dra | lkugs pa ni rnam shes las su mi rung bas chos bstan kyang brda mi 'phrod | de ltar brgyad[289] du ma skyes na chos bsgrub par khom pas dal ba[290] zhes bya'o| |'byor ba la[291] rang 'byor lnga ni | mi lus thob pa | de yang yul dbus zhes bya ste chos dar sar skyes pa | dbang po tshang ba|[292] mi dge ba'i las[293] la mi spro bas las mtha' ma log pa'o| |gzhan 'byor lnga ni | skye ba'i dus tshod ma log pa sangs rgyas 'jig rten du byon pa | chos gsungs pa|[294] bstan pa ma nub pa | bstan pa la zhugs pa | bla ma dang dge ba'i grogs kyi snying brtse ba ste dal 'byor bco brgyad tshang ba'i mi lus rin po che yin pas de mi srid pa lta bu'o| |de tsam gyis kyang mi

[285] *nyid* Σ-J_3, J_4] *gnyis* J_3, J_4.
[286] *dal ba* Σ-A_1, J_5, S_{S1}, S_{S2}, S_{S3}] *dal ba'i lus zhes* A_1; *dal ba'i lus* J_5, S_{S1}, S_{S2}, S_{S3}.
[287] *tshad* Σ-J_1] *chad* J_1.
[288] *ni* Σ-A_1, J_5] *gyis* A_1, J_5.
[289] *brgyad* Σ-J_1, A_1] *brgyud* J_1; *rgyud* A_1.
[290] *dal ba* Σ-J_1] *rdal ba* J_1.
[291] *la* Σ-J_5, S_{S1}] Ø J_5, S_{S1}.
[292] *tshang ba* Σ-J_1] *tshad ba* J_1.
[293] *mi dge ba'i las* Σ-J_1, J_2] *mi dge'i las* J_1, J_2.
[294] *pa* Σ-J_5, S_{S1}, S_{S2}, S_{S3}] Ø J_5, S_{S1}, S_{S2}, S_{S3}.

chog par lam gyi rtsa ba dge ba'i bshes gnyen mchog ste mtshan nyid dang ldan pa mig bzhin du bsten nas thugs dang mi 'gal ba byed cing | mnyes pa du ma'i sgo nas chos 'ba' zhig nyan pa ni thos pa dang | tshig don la go bas dpyod cing gzhig 'grel byed pa ni bsam pa | de dag gi don yid la sgom pa gsum la rtag par brtson pas rang don tshags su chud pa[295] dang | phyi nas rgyal ba'i bstan pa la'ang bya ba byed nus par shog ces pa'o|

gnyis pa mi rtag pa rgyud la skye bar smon pa ni |

9. dal 'byor rnyed kyang rtswa[296] kha'i zil thigs ltar||
ring du mi gnas 'gyur ba'i tshul rig nas||
tshe 'di bsgrub pa'i bsam sbyor rgyang bsrings te||
mi rtag 'chi ba rjes su dran par shog|

de lta bu'i dal 'byor rnyed kyang | de'i srog tu gyur ba'i tshe ni rtswa kha'i zil thigs ltar ring du mi gnas pa | do nub bam sang gi nyin mo tsam yang blo gtad mi thub pa gshin rje'i skyes bus skad cig la bcom nas 'gyur ba'i tshul rig pa la 'jigs par byas nas | tshe 'di bsgrub pa'i bsam pa dgra 'dul gnyen skyong sngar 'di byas dang phyis 'di byed | sbyor ba tshong so nam | 'du 'dzi snyan grags longs spyod spel ba mtha' dag rgyang bsrings nas | 'dus pa 'bral ba'i chos can la bsam te gnyen bshes yul 'khor nor rdzas rnams lta ci smos | rang gi mal stan dang bza' btung dang gos gyon 'phro yan chad kyis bdag 'dor | bdag gis kyang de dag 'dor bas gang la'ang snying po med pas[297] mi rtag pa | nye 'brel gyis mtha' bskor nas smre sngags 'don zhing kha se thang nge 'chi ba de do nub[298] tsam la e yong[299] ba'i gdeng med pa rjes su dran par shog cig ces pa'o||

gsum pa rgyu 'bras la yid ches par smon pa ni|

10. tshe[300] 'phos nas kyang thog med 'khor ba nas||

---

[295] *chud pa* Σ-J_3, J_4, J_5, S_{S1}, S_{S2}, S_{S3}] *tshud pa* J_3, J_4, J_5, S_{S1}, S_{S2}, S_{S3}.
[296] *rtswa* Σ-J_3] *rtsa* J_3.
[297] *pas* Σ-J_3, J_4] *pa* J_3, J_4.
[298] *do nub* Σ-J_1] *da nub* J_1.
[299] *la e yong* Σ-J_1, J_2, J_3, J_4] *yang mi yong* J_1, J_2, J_3, J_4.
[300] *'tshe* Σ-P] *'chi* P.

bsags[301] pa'i las kyi sdug bsngal myong gyur zhing ||

las 'bras bslu pa med par[302] yid ches nas||

dge sdig las la 'jug ldog byed par shog

tshe 'phos nas kyang thog med 'khor ba nas | bsags pa'i las kyi sdug bsngal myong gyur zhing | zhes rang gis bsags pa'i las gzhan la mi 'pho | bar ma dor chud mi za | tshogs shing dus la babs pa'i tshe rang thog 'ba' zhig tu myong 'gyur yin la | de ltar lus kyi sgo nas srog gcod pa | ma byin pa len pa | 'dod log spyod pa gsum | ngag gi sgo nas rdzun | phra ma | tshig rtsub | ngag 'khyal | yid kyi sgo nas brnab sems | gnod sems | log lta ste | de ltar mi dge ba bcu po dang ni dus[303] dang rnam pa thams cad du 'brel che[304] la | de la'ang gzhi bsam pa | sbyor ba | mthar thug bzhi tshang dgos mi dgos mdzod 'grel las shes shing | las de'i 'bras bu yang rnam smin | rgyu mthun | dbang | skyes bu byed pa ste bzhi bzhir myong zhing | de yang rnam smin ni bsam pa nyon mongs pa'i khyad par zhe sdang gis byas nas dmyal ba | 'dod chags kyis yi dwags | gti mug gis dud 'gror skye | rgyu mthun ni srog gcod kyis tshe thung | ma byin len gyis dbul por 'gyur | 'dod log gis chung ma mi nyan | rdzun gyis skur ba mang | phra mas nye 'khor dang mi mthun | tshig rtsub kyis mi snyan pa mang du thos | ngag 'khyal gyis tshig mi btsun | brnab sems kyis re ba mi 'grub | gnod sems kyis rang la gnod byed mang | log ltas lta ba ngan pa la gnas | de bzhin du dbang 'bras ni yul la smin pas | srog gcod kyis yul gnod pa can du skye | ma byin blangs pas lo tog la sad ser sdang | 'dod log gis gnas mi gtsang | rdzun gyis gzhan bslu mang | phra mas sa phyogs ngam grog dang thag thug can du skye | tshig rtsub kyis yul nyams mi dga' | ngag 'khyal gyis lo tog nyams | brnab sems kyis lo 'bras ngan | gnod sems kyis chom rkun dang sbrul la sogs kyis 'tshe | log ltas mgon skyabs med sar[305] skye |
skyes bu byed pa'i 'bras bu ni byed las dang mthun par myong ba'o| |de lta bu'i mi dge bcu ni srog dang bsdos nas spang | de'i ldog phyogs dge ba'i las lam bcu 'dzin pa yin te | 'di ltar bdag gis kyang srog mi gcod par[306] dam bca' la | gzhan yang srog gcod du mi 'jug pa sogs mi dge bcu char[307] spong

[301] *bsags* Σ-P] *bsaT* P.
[302] *par* Σ-P] *la* P.
[303] *dus* Σ-J_1] *dug* J_1.
[304] *che* Σ-J_1] *cha* J_1.
[305] *sar* Σ-J_1, J_2] *par* J_1, J_2.
[306] *par* Σ-J_1, S_{S2}, S_{S3}] *pa* J_1, S_{S2}, S_{S3}.
[307] *bcu char* Σ-J_1, J_2, J_3, J_4] *bcu car* J_1, J_3, J_4; *bcu po la* J_2.

sems[308] kyis dam bca' 'dzin cing gzhan yang byed mi 'jug la | 'jig rten bde sdug las 'bras kyi mthur snying nas yid ches pa ni 'jig rten gyi[309] yang dag pa'i lta ba[310] zhes bya ste | las 'bras bslu ba med par yid ches nas | dge sdig las la 'jug ldog byed par shog_|ces pa'i don no||

bzhi pa 'khor ba'i nyes dmigs dran par smon pa ni||

11.1 gang du skyes kyang bde ba'i skabs med cing ||

gang la bsam kyang 'jig pa'i ngang tshul can||

zhes pas | de la 'gro ba rigs drug po gang du skyes kyang sdug bsngal gyi rang bzhin me'i 'obs lta bu | chu srin gyi gre bar tshud pa lta bu bde ba'i go skabs med pa la skyo[311] bar bya ste | de yang dmyal bar skyes na tsha dmyal brgyad | grang dmyal brgyad | nyi tshe nye[312] 'khor ba dang bco brgyad yod pa'i lcags bsregs kyi[313] gzhi ni tsha dmyal thun mong gi gnas yin pas | de'i nang du tshud pa tsam gyis sdug bsngal yang bzod par dka' ba |

1.1 khyad par yang sos ni | phan tshun khong khros gdungs nas | mtshon rdeg res byed cing shi ba na | nam mkha' nas yang sos bar shog cig ces pa'i sgra byung nas yang sos pas sdug bsngal lo||

1.2 thig nag ni | gshed ma 'jigs su rung bas lus la thig mang po 'debs shing sog les gshog pa de yang 'grig cing gshog go |

1.3 bsdus 'joms ni | lcag bsregs kyi ri sna dud 'gro'i mgo brnyan can gyi dbar du brdung zhing bcar ba'o| |

1.4 ngu 'bod ni | lcags zhun bkol bar 'tshod ba'o| |

1.5 ngu[314] 'bod chen po ni | lcags khyim me 'bar bar tshud nas sgo 'grig cing 'thums la ngu skad lhang lhang 'bod pa'o| |

1.6 tsha ba ni | gsal shing me 'bar bas lus kyi gzhung 'bigs pa'o| |

---

[308] *spong sems* Σ-J_1, S_{S1}, S_{S3}] *spang sems* J_1, S_{S1}, S_{S3}.
[309] *gyi* Σ-J_2, J_3, J_4] *pa'i* J_2, J_3, J_4.
[310] *yang dag pa'i lta ba* Σ-J_1, J_2, J_4] *yang dag lta ba* J_1; *yang dag pa lta ba* J_2, J_4.
[311] *skyo* Σ-S_{S2}] *skyes* S_{S2}.
[312] *nye* Σ-J_2, J_3, J_4, J_5, S_{S1}, S_{S2}, S_{S3}] *nyi* J_2, J_3, J_4, J_5, S_{S1}, S_{S2}, S_{S3}.
[313] *kyi* Σ-J_3, J_4] *kyis* J_3, J_4.
[314] *ngu* Σ-J_1] *'u* J_1.

1.7 rab tu tsha ba ni | gsal shing rtse gsum pas 'bigs shing phyi nas lcags bsregs leb mos dkri ba dang khro chu khol mar[315] 'tshod do| |

1.8 mnar med pa ni | de'i me tsha ba'i mthar thug pas rang lus dang me dbyer mi phyed par bsregs cing[316] | phyi nas mda'[317] mdung la sogs pa mtshon cha'i char 'bab pa la bar seng cung zad kyang med par shin tu sdug bsngal zhing tshe yang bar bskal thub pa'o||

grang dmyal brgyad ni | sa'i rnam pa cung zad kyang mi mngon pa'i gangs khrod bu yug sbrebs[318] pa'i gnas su lus 'khums shing grang zug che drag pas lus la chu bur grangs med 'byung bas chu bur can dang | chu bur brdol ba dang | a chu'i sgra rgyun mi 'chad pa dang | kyi hud dang | so tham tham dang | pags[319] pa ut+pal ltar drug tshal du gas pa | pad+ma ltar brgyad tshal du gas pa | pad+ma ltar cher gas ba ste brgyad kyis sdug bsngal lo|[320]

3. nyi tshe ba ni | rang gi lus la ka ba dang | thag pa dang | sgo dang | phyags ma sogs kyi snang ba shar nas bkol ba dang | brag gi dbar | rdo'i mkhregs | shing gi sbubs[321] sogs su 'thums shing 'byung bzhi'i gnod pas mnar ba la sogs rnam grangs shin tu mang la|

4. nye 'khor ba ni | spu gri'i thang | ral gri'i nags[322] tshal | thal tshan gyi rabs | ro myags kyi 'dam | lcags kyi shal ma li sogs la mnar spyod shin tu mi bzod pa myong ngo||

5. de bzhin du yi dwags la'ang phyi yi sgrib pa can | nang gi sgrib pa can | sgos khur[323] gyi sgrib pa can te thams cad kyang zas skom lo zlar mi rnyed pas bshang gci[324] za zhing[325] | lus dpag tshad tsam mi khengs pas sdug bsngal bzod blag med pa'o|

6. dud 'gro la bkol spyod kyi sdug bsngal mthong chos can dang | de'i nang nas kyang byings na gnas pa rnams ni mun pa mun nag gi gnas su gcig la gcig za zhing gtser[326] ba'o| |

---

[315] *mar* Σ-J_5] *mang* J_5.
[316] *bsregs shing* Σ-S_{S1}, J_5] *bsregs cing* S_{S1}; *bsregs zhing* J_5; *bsreg cing* J_4.
[317] *mda' mdung* Σ-J_1] *mnga' mdung* J_1.
[318] *sbrebs* Σ-J_1, J_2, J_5, S_{S1}, S_{S2}] *slebs* J_1; *sdebs* J_2; *sdems* J_5; *'tshubs* S_{S1}, S_{S2}.
[319] *pags* Σ-J_5] *bags* J_5.
[320] *lo* Σ-J_5] *la* J_5.
[321] *sbubs* Σ-J_1] *sbub* J_1.
[322] *nags* Σ-J_2] *chags* J_2.
[323] *khur* Σ-J_1, J_2, J_5] *khud* J_1, J_2, J_5.
[324] *gci* Σ-J_2] *ci* J_2.
[325] *lo zlar mi rnyed pas bshang gci za zhing* Σ-J_1] *mi rnyed pas bshad c+giza zhing* J_1.
[326] *gtser* Σ-J_1] *gtsor* J_1.

7. de bzhin du lha rnams la'ang 'chi ba'i ltas lnga shar bas 'pho zhing gnas rigs 'og mar lhung ba'i sdug bsngal dang |

8. mi la skye rga na 'chi'i sdug bsngal gyi steng | [327]'gyur ba'i sdug bsngal dang | snga ma ma sangs bar gsar du brtsegs pa sdug bsngal gyi sdug bsngal ltar[328] mi mngon pa | dgra dang phrad pa | gnyen dang bral ba | 'dod pa thog tu ma khel ba | nyer len gyi phung po lnga po 'tshe ba[329] sna tshogs kyi snod ltar yod pas sdug bsngal gyi 'phrang las mi thar ba | lus ngag rdul phran du zhig zhig 'bad kyang bde ba la thob dus med pa | bya ba mang ba | 'bras bu nyung ba | re dogs thams cad bslu ba'i chos can | phun sum tshogs na ji tsam tshogs pa de dag kyang tshe phyi ma sdug bsngal bsgrub pa'i rgyur 'gro bas na|

11.2 gang zhig bsgrubs[330] kyang snying po med pa'i chos||

gang yin shes nas yid ni 'byung bar shog|

ces smon no|

lnga pa thar lam la bar chad med par smon pa ni |

12. byang chub bsgrub[331] la bar du gcod pa'i rkyen||

mi mthun bdud kyi dbang du mi 'gyur zhing ||

gnas dang yo byad grogs sogs mthun pa'i rkyen||

bsam[332] pa bzhin du lhan gyis 'grub par shog|

de la thar lam byang chub sgrub pa la mi mthun phyogs kyi bdud rnams[333] bzhi yod de | rang rgyud dang lhan cig pa nyon mongs pa'i bdud kyis dang por nges 'byung mi skye bar chos dang bla ma la dad du mi 'jug | bar du dge ba'i bshes gnyen gyis sun nas bag med kyi dbang du 'chor | tha mar chos ltar bcos pa'i zhi bdes 'chi khar lag stong du 'gro | phung po'i bdud kyis lam bden la dngos por zhen

---

[327] Ø Σ-S_{S1}, S_{S2}, S_{S3}] *snga ma* S_{S1}, S_{S2}, S_{S3}.
[328] *ltar* Σ-J_2, J_4] *ba ltar* J_2; *bltar* J_4.
[329] *'tshe ba* Σ-J_1] *'tsho ba* J_1.
[330] *bsgrub* Σ-J_2, J_5] *bsgrubs* J_2, J_5.
[331] *bsgrub* Σ-S_{S1}, S_{S2}, S_{S3}] *sgrub* S_{S1}, S_{S2}, S_{S3}.
[332] *bsam* Σ-J_2] *bsams* J_2.
[333] *rnams* Σ-J_3, J_4, S_{S3}] *rnam pa* J_3, J_4, S_{S3}.

nas gzugs dang | 'du shes dang | 'du byed rnam shes kyi phyogs ma dag par[334] 'dzin cing chos nyid kyi gnas lugs la sgrib | lha'i bu'i bdud kyis gnyen bshes la chags shing log 'tsho dang[335] 'dod pa'i yon tan la g.yengs su 'jug | 'chi bdag gi bdud kyis dal 'byor gyi tshogs pa 'dral zhing lam la bar du gcod pas na | de'i gzhan dbang du mi 'gro zhing | gnas dag pa bas mtha' 'du 'dzis dben pa dang | 'tsho ba dang yo byad dag pa bsod snyoms dang chog shes | grogs dag pa shes rgyud nges 'byung che zhing thos pa dang ldan pa'i tshangs par mtshungs spyod | sdom pa dag pa | so[336] byang sngags gsum la nyes pas ma gos pa | chos dag pa smon pa byang chub kyi sems dang 'jug pa phyin drug dang bskyed rdzogs te kun tu bzang po'i spyod pa khrel bag yod pa'i gegs su mi 'gyur bar smon pa'o| |

drug pa skyabs su 'gro bar smon pa ni|

13. rang gzhan 'khor ba'i sdug bsngal gyis skrag nas||
bslu med skyabs gnas dkon mchog gsum po la||
dad dang gus pa'i bsam pa rtse gcig gis||
skyabs su 'gro ba'i sdom pa nod bar[337] shog|

de yang skyabs 'gro tsam po ba[338] lha mi'i bde 'bras tsam la dmigs pa ma yin zhing | rang don yid byed kyi zhi bde'i bsam pas kyang ma yin par sems can thams cad kyi don du dmigs pas gzhan sgra zhugs la | de yang 'khor ba'i sdug bsngal la snying thag pa nas skrag cing | de las nges par skyob cing[339] bslu ba med pa ni dkon mchog gsum ma gtogs gzhan su yang med pas | de la chos snang pa'i sgo dad gus kyis bsam pa rtse gcig pas byang chub ma thob kyi bar skyabs su 'gro ba ni sdom pa thams cad kyi gzhi rten no||

bdun pa byang chub tu sems bskyed par smon pa la | smon sems ni |

14. thog med dus nas drin can pha ma[340] rnams| |

---

[334] *par* Σ-J_2, J_4, S_{S3}] *pa* J_2, J_4, S_{S3}.
[335] *log 'tsho dang* Σ-J_1, Σ-J_1, S_{S2}] *longs spyod* J_5, S_{S1}, S_{S2}.
[336] *so* Σ-S_{S1}, S_{S2}, S_{S3}] *sor* S_{S1}, S_{S2}, S_{S3}.
[337] *par* Σ-] *pa* (?)
[338] *tsam po pa* Σ-J_5] *tsam bu pa* J_5.
[339] *skyob cing* Σ- J_1, S_{S1}, S_{S2}, S_{S3}] *skyobs zhing* J_5; *skyobs cing* S_{S1}, S_{S2}; *skyobs shing* S_{S3}.
[340] *ma* Σ-P] *ma'i* P.

rigs drug gnas su sdug bsngal myong rnams la||

bzod blag[341] med pa'i snying rje dang bcas pa'i||

rlabs chen byang chub sems mchog bskyed par[342] shog|

de la 'khor ba la thog ma med pa'i rgyus sems can thams cad pha mar ma gyur pa gcig kyang med pa 'di la nges shes ma skye[343] tshe sems bskyed tshad ldan yang mi shes la | nges shes bskyed na da lta rang gi pha ma'am yid gcugs pa zhig btson dngos du chud[344] na de la sdug bsngal drag po skye zhing gdon pa'i thabs la brtson pa ltar | tshe rabs snga ma'am da ltar gyi pha ma'ang rung ste | de dag 'gro ba rigs drug gi gnas btson pa khri mun du bcug pa lta bu'i nang du sdug bsngal myong bzhin pa la bzod blag med pa'i snying rje skye bas de dag de las da lta nyid du myur ba nyid du thar bar shog cig ces pa[345] dung dung dang | bdag gis 'bad pa thams cad kyang de dag thar pa'i thabs su shog cig snyam pa'i snying rje'i bsam pa rlabs po che bskyed pa ni byang chub kyi sems dam pa'i ngo bo nyid yin pas der smon pa'o||

brgyad pa 'jug sems ni|

15. gzhan gyi don du sangs rgyas bsgrub pa'i blos||

'gro la phan phyir lhag bsam go gyon te||

phar phyin drug la tshul bzhin bslab pa yi||

rgyal ba'i sras kyi spyod la 'jug par shog|

'di ltar nyan rang ltar rang don zhi bde la dmigs pa'i bsam pa can ma yin par | lam bden gyi smon pa thams cad gzhan don du sangs rgyas thob pa la[346] dmigs shing | de'ang bzang brdzu'i g.yo dang grags 'dod tsam gyi rgyus ma yin par lhag bsam dri ma med pa'i snying stobs kyi go cha bgos nas

[341] *blag* Σ-P] *blags* P.
[342] *par* Σ-P] *bar* P.
[343] *skye* Σ-J_2, J_5, S_{S1}, S_{S2}, S_{S3}] *skyes* J_2, J_5, S_{S1}, S_{S2}, S_{S3}.
[344] *dngos su chud* Σ-J_1, J_2, J_3, J_4, J_5] *dong du chud* J_2, J_3, J_4, J_5; *dong du tshud* J_1.
[345] *shog cig ces pa* Σ-J_1] *shog cig pa* J_1.
[346] *la* Σ-J_1, S_{S1}, S_{S2}, S_{S3}] Ø J_5, S_{S1}, S_{S2}, S_{S3}.

pha rol tu phyin pa drug la tshul bzhin du bslab pa ni rgyal ba'i sras kyi spyod pa la 'jug pa yin pas de ltar thob par smon pa'o||

dgu pa smon 'jug so so'i spyi don la smon pa ni|

16. byams dang snying rje dga' dang btang snyoms dang ||
bsam pa bzang po tshad med bzhi ldan zhing ||
sbyin dang snyan smra don spyod don mthun pa[347]||
sbyor ba bsdu dngos bzhi la brtson par shog|

de la smon pa 'grub pa'i rgyu tshad med bzhi yin te | sems can thams cad la khong khro ba med pa'i byams pas phan 'dogs pa'i thabs bsam pa dang | de dag rang rang gis sngar bsags pa'i sdug bsngal gyi 'bras bur spyod pa la ngan song gsum mam | bde 'gro yin yang lto gos kyis nyam[348] thag pa dang | smyo brjed la sogs pa'i gdon dang | mdze pho sogs la[349] dang | 'brum nad la sogs pas sdug bsngal[350] dang | rgyal po'i dpya khral dang chad las kyis mnar ba sogs la snying rje drag po bskyed cing | 'di las da lta nyid du thar na bsam pa dang | gzhan gyi phun tshogs la phrag dog mi byed par[351] dga' ba sgom zhing | 'gro ba gzhan dag kyang 'di lta bur gyur na nga re dga' snyam pa dang | rang phyogs la chags pa gzhan phyogs la sdang ba'i chags sdang mgo snyoms nas nye ring med pa'i btang snyoms la slob pa ni smon sems kyi srog shing lta bu yin la | de bzhin du 'jug pa las | bsdu ba'i dngos po bzhis sems can bsdu ba'i brtson 'grus rgyun mi chad par bya zhing | de la sbyin pa ni sems can bsdu ba'i sgo dang po yin te | sbyin pa la mi dga' ba su yang med pas | thog mar zang zing gi sbyin pas sems can bsdu bar bya'o| |de bzhin du tshig rtsub mo la su yang mi dga' na snyan par smra bas gzhan dga' bar bya ba dang | de nas don spyod pa ste gzhan don la skyo dub kyi sems spangs nas slob pa'i lam gang yin pa la 'jug pa dang | don mthun pa ni gzhan la ji ltar 'doms pa ltar rang yang chos bzhin du bya dgos te | bcom ldan 'das zhi ba | 'khor yang zhi ba[352] | bcom ldan 'das dul ba |

[347] *pa* Σ-P] *pa'i* P.
[348] *nyam* Σ-J_4] *nyams* J_4.
[349] *pho sogs la* Σ-J_1, J_2, J_3, J_4, J_5] *phol* J_1, J_2, J_3, J_4, J_5.
[350] Ø Σ-J_1, J_2, J_3, J_4, J_5] *ba* J_1, J_2, J_3, J_4, J_5.
[351] *par* Σ-J_5, S_{S1}, S_{S3}] *pa* J_5, S_{S1}, S_{S3}.
[352] *'khor yang zhi ba* Σ-S_{S1}, S_{S2}, S_{S3}] Ø S_{S1}, S_{S2}, S_{S3}.

'khor yang dul ba lta bu ste | rang rgyud ma rungs shing ma grol bas sems can gzhan la phan par dka' ba'i phyir tshad med bzhi ni byang chub kyi sems 'grub pa'i bsam pa ma nor ba dang | bsdu ba'i dngos po bzhi ni | gzhan don la 'jug pa'i sbyor ba ma nor ba yin pas theg pa chen po'i lam gyi srog shing du gzung bar bya'o||

bcu pa nas bzung 'jug pa'i bslab bya rkang pa drug las | sbyin pa'i phar phyin gsum la smon pa|

17. gang la ci 'dod zang zing sbyin pa dang||
chos don gnyer la legs par bshad pa dang||
sna tshogs 'jig pa'i gnas la[353] skyob pa yi||
sbyin pa rnam gsum rtag tu gtang bar shog|

ces pas | nang gses zang zing gi sbyin pa la'ang gtong ba dang | gtong ba chen po dang | shin tu gtong ba gsum las | dang po ni brkam[354] chags 'jig pa'i thabs la cha phra mo nas bslab cing je cher spel ba'o| |de yang 'di ltar phye phul thag gang la'ang 'jungs ba skyes pa'i tshe rang gis rang la zhe khrel bdas nas | khyod sngar yang ser sna la goms pas 'byor ba can du ma skyes la da dung yi dwags kyi rgyu mthun sngun[355] bsur slebs 'dug pa 'di yi re mug | gang yod shul na bzhag nas 'chi khar lag stong du 'gro ba 'di glen pa cang shes su rdzu bar 'dug snyam du bsams nas bre gang gtong ba la 'jungs pa'i tshe khal[356] gcig gtong ba snying stobs bskyed pas rnam rtog ni 'dus byas yin pa'i phyir ser sna je chung du song nas | gtong pa chen po bu dang bu mo yang gtang[357] nus par gdon mi za la | mthar gyis[358] shin tu gtong ba mgo dang yan lag gtang[359] nus pa la bslab pa'o| |de'ang ser sna 'jig pa la bslabs pas gtong sems goms par 'gyur la | gtong sems goms na sbyin pa'i pha rol tu phyin pa rdzogs pa yin no| |de bzhin du gzhan rgyud lam bden la sbyor ba'i chos kyi sbyin pa ni don dang ldan pa yin na log sgrub dang skyo ngal mtha' dag la bzod par bya | gnas skabs rgyal po'i chad pa

[353] *la* Σ-P] *las* P.
[354] *brkam* Σ-S_{S2}, S_{S3}] *skam* S_{S2}, S_{S3}.
[355] *sngun* Σ-J_5] *stun* J_5.
[356] *khal* Σ-S_{S2}] *kha la* S_{S2}.
[357] *gtong* Σ-J_1, J_2, J_3, J_4, J_5] *gtang* J_1, J_2, J_3, J_4, J_5.
[358] *gyis* Σ-J_1, J_2] *gyi* J_1, J_2.
[359] *gtong* Σ- J_1, J_2, J_3, J_4, J_5] *gtang* J_1, J_2, J_3, J_4, J_5.

dang | me chu gcan gzan[360] dang chom rkun sogs kyi 'jigs pa 'di yang dbal[361] tsha ba yin pas mi 'jigs pa skyabs kyi sbyin pa la yang che[362] thang du bya'o|

bcu gcig pa tshul khrims kyi pha rol tu phyin pa gsum la smon pa ni|

18. mi dge'i las lam mtha' dag spang ba[363] dang ||

rgya chen dge ba'i las la 'jug pa dang ||

de dag gzhan la phan phyir bsgrub pa yis[364]||

tshul khrims rnam par dag par[365] bsrung bar shog|

de la mi dge ba'i las lam bcu spang ba[366] ni tshul khrims kyi phyi mo yin pas phan yon tshad med pa'i phyir| |khyim pa rnams kyis kyang dang du blang ba ni dal ba phun sum tshogs pa'i dgos pa yin la | khyad par mngon par mtho ba'i rten dus[367] khrims yan lag brgyad pa nya stong brgyad gsum gyis mtshon dus chen bzhi la sogs par bsrung zhing | de'i blang 'das kyang srog gcod | ma byin blang | mi tshangs spyod | brdzun te rtsa ba bzhi bo spangs pa'i steng | chang[368] mi 'thung ba | gar dang phreng rgyan | mal stan mtho ba | phyi dro'i kha zas spong ba ste brgyad do| |khyad par yon tan gyi rten du gyur pa gtan khrims ni | dge slong pha ma gnyis | dge tshul pha ma gnyis | dge slob ma | dge bsnyen pha ma gnyis te so thar rigs bdun gyi sdom pas ji srid 'tsho ba'i bar du rgyud sdom pa[369] ni nyes spyod sdom pa'i[370] tshul khrims dngos bstan yin la[371] |

de'ang bsam pa'i cha nas rgyal po'i chad pa dang dpya khral sogs las skyob pa'i phyir bslab pa blangs na 'jigs skyob dang | da lta'i phal mo che ltar 'tsho ba dang zhi bde'i slad du bslab pa blangs

---

[360] *me chu gcan gzan* Σ-J_2, J_5] *gcan gzan* J_2, J_5.
[361] *dbal* Σ-J_5] *dpal* J_5.
[362] *ches* Σ-J_1, J_2, J_3, J_4] *che* J_1, J_2, J_3, J_4.
[363] *spang ba* Σ-J_1, J_3] *spong ba* J_1, J_3.
[364] *ba* Σ-J_1, J_2] *yi* P.
[365] *dag par* Σ-P] *dag pa* P.
[366] *spang ba* Σ-J_1, J_2, J_3, J_4] *spong ba* Σ-J_1, J_2, J_3, J_4.
[367] *dus* Σ-J_1, J_2, J_3, J_4] *du* J_1, J_2, J_3, J_4. While this grammar structure *rtan du* "the support for..." does mirror the latter part regarding the lifelong precept, in this context, because there is a contrast in terms of the time period of discipline, it is fitted to keep *dus khrims yan lag brgyad* as the "'periodic' discipline of the eight precepts."
[368] *chang* Σ-J_1] *'chang* J_1.
[369] *sdom pa* Σ-J_1] *sdam pa* J_1.
[370] *pa'i* Σ-J_5, S_{S1}] *ni* J_5, S_{S1}.
[371] *la* Σ-S_{S2}, S_{S3}] Ø S_{S2}, S_{S3}.

ba ni legs smon zhes bya ste thar pa'i rgyur mi 'gro la | 'on kyang sems rgyud la nges 'byung nam skyes pa na sdom pa gnas 'gyur zhes bya ste thar pa'i rgyur 'gro bas rnam pa thams cad du 'khor ba'i sdug bsngal la skyo ba'i sems bskyed par bya'o| |de'i steng du byang chub sems dpa'i tshul khrims gnyis las | dge ba'i chos sdud ni bsdu ba'i dngos po bzhi dang phyin drug gi phyogs sgo thams cad nas sdud[372] par bya zhing | de'i mthun phyogs srog bslu | phyag bskor dang | mchod sbyin | chab gtor | 'phrog ma sogs 'byung po la brngan sbyin bsang gsur | yig brgya sogs gzungs sngags khyad par can dang | ltung bshags | yan lag bdun pa bzang spyod la sogs kha ton dang | gsung rab klog pa sogs chos spyod bcu dang | rgyal po la sogs 'byor ldan yin na sems can la tho ma 'phog pa'i bsam pa bzang pos sku gsung thugs rten bzhengs[373] pa dang | zhig gso | gru zam dang lam 'phrang 'chos shing ri rgya dang | chu rgya sdom pa sogs la 'bad par bya zhing | de thams cad kyang dngos dang brgyud nas gzhan don 'ba' zhig la 'gro bar bya zhing | bsngo bas rgyas 'debs pa ni sems can don byed kyi tshul khrims yin no||

bcu gnyis pa bzod pa'i pha rol tu phyin pa gsum la smon pa ni |
19. gnod byed rnams la snying rje bskyed pa dang ||
chos phyir dka' spyad dang du len pa dang ||
chos nyid zab[374] mo'i don la mi skrag pa'i||
rlabs chen bzod pa sgom[375] pa'i mthu ldan shog|

de la zhe sdang dang khong khro lta bu'i sdig pa med pas bzod pa la bslab par bya ste | sems can kyi khams ni shin tu mi bsrun pa'i phyir | 'byor na ni phrag dog rgud na ni brnyas sems | mnyam na ni mtho gnon gyi sems yid la bzhag nas | brdeg pa dang | 'tshog ba dang | mtshang 'dru ba dang | brku zhing 'phrog pa la sogs gnod pa 'ba' zhig gi bsam sbyor can yod de | de la gnod lan[376] btsal na rang yang khro zhing 'tshig[377] par 'gyur bas bskal par bsags pa'i dge ba yud tsam la 'joms par byed pas

[372] *sdud* Σ-J_1] *spung* J_1.
[373] *gzhengs* Σ- J_1, J_3, J_4] *gzheng* J_1, J_3, J_4. Incorrect spelling.
[374] *zab* Σ-J_1] *zang* J_1.
[375] *sgom* Σ-P] *bsgom* P.
[376] *gnod lan* Σ-J_1] *gnod len* J_1.
[377] *'tshig* Σ-J_5] *'tsheg* J_5.

rang la'ang gnod pa chen po yin la | gcig tu na kho rang yang nyon mongs pa'i gdon gyis btab pa yin te gzhan la gnod pa byas na | phyi ma'i las 'bras phar bzhag nas rang la'ang mthong chos su gnod lan du[378] byed pa ste[379]| khong gi[380] ma rig pa'i phyir yang de la dmigs pa'i snying rje bskyed nas bzod pa bsgom dgos te | 'di ltar bzod pa ni dka' thub kyi nang nas mchog tu gyur pa yin pas sbyin pa dang tshul khrims gnyis kyi'ang gong du khyad zhugs par gsungs la | de bas na 'dod pa ma spangs bzhin du chu dang rde'u za ba dang | dbang po tshar bcad pa'i dka' thub kyis[381] dal rten chud 'dza' ba las med[382] pas dka' thub kyi mchog bzod pa yin pa la che thang du sems bskyed par bya'o| |de bzhin du chos phyir dka' spyad bzod pa'i bzod pa ni | rnyed par dka' ba'i dal 'byor 'di lta bu rnyed nas | chos bsgrub pa'i rgyu rkyen thams cad tshogs dus 'dir | zab pa dang rgya che ba'i chos ji lta bu bsgrubs kyang 'grub pa'i skabs yin pa la | rang gis rang brnyas nas chos la tshad[383] yod byed cing | gong ma'i dka' spyad dang rnam thar la zhum pa skye | gnyid dang snyom las dang 'du 'dzi la sred cing | sbyin pa btang | tshul khrims bsrung[384] | snying stobs bcom pa'i sems kyis bslad nas dge sbyor cung zad byas kyang 'dug 'phral langs dran pa | langs[385] 'phral la gnyid bro ba | bzas 'phral la 'thung ran pa | dge sbyor gyis sun te thun tshugs 'phral la grol ran pa'i bsam pas gnad du 'gro ba las mgyogs bar 'dam pa de chos phyir dka' spyad mi bzod pa yin pas snying rus dang brtun ba bskyed de dka' ba dang du len pa la 'bad pa dang | de bzhin du zab mo'i don la skrag pa'i drang nges ldem dgongs shan mi phyed pas tshig skam la go ba len pa dang | stong pa nyid kyi don la skrag nas chos can snang tshad[386] kyi phyogs 'dzin pa dang | rang nyid rmongs pas sgrib[387] bzhin du chos dang gang zag gi tshad bzung ba sogs spangs nas bzang ngan gang yang khur du bzod pa theg pa chen po'i[388] blos bzod pa rlabs po che bsgom nus par smon pa'o|

bcu gsum pa brtson 'grus kyi pha rol tu phyin pa gsum la smon pa ni|

---

[378] *du* Σ-J_2, J_3, J_4] *'du* J_2, J_3, J_4.
[379] *ste* Σ-J_1, J_2, J_3, J_4, J_5] *de* J12345.
[380] *gi* Σ-J_2, J_3, J_4] *gis* J_2, J_3, J_4.
[381] *kyis* Σ-J_1, S_{S1}] *kyi* J_5, S_{S1}.
[382] *med* Σ-J_2] *mang* J_2.
[383] *tshad* Σ-J_1, J_2, J_3, J_4] *tshod* J_1, J_2, J_3, J_4.
[384] *sbyin pa btang | tshul khrims bsrung* Σ-J_2, J_3, J_4, J_5] *sbyin pa bsrung | tshul khrims btang* J_2, J_3, J_4, J_5.
[385] *langs* Σ-J_3, J_4, J_5, S_{S1}, S_{S3}] *ldangs* J_3, J_4, J_5, S_{S1}, S_{S3}.
[386] *tshad*] *tshod* J_2.
[387] *sgrib* Σ-J_1, J_2, J_3, J_4] *bsgribs* J_1, J_2, J_3, J_4 .
[388] *po'i* Σ-S_{S3}] *pos* S_{S3}.

20. rgya chen dge la spro ba'i go cha dang ||

de bzhin sbyor ba bsam pas 'jug pa dang ||

ma zhum mi 'khrugs chog shes med pa yis[389]||

nyin mtshan dge ba'i brtson 'grus brtsam[390] par shog|

de la dge ba'i las lam phra mo tsam gyis chog shes par mi bya ste shin tu bya dka' ba'i gnas blo'i yul la mi shong ba dag la'ang | 'di lta bu la sgyid lug pa ni bdag gis tshe rabs thams cad du snying stobs bcom zhing le lo la brten goms byas pa'i mthu brtas par gdon mi za ste | 'di ltar ded dpon blo[391] ldan gyis[392] rin po che'i gling nas nor bu dka' ba chen pos blangs pas gru gzings zhig pas rgya mtshor lhung ba'i tshe khyor ba g.yas g.yon gyis chu dor nas rgya mtsho skem 'dod pa la zhum pa ma skyes na | bdag gis chos kyi bya ba cung zad la'ang bsran mi bzod pa | log lam la brtson zhing 'grus pa 'di las ngan gyi mthus byas par 'dug pas mi nus snyam pa'i phyogs thams cad la snying stobs kyi go cha bgo ba dang | de ltar bgos pa de yang sbyor ba dang bsam pas nyin mi dal mtshan mi nyal da lta nyid nas dang du ma blangs na | le lo ni ser ba dang 'dra ste dge ba'i lo tog 'joms pa | chang dang 'dra ste snyom las kyi ngang du myos par byed pas na mgo la me lce reg pa bzlog pa la brtson pa ltar dge ba la 'bad par bya zhing | de ltar re zhig 'bad kyang bdud sdig can ni rang gi mnga' ris las bri yi dogs nas sgo du ma nas bar du gcod pa'i phyir rkyen cung zad la brten nas sems zhum zhing[393] 'khrugs pa dang | byis pa dang sdig pa'i grogs po la dpags[394] nas dge sbyor la chog shes skye ba yod de | de'i tshe 'dod pa la chog shes med pa'i rnam rtog de dag dge sbyor gyi phyogs su spos[395] nas brtson 'grus la'ang 'bad par bya zhing | 'di ltar ma 'bad na pha rol tu phyin pa gzhan lnga po'ang gnas min du[396] 'khyam[397] pa yin pas 'di la ni che thang du bya dgos par smon pa'o||

bcu bzhi pa bsam gtan gyi pha rol tu phyin par smon pa la gsum las|

---

[389] *yis* Σ-P] *yi* P.
[390] *brtsam* Σ-P] *rtsam* P.
[391] *blo* Σ-J_1, J_2, J_3, J_4] *slong* J_1, J_2, J_3, J_4.
[392] *gyis* Σ-J_2, J_3, J_4] *gyi* J_2, J_3, J_4.
[393] *zhing* Σ-S_{S1}, S_{S2}, S_{S3}] Ø S_{S1}, S_{S2}, S_{S3}.
[394] *dpags* Σ-S_{S1}, S_{S2}, S_{S3}] *dpag* S_{S1}, S_{S2}, S_{S3}.
[395] *spos* Σ-J_2, J_3, J_4] *spros* J_2, J_3, J_4.
[396] *du* Σ-S_{S1}] Ø S_{S1}.
[397] *'khyam* Σ-J_5, S_{S1}, S_{S2}, S_{S3}] *'khyams* J_5, S_{S1}, S_{S2}, S_{S3}.

21. mthong chos tshe 'dir bde bar gnas pa dang||
yon tan khyad 'phags rim gyis bgrod pa dang||
mngon shes la brten gzhan don bsgrub pa yis||
bsam gtan don la mnyam par 'jog par shog|

de la rkang pa dang pos ni byis pa nyer spyod kyi bsam gtan bstan pa ste | 'di ltar bsam gtan bzhi dang | gzugs med bzhi dang lam la ma zhugs pa'i rgyud la'ang yod pa'i bsam gtan rnams dang | de dag gi sems thob pa'i sgom chen pa 'ga' zhig yod du zin kyang rnam rtog gya gyu'i gzeb[398] las grol bas mthong chos su bde bar gnas shing de tshogs gnyis kyis 'phen pas zin na 'phags pa'i lam gyi rten gzhir yang 'gyur bas don med pa ma yin la | chos can gyi spros pa dbyings su nub kyang snang yul ma 'gags shing der 'dzin med pa ni mnyam gzhag dang | de dang ngo bo tha mi dad pa'i so sor rtog pa ni lhag mthong ste | de lta'i zhi lhag zung 'brel pho tshod kyi blos bcos pa tsam ma yin par rgyud la skyes pa'i tshogs dang sbyor ba'i lam gyi yon tan khyad par can rnams rim gyis thob cing mngon shes phra mos gzhan don kyang 'grub pas don rab 'byed pa'i bsam gtan zhes bya la | mthong lam sa dang po nas sems zag pa las grol bas de bzhin gshegs dge'i bsam gtan yin pas de'i ngang du mnyam par 'jog ba la smon pa'o||

bco lnga ba shes rab kyi pha rol phyin pa gsum ni|
22. kun rdzob sgyu ma lta bur shes pa dang||
don dam spros bral mkha' ltar rtogs pa dang||
khyad par gzhan don bsgrub tshul mkhas pa yis[399]||
thos bsam sgom pa'i shes rab ldan par shog|

de la lam bden kun rdzob pa thams cad brtags yod kyi cha nas rmi lam dang sgyu ma lta bur shes pa dang | 'gog bden don dam pa'i ngo bo rdzas yod spros pa dang bral bar shes pa ni shes rab gyi ngo bo yin pa | de yang thos pa'i shes rab kyis chos dang chos ma yin par[400] 'byed cing | lam bden gyi

[398] *gzeb* Σ-J_1] *gzeng* J_1.
[399] *yis* Σ-P] *yi* P.
[400] *par* Σ-J_1, J_2, J_3, J_4] *pa* J_1, J_2, J_3, J_4.

mngon rtogs thams cad shes par ma byas na | bsam pa dang sgom pa'i yon tan gnas ma yin par 'khyam pas na thog mar thos pa'i shes rab gal che la | de la gang zag dbang rtul dang ku su lu pa gang dag skrag mi dgos te | rang gi blo nyams dang sbyor ba'i chos gang nyams su len pa de'i don la bla ma bzang po bsten te thos pa byas pas 'grub ste | ci'i phyir na de lam du song na gdod sgom byung gi shes rab nang nas skye ba chos nyid yin pas so| |de nas bsam pa'i shes rab kyis drang nges ldem dgongs so so'i don gzhal na de'i ngo bo 'khrul ma 'khrul dge ba'i bshes gnyen tshad ldan gyi sa mkhan la brten nas nyams 'og tu tshud[401] par bya zhing | de nas nags khrod dang 'brog dgon dben pa bsam gtan gyi tsher ma dang | sdig pa'i grogs po med pa'i gnas su sgom pa'i shes rab la rtse gcig tu gzhol bas 'chad ma thag pa'i mthong lam nas bzung lam lnga'i yon tan thams cad kyang sgom pa'i shes rab la brten nas skye ba yin no||

bcu drug pa smon 'jug gi rang 'bras sa bcu lam lnga'i yon tan spyir smon pa ni|
23. bsam pa byang chub sems kyis[402] kun bslangs[403] nas||
sbyor ba pha rol phyin pa drug ldan pa||
dus dang gnas skabs kun tu brtson pa yis||
lam lnga sa bcu rim gyis bgrod par shog|

de'ang sems can gyi khams rgya mtsho lta bu la dmigs pa'i bsam pa byang chub kyi sems dam pas kun nas ma bslangs[404] na | sbyor ba pha rol tu phyin pa drug po'ang rnam pa thams cad mkhyen pa'i lam du mi rung ste | de'i phyir bsam sbyor de ldan gyi sgo nas pha rol tu phyin pa'i gzhung lam la dus dang gnas skabs kun tu brtson pa la rten lam lnga dang | brten pa sa bcu'i ngo bo rim pa bzhin du bgrod bar shog cig | ces smon pa'o||

bcu bdun pa tshogs lam la smon pa ni|
24. de yang dran pa nyer gzhag shes rab dang||

[401] *tshud* Σ-J_1, J_3, J_4, J_5, S_{S1}, S_{S2}, S_{S3}] *chud* J_1, J_3, J_4, J_5, S_{S1}, S_{S2}, S_{S3}.
[402] *kyis* Σ-P] *kyi* P.
[403] *bslangs* Σ-P, J_2, J_3, J_4] *blangs* P, J_2, J_3, J_4.
[404] *bslangs* Σ-J_2, J_3, J_4] *blangs* J_2, J_3, J_4.

yang dag spong bzhi'i brtson 'grus rtsom pa dang||

rdzu 'phrul rkang pa'i ting 'dzin la[405] gnas pas||

dang po tshogs kyi lam la 'jug par shog|

de la tshogs lam chung ngur lus[406] dran pa nye bar gzhag pa[407] ni | mnyam gzhag tu nam mkha' ltar bsgom zhing | rjes thob tu mi gtsang ba dang sgyu ma lta bur bsgom pa'o | tshor ba dran pa nyer gzhag ni | mnyam gzhag tu ma skyes pa dang | rjes thob tu tshor ba mtha' dag sdug bsngal dang snying po med par mthong ba'o| |sems dran pa nyer gzhag ni | mnyam gzhag tu rang bzhin gyis stong pa dang | rjes thob tu mi dgag cing mi gnas pa sgom mo| |chos dran pa nyer gzhag bzhi po[408] bsgoms pas mthong lam gyi bden bzhi la 'jug tshul yang | dang po lus sdug bsngal du shes | gnyis pa tshor ba sdug bsngal du shes nas kun 'byung spong[409]| gsum pas sems kyi rtag 'dzin 'gog | bzhi pas chos la bdag tu zhen pa 'gog pa'o | tshogs lam 'bring por mi dge ba'i chos ma skyes pa rnams bskyed du mi 'jug | skyes pa rgyun gcod | dge ba'i chos ma skyes pa bskyed | skyes pa gong du spel ba'o| |tshogs lam chen por rdzu 'phrul gyi rkang pa bzhi ni | bsam gtan gyis sems las su rung stobs las 'dun pa'i rdzu 'phrul gyi rkang pa dang | de bzhin du brtson 'grus dang | sems dang | spyod pa'i rdzu 'phrul gyi rkang pa ste bzhi'o||

bco brgyad pa sbyor lam la smon pa ni|

25. drod dang rtse mo bzod dang chos mchog tu[410]||

dad brtson dran pa ting 'dzin shes rab dang||

dbang po lnga dang stobs lnga'i rang bzhin can||

theg chen sbyor ba'i lam la gnas par shog|

---

[405] *la* Σ-S_{S1}, S_{S2}] *na* S_{S1}, S_{S2}.
[406] *lus* Σ-J_5, S_{S1}, S_{S2}] *las* J_5, S_{S1}, S_{S2}.
[407] Ø Σ-J_1, J_2, J_3, J_4] *bzhi* J_1, J_2, J_3, J_4.
[408] *bzhi po* Σ-J_1] *bzhi* J_1.
[409] *spong* Σ-S_{S1}, S_{S2}, S_{S3}] *spang* S_{S1}, S_{S2}, S_{S3}.
[410] *tu* Σ-P] *dang* P.

de la drod dang rtse mo dang bzod pa dang chos mchog bzhi las | drod rtse gnyis su dbang po lnga bsgom pa ni | dad pa'i dbang po dang | de bzhin du brtson 'grus | dran pa'i | ting 'dzin gyi | shes rab kyi dbang po lngas[411] rnam byang bskyed pas gzugs can ma yin pa'i dbang po lnga'o| |stobs lnga ni | dad pa'i stobs dang | brtson 'grus kyi stobs la sogs snga ma bzhin te mi mthun phyogs 'joms pas stobs lnga zhes bya'o| |de ltar sbyor lam cha bzhi po'i ye shes la chung 'bring chen po'i rnam dbye so sor yod do|

bcu dgu pa mthong lam la smon pa ni|

26. dran dang chos rab rnam 'byed brtson 'grus dang||
dga' dang shin tu sbyangs dang ting nge 'dzin||
btang snyoms byang chub yan lag bdun bsgoms[412] nas||
mthong lam la gnas rab dga'i sa thob shog|

de'ang dran pa ni dmigs pa ma brjed pa'o|| chos rab 'byed pa ni theg chen gyi chos bzod | chos shes | rjes bzod | rjes shes 'khor dang bcas pa'o| |brtson 'grus ni de'i rang bzhin la spro ba'o| |dga' ba ni dmigs pa de nyid la spro ba'o| |shin sbyangs pa ni lus sems las su rung ba'o| |ting nge 'dzin sems rtse gcig pa'o| |btang snyoms ni sems dang sems byung rnal du 'jug[413] pa ste bdun po 'di dag ni zag pa med pas mthong ba'i lam byang chub kyi yan lag bdun te | de'ang nyon sgrib kun brtags rnams ni mthong spang[414] dang | lhan skyes ni sgom spang[415] yin la | de bzhin du shes sgrib gzung 'dzin gyi rtog pa rags pa mthong spongs[416] | phra ba sgom spang[417] yin te | spang bya de dag spangs nas mthong lam sa dang po rab dga'i gnas thob pa'o||

nyi shu ba sgom lam la smon pa ni|

27. lta dang rtog dang ngag dang las mtha' dang||

---

[411] *ngas* Σ-J_2, J_3, J_4, J_5, S_{S3}] *nga las* J_2, J_3, J_4, J_5, S_{S3}.
[412] *bsgoms* Σ-P] *sgoms* P.
[413] *'jugs* Σ-J_2, J_3, J_4, S_{S1}, S_{S3}.] *'dug* J_2, J_3, J_4, S_{S1}, S_{S3}.
[414] *spang* Σ-J_1, J_2, J_3, J_4] *spangs* J_1, J_2, J_3, J_4.
[415] *spang* Σ-J_1, J_2, J_3, J_4, J_5] *spangs* J_1, J_2, J_3, J_4, J_5.
[416] *spong* Σ-S_{S1}, S_{S3}] *spong* S_{S1}, S_{S3}.
[417] *spang* Σ-J_1, J_2, J_3, J_4, J_5] *spangs* J_1, J_2, J_3, J_4, J_5.

'tsho dang rtsol dang dran dang ting nge 'dzin||

'phags pa'i lam gyi yan lag brgyad bsgoms nas||

sgom pa'i lam du sa bcu bgrod par shog|

de la yang dag pa'i lta ba ni zag pa med pa'i shes rab bo | yang dag pa'i rtog pa ni gnod sems med pa dang | nges 'byung dang | dge ba'i rtog pa rnam pa du ma'o| |yang dag pa'i ngag ni ngag la brten pa'i ngag gi dge ba'i las lam bzhi'o| |yang dag pa'i las mtha' ni lus kyi mi dge ba'i las lam gsum spang ba'o| |yang dag pa'i 'tsho ba ni kha gsags[418] dang log 'tshos ma bslad pa'o| |yang dag pa'i rtsol ba ni brtson 'grus | yang dag pa'i dran pa ni dmigs pa ma brjed pa'o| |yang dag pa'i ting nge 'dzin ni bsam gtan bzhi pa'o | de ltar 'phags pa'i lam yan lag brgyad po ni | zhi ba'i gnas te mya ngan las 'das pa thob par bya ba'i phyir sgom pa la smon pa ni | de ltar sgom pa'i lam du sa bcu bgrod tshul la[419] yang | pha rol tu phyin pa bcu'i mi mthun phyogs ser sna dang | 'chal ba'i tshul khrims dang | khong khro dang | le lo dang | rnam g.yeng dang | rmongs pa dang | thabs la mi mkhas pa dang | stobs la sgrib pa dang | smon pa'i don mi 'grub pa dang | shes bya'i sgrib pa ste bcu spangs pa gang zhig sa bcu'i ngo bo nyid yin no||

nyer gcig pa de dag thob par smon pa ni|

28. de yang dri med 'od byed 'od 'phro dang||

sbyang[420] dka' mngon gyur ring song mi g.yo ba||

legs pa'i blo gros chos kyi sprin thob nas||

mthar phyin kun tu 'od la gnas par shog|

de las dang pos mngon rtogs mthong lam du sbyar nas | 'dir sgom lam che 'bring chung gsum gyi ngo skal la sa gnyis pa dri ma med pa dang | gsum pa 'od byed | bzhi pa 'od 'phro | lnga pa sbyang dka' ba | drug pa mngon gyur dang | bdun pa ring du song ba dang | brgyad pa mi g.yo ba dang | dgu

[418] *gsags* Σ-S_{S3}] *gsag* S_{S3}.
[419] *la* Σ-J_1, J_2, J_3, J_4] Ø J_1, J_2, J_3, J_4.
[420] *sbang* Σ-S_{S1}] *sbyangs* S_{S1}.

pa legs pa'i blo gros dang | bcu pa chos kyi sprin dang | mthar phyin kun tu 'od de nges tshig ni bden gnyis shing rtar bshad zin to||

nyer gnyis pa 'bras bu la smon pa ni|

29. de ltar lam lnga sa bcu yongs rdzogs nas||

sku gsum ye shes lnga dang yon tan tshogs||

phrin las mtha' dag 'bad med lhun grub ste||

rab 'byams zhing gi 'gro ba 'dren par shog|

rang don du lam lnga sa bcu'i spangs rtogs yongs su rdzogs nas | don dam pa'i sangs rgyas chos kyi sku spros pa thams cad dang bral ba dang | longs spyod rdzogs pa'i sku snang la rang bzhin med pa | sprul pa'i sku rnam pa sna tshogs su ston pa ste rten sku gsum | brten pa ye shes lnga | mkhyen cha yon tan dang | thugs rje'i phrin las mtha' dag 'bad pa med par grub nas | rab tu'ang 'byams[421] klas pa'i zhing gi 'gro ba mtha' dag 'dren[422] par shog cig ces pa'o||

de bzhin du|

30. dus gsum rgyal ba'i zhing gi bkod pa dang ||

'khor dang sku tshe'i tshad dang zhing khams dang||[423]

phan bde bstan pa'i sgyu 'phrul[424] ci 'dra ba||

de 'dra kho nar bdag kyang 'gyur bar shog|

ces pa rigs lnga gangs[425] chen mtsho'i sku gsung thugs mi zad pa rgyan gyi 'khor lo las rdul gcig gi steng na rdul snyed du shar ba'i dus gsum du gshegs shing bzhugs pa'i rgyal ba rnams kyi rang rang gi zhing gi bkod pa dang | 'khor dang | sku tshe dang | mdzad pa dang | zhing khams sogs sems can

[421] *'byams* Σ-J_1, J_2, J_3, J_4] *'byam* J_1, J_2, J_3, J_4.
[422] *'dren* Σ-J_2, J_3, J_4] *dran* J_2, J_3, J_4.
[423] *dang* Σ-P] *sogs* P.
[424] Inserted note: *sgyu lus yig skyon nor ba'o* J_1; *sgyu lus zer ba yig skyon nor ba'o* J_3, J_4, J_5. J_2 contains it as well but it is not legible.
[425] *gangs* Σ-J_1, J_2, J_3, J_4] *gang* J_1, J_2, J_3, J_4.

gyi khams thams cad la gnas skabs kyi phan pa dang | mthar thug gi bde ba bsgrub pa'i phyir du bstan pa'i sgyu 'phrul ci 'dra ba de 'drar smon pa'o||

nyer gsum pa dmigs bsal la chos sku thob par smon pa ni|
31. rang bzhin rnam dag don dam chos kyi dbyings||
sgrib gnyis dri ma'i tshogs las rnam grol ba||
dag pa gnyis ldan mngon du 'gyur ba dang||
rang don mthar phyin chos sku 'thob[426] par shog|

de la ye nas rang bzhin gyi rnam par dag pa don dam pa'i chos kyi sku dang | glo bur nyon shes kyi sgrib pa gnyis las grol ba ni rtogs pa ye shes kyi chos sku ste dag pa gnyis ldan mngon du gyur pas rang don mthar phyin pa'i chos sku thob pa'o||

nyer bzhi pa longs rdzogs sku la smon pa ni|
32. 'og min chen por mtshan dpe 'bar pa'i sku||
dag pa'i gdul bya sa bcu'i sems dpa' la||
rgyun mi 'chad par[427] theg mchog zab mo'i chos||
ston mdzad longs spyod rdzogs sku mngon gyur shog|

de la gnas nges pa khams gsum las 'das pa'i 'og min stug po bkod par | ston pa nges pa rigs lnga'i sangs rgyas | 'khor nges pa sa bcu'i
sems dpa' | chos nges pa theg pa chen po | dus nges pa rtag pa rgyun gyi 'khor lor nye bar longs spyod rdzogs par sku thob pa'o|[428]

nyer lnga pa sprul pa'i sku 'gyed pa la[429] smon pa ni|

[426] *'thobs* Σ-J_1, J_2, J_3, J_4, S_{S1}, S_{S3}] *thob* J_1, J_2, J_3, J_4, S_{S1}, S_{S3}.
[427] *par* Σ-J_1, J_2, J_3] *pa* J_1, J_2, J_3.
[428] *rdzogs par sku thob pa'o* Σ-J_1, J_2, J_3, J_4, J_5] *rdzogs pa'o* J_1, J_2, J_3, J_4, J_5.
[429] *la* Σ-S_{S1}, S_{S2}, S_{S3}] Ø S_{S1}, S_{S2}, S_{S3}.

33. gang gi srid pa ji srid gnas kyi bar||

gang la gang 'os 'gro la theg pa'i tshul||

gang 'os ston pa sna tshogs sprul pa'i sku||

gang de thob nas gzhan don lhun grub shog|

chos sku'i gdangs longs sku'i rnam par rol pa las sprul pa'i sku 'gyed pa na gang gi srid pa ji srid ces[430] mtshams sbyar la | de yang gang la gang 'os kyi 'gro ba de dag 'dul byed tshul yang rnam pa sna tshogs su ston byed kyi sprul pa'i sku gang de bdag gis thob par shog cig pa'o|

nyer drug pa ye shes lnga thob par smon pa |

de ltar bshad ma thag pa'i rten sku gsum po de'i brten pa ye shes lnga yin pas na|

34. chos kyi dbyings dang me long lta bu dang||

mnyam pa nyid dang so sor kun tu rtog|

'bad rtsol med par bya ba kun 'grub nas||[431]

ye shes lnga la dbang 'byor thob par shog|

de la kun gzhi dbyings su nub pas chos dbyings ye shes | kun gzhi'i rnam[432] shes dbyings su nub pas me long lta bu'i ye shes | yid shes dbyings su nub pas mnyam nyid ye shes | nyon yid dbyings su nub pas so sor rtog pa'i ye shes | sgo lnga'i rnam shes dbyings su nub pas bya ba grub[433] pa'i ye shes te lnga la dbang 'byor thob par smon pa'o||

nyer bdun pa stobs bcu thob par smon pa|

35. gnas dang gnas min rnam smin dbang po dang||

khams dang mos pa sna tshogs kun 'gro'i lam||

bsam gtan sngon gnas rjes dran lha[434] yi mig|

---

[430] *ces* Σ-J_1, J_3, J_4] *zhes* J_1, J_3, J_4.
[431] *'grub nas* Σ-P] *grub pa'i* P.
[432] *rnam* Σ-S_{S1}, S_{S3}] *rnams* S_{S1}, S_{S3}.
[433] *'grub* Σ-J_1] *grub* J_1
[434] *lha* Σ-P] *lta* P.

zag zad mkhyen pa'i stobs bcu dang ldan shog|

de la gnas dang gnas ma yin pa mkhyen pa'i stobs | las kyi rnam par smin pa mkhyen pa'i stobs | dbang po mchog dang mchog ma yin pa mkhyen pa'i stobs | 'jig rten gyi khams du ma mkhyen pa'i stobs | mos pa sna tshogs mkhyen pa'i stobs | kun tu 'gro ba'i lam mkhyen pa'i stobs | kun nas nyon mongs pa[435] rnam byang mkhyen pa'i stobs | sngon gnas rjes dran mkhyen pa'i stobs | 'chi 'pho dang skye ba mkhyen pa'i stobs | zag pa zad pa mkhyen pa'i stobs dang bcu'o||

nyer brgyad pa mi 'jigs pa bzhi thob par smon pa|
36. rang don chos sku rdzogs par byang chub nas||
zag pa bag chags bcas pa kun spangs te||
gzhan gyi don du lam dang 'gog bden[436] la||
mi 'jigs yon tan bzhi dang ldan par shog|

rang don chos kyi sku spros pa dang bral ba'i dbyings la byang chub nas | 'khor gsum la bden zhen gyi zag pa dang | lam snga mas bzhag pa'i bag chags shin tu phra ba'ang spangs nas | gzhan don la 'jug pa'i tshe 'di ni lam mo | 'di ni lam gegs so zhes bya ba dang | 'gog bden gyi cha nas nga ni sangs rgyas so| |nga ni zag pa zad pa'o| |zhes zhal gyis bzhes pa la chos mthun gyi rgol ba mi 'jug pas mi 'jigs pa bzhi'o||

nyer dgu pa sangs rgyas kyi chos ma 'dres pa bco brgyad pa[437] la smon pa|
37. 'khrul dang ca co mi mnga' spyod pa dang||
'dun sogs nyams pa med par rtog[438] pa dang||
ye shes 'phrin las 'gran zla med pa yi||
ma 'dres sangs rgyas chos rnams thob par shog|

[435] Ø Σ-J_5, S_{S2}] *dang* J_5, S_{S2}.
[436] *bden* Σ-P] *ston* P.
[437] *pa* Σ-S_{S1}, S_{S2}, S_{S3}] Ø S_{S1}, S_{S2}, S_{S3}.
[438] *rtog* Σ-J_1, P] *rtoT* P; *rtogs* J_1.

de la sems can gyi khams dang ma 'dres pa'i chos bco brgyad ni | spyod lam ma 'dres pa drug | rtog pa ma 'dres pa drug | phrin las ma 'dres pa gsum | ye shes ma 'dres pa gsum las dang po ni | spre'u ltar ga zha mi mdzad pas sku ma 'khrul ba | ca co mi mdzad pas gsung[439] | dran pa ma nyams pas thugs ma 'khrul pa | de bzhin du[440] mnyam par ma gzhag pa ma yin pa | 'khor 'das su 'dzin pa med pa | gdul bya yal bar 'dor ba'i btang snyoms med pa dang drug go | rtog pa drug ni | chos ston pa'i 'dun pa | gzhan don bsgrub pa'i brtson 'grus | bsam mi dgos pa'i dran pa | chos nyid kyi ting nge 'dzin | ye shes dpag tu med pa | spang bya las rnam par grol bas nyams pa mi mnga' ba dang drug go| ye shes ma 'dres pa gsum ni | dus gsum gyi chos chags thogs med par gzigs pa'o| |phrin las ma 'dres pa gsum ni | sku'i cha byad dang spyod lam gyis sems can 'dul ba dang | gsung rnam pa thams cad pas chos ston pa | thugs rje'i ye shes sems can gyi rjes su 'gro ba ste bco brgyad do||

sum cu pa mtshan dpe thob par smon pa|
38. lta bas mi ngoms mtshungs pa med pa'i sku||
sum cu rtsa gnyis mtshan gyis rab brgyan te[441]||
dpe byad bzang po brgyad cus rab mdzes pas||
sna tshogs gdul bya'i re 'dod bskong[442] bar shog|

de la 'khor los sgyur rgyal dang thun mong pa'i mtshan so gnyis | sangs rgyas nyid dang khyad chos dpe byad brgyad cu ni shes sla'o|

so gcig pa zag med kyi phung po lnga thob par smon pa|
39. tshul khrims phung po de bzhin ting nge 'dzin||
shes rab dang ni rnam par grol ba dang||
rnam par grol ba'i ye shes gzigs pa yis[443]||

---

[439] *'khrul pa* Σ-J_1, J_2, J_3, J_4, J_5, S_{S3}] Ø J_1, J_2, J_3, J_4, J_5, S_{S3}.
[440] *du* Σ-S_{S1}] Ø S_{S1}.
[441] *te* Σ-P] *cing* P.
[442] *bskongs* Σ-P, J_2, J_3, J_4, S_{S1}, S_{S3}] *skang* P; *bskang* J_2, J_3, J_4; *skong* S_{S1}, S_{S3}.
[443] *yis* Σ-P] *yi* P.

zag med phung po lnga ni yongs rdzogs shog|

de la tshul khrims kyi phung po | de bzhin du ting nge 'dzin gyi | shes rab kyi | rnam par grol ba'i | rnam grol gyi ye shes gzigs pa ste rnam byang bskyed pa'i phung po lnga'o||

so gnyis pa spyan lnga sogs la smon pa|

40. spyan dang mngon shes so sor rang rig[444] dang||
gzungs dang zad par zil gnon thugs rje can||
nyon mongs med dang smon mkhyen dbang bcu sogs||
yon tan mtha' dag mngon du 'gyur bar shog|

de la spyan lnga ni | sangs rgyas kyi sa'i rnam pa thams cad gzigs pa'i spyan dang | chos kyi spyan gyis 'phags pa'i gang zag dbang po rno rtul thams cad mngon sum du rtogs pa dang | shes rab kyi spyan gyis chos thams cad kyi rang gi ngo bo nyid gzigs pa dang | lha'i spyan gyis 'gro ba'i 'chi 'pho dang skye ba ji lta ba bzhin du shes pa | sha'i spyan gyis 'jig rten dus gcig tu gzigs pa dang | rdzu 'phrul gyi mngon shes kyis sa g.yo ba dang gcig tu bsgyur zhing du mar sprul ba la sogs so| |lha'i rna ba'i mngon shes kyis 'jig rten gyi khams thams cad kyi sgra che chung mtha' dag ji lta ba bzhin du rtogs pa'o| |gzhan sems shes pa'i mngon shes kyis gzhan rgyud nyon mongs pa dang bral ma bral sogs mngon sum du gtan la 'bebs[445] pa dang | sngon gnas rjes dran gyi mngon shes kyis gzhan gyi tshe rabs snga ma brgya stong la sogs pa'i bar shes pa dang | lha'i mig gi mngon shes kyis bskal pa dang ma bskal pa'i gzugs phra rags thams cad mngon sum du rtogs pa'o| |zag pa zad pa'i mngon shes kyis sgrib gnyis spong ba'i thabs dang | spangs pa'i bral ba mngon du shes pa'o| |so so'i rig pa ni zag pa med pa'i shes rab thams cad do| |gzungs ni dran pa ma nyams pa la[446] sogs so| |zad pa ni 'byung ba lnga'i skye mched bsgrub nus pa'o|[447] |de bzhin du 'khor 'das thams cad zil gyis gnon pa dang | thugs rje chen po bsam gyis mi khyab pa dang | nyon mongs pa'i cha tsam mi mnga' ba dang|

[444] *so sor rang rig* Σ-J_1, J_2, J_3, J_4, J_5, S_{S1}, S_{S3}] *so so rig pa* J_1, J_2, J_3, J_4; *so so rang rig* J_5, S_{S1}, S_{S3}.
[445] *'bebs* Σ-J_1, J_2, J_3, J_4, J_5] *phebs* J_1, J_2, J_3, J_4, J_5.
[446] *la* Σ-S_{S1}] Ø S_{S1}.
[447] *pa'o* Σ-J_5] *lta bu'o* J_5.

smon gnas mkhyen pa la chags pa med pa | thogs pa med pa | lhun gyis grub pa | dri ma kun las 'das pa ste bzhi'o| |dbang bcu ni | tshe la dbang ba | yo byad la dbang ba | sems la dbang ba | las la dbang ba | skye ba la dbang ba | mos pa la dbang ba | smon lam la dbang ba | rdzu 'phrul la dbang ba | chos la dbang ba | ye shes la dbang ba ste | de dag so so'i rnam dbye zhib pa bden gnyis shing rtar bshad zin to||

gsum pa rjes kyi rim pa gzhan don du smon pa la spyi dang bye brag gnyis las dang po ni|
41. de ltar rgyal ba'i sku gsum ye shes lnga||
yon tan phrin las sogs la dbang 'byor nas||
rab 'byams zhing du dpag yas mdzad pa yis||
mtha' yas 'gro la phan bde 'grub[448] par shog|

ces sangs rgyas pa'i dgos pa sems can la phan pa bsgrub pa theg pa chen po'i khyad chos yin zhing | de yang zhing dang | mdzad pa dang | gzhan don bsgrub pa'i yul la phyogs dang ris su chad pa med pas rab 'byams dang | dpag yas dang mtha' yas sogs kyi mtha' dang tshig mjug mi mngon par byas pa'o|

gnyis pa gzhan don byed tshul gyi khyad par la smon pa'i sh+loka bdun gyis shis brjod dang bcas pas mdo sdud pa ste|
42. mkhyen rab 'jam dpal dbyangs ltar tshad med cing||
thugs rje spyan Ras gzigs dang mtshungs pa dang||
mthu stobs gsang ba'i bdag po ji bzhin du||
grangs med bskal par 'gro don byed par shog|

43. gang gis bdag ni mthong dang thos pa dang||
rjes su dran nam reg gam gtam du brjod||

[448] *'grub* Σ-P] *sgrub* P.

bdag las[449] legs bshad thos pa de dag kyang ||

ring por mi thogs rgyal ba'i dbang por shog|

44. bdag ni grang bas nyen la me chen dang||

tsha bas gdungs la bsil ba'i 'bab chu dang||

brgal 'dod rnams kyi gru dang zam pa dang||

mun par tshud la snang ba dam par shog|

45. phongs pa rnams la 'dod dgu'i[450] 'byung gnas dang||

nad kyis zin la phan byed sman gyi mchog|

'chi bas nyen la 'tsho ba'i bdud rtsi dang||

lam gyis dub pa'i bsti gnas bzang por shog|

46. bdag ni gnas med rnams kyi khang bzang dang||

bkres[451] pas gdungs la ro ldan bza' ba dang||

skom pa rnams la btung ba'i mchog dang ni||

gang la gang 'os 'dod dgur[452] 'byung bar shog|

47. mdor na bdag gi sgo gsum spyod pa kun||

bum pa bzang dang yid bzhin nor bu dang||

'dod 'jo'i ba dang dpag bsam shing lta[453] bur||

'gro ba'i don du 'bad med lhun grub shog|

48. skyabs gsum bka' sdod bden pa'i byin rlabs dang||

chos dbyings rnam dag bsam mi khyab pa'i mthus||

---

[449] *las* Σ-P, J_2, J_3, J_4] *la* P, J_2, J_3, J_4.
[450] *dgu'i* Σ-S_{S1}, S_{S2}] *rgu'i* S_{S1}, S_{S2}.
[451] *bkres* Σ-S_{S1}, S_{S2}, S_{S3}] *bkren* S_{S1}, S_{S2}, S_{S3}.
[452] *dgu'i* Σ-S_{S1}, S_{S2}] *rgu'i* S_{S1}, S_{S2}.
[453] *lta* Σ-P] *lha* P.

bdag gi[454] lhag bsam dag pas gzhan don du||

smon pa 'di dag yid bzhin 'grub gyur cig|

49. ston pa mnyam med rdzogs pa'i sangs rgyas dang||

skyob pa mtshungs med bstan pa dam pa'i chos||

'dren pa mtshungs med 'phags pa'i dge 'dun te||

dkon mchog bla med gsum gyi bkra shis shog|

ces so|| de lta bu'i smon lam ni byang chub sems dpa' rnams kyi rjes thob kyi tshogs bla na med pa yin pas na dus dang rnam pa thams cad du gdab par bya ste | phal po che las | spyod pa dag dang smon lam gcig tu spyad|| ces pa la sogs rgya cher yod do|| des ni sems can gyi khams tshad med pa la smon pas bsod nams kyang de snyed thob pa yin no||

[454] *gi* Σ-P] *gis* P.