

THE COLLECTION OF TEXTS ON NON-CONCEPTUAL REALIZATION (THE *AMANASIKĀRA* CYCLE)

1. The Destruction of Wrong Views (*Kudṛṣṭinirghātana*)

If not stated otherwise, my translation is from the Sanskrit. Deviations of the Tibetan are only reported when considered important for the context.

Translation of the *Kudṛṣṭinirghātana* (the text consists of verses and prose):

Homage to the youthful Mañjuśrī!¹⁰¹
Homage to the Buddha!

I will explain the destruction of wrong views
As the performance of initial activity.
The level [of a Buddha]¹⁰² is thereby attained,
[Either] without effort¹⁰³ [or] with effort. (KDN 1)

Here, there are two types of sentient beings: those who are [still] learning and those who no longer [need to] learn. For those, then, who are learning and [thus] in a causal state, there are proper intention,¹⁰⁴ the

¹⁰¹ This first homage is missing in the Sanskrit.

¹⁰² Tib.: *rgyal ba'i go 'phang*.

¹⁰³ The Tibetans seem to have misunderstood *vihāreṇa*.

¹⁰⁴ Tib.: *lhag pa'i bsam pas mos pa'i sbyor ba* implies that “proper intention” is integral to the following “practice of conviction” (reading: “practice of conviction on the basis of proper intention”), but the *Kudṛṣṭinirghātanaṭīkā* treats *āśaya* as a different stage.

practice of conviction, the practice following the attainment of [bodhi-sattva]-levels, and finally, having gained power over the following [five concerns: defilements, appearances, *karman*, means, and causing sentient beings to ripen].¹⁰⁵ Perfect enlightenment is fully attained [only] after accumulating the two accumulations by performing very pure initial activity. For those who no longer [need to] learn, who have abandoned [all] notions about remedy, reality and fruit, initial activity unfolds through the power of the impetus of [former] prayers, as in the case of Śākyamuni. It is uninterrupted and has the defining characteristic of fulfilling the needs of sentient beings by the effortless practice [resulting in a state called] “indivisible union” (*yuganaddha*). This is settled. It is as taught [in the following]:

Protector, you [know] neither vain imagining,
Nor thoughts, nor wavering.
[Still] your buddha-activity unfolds
Without effort in the world. (KDN 2)

It is particularly the perfection of benefiting others
Which is taken as the fruit of Buddhas.
Buddhahood and the like—[everything] else—
Are taken as fruit on the basis of this purpose.¹⁰⁶ (KDN 3)

Just like a wish-fulfilling jewel, it (i.e., the perfection of benefiting others)
Is not stirred by the [fierce]¹⁰⁷ wind of every volition;
Still, it fulfils without exception
The wishes of all sentient beings. (KDN 4 = TRĀ 43)

Having abandoned [all practice of] affirmation and exclusion
With regard to the fruit, reality and what is opposed [to liberation],

¹⁰⁵ See KDNT 40₁₀₋₁₁: *tatra vaśitāḥ pañca | tadyathā kleśopapattikarmopāyasattvapari-pākāvasthā*.

¹⁰⁶ The Tibetan is incomplete. This verse is also found in Jñānakīrti’s *Tattvāvatāra* (B 325a₆-b₁).

¹⁰⁷ Supplied from the Tibetan.

The wise one awakens towards supreme full enlightenment,
But even after that, [he will be engaged] in initial activity.¹⁰⁸
(KDN 5)

Objection: The performance of initial activity may indeed be what is acceptable for those who are learning, but how [to understand] the exertion of initial activity for those who no longer [need to] learn and have [realized perfection through] meditation on essencelessness? This [initial activity], too, is only a golden chain.¹⁰⁹ [Response:] True. For [it is like a golden chain] in being separated from the realization of the perfection of insight. The perfection of insight[, however,] is the essence of the five perfections. It is for this reason [that the illustrious one] said [in the *Śatasāhasrikā Prajñāpāramitā*]:

Emptiness endowed with all supreme aspects¹¹⁰ is taught.
(KDN 6)

Moreover, the illustrious one said: "The five perfections without the perfection of insight do not [even] deserve to be given the name of perfection." This is also taught in the *Āryavimalakīrtinirdeśa[sūtra]*:

Means without insight is bondage;
So is insight without means.
Means supported by insight is liberation;
So is insight supported by means. (KDN 7)

The identity of these two is understood thanks to the pith-instruction of the genuine guru. It is established as the co-emergence [of means and insight], like a lamp and [its] light. Therefore, it is said:

All yogins should perform
The initial activity as taught above;
Wisdom which is inseparable from emptiness and compassion

¹⁰⁸ Tib.: "And must make an effort [with regard to] initial activity."

¹⁰⁹ Tib.: "like a golden chain"

¹¹⁰ Lit. "the excellence of all aspects." What is meant are the first five perfections.

Is taken to be [present] in the state of enlightenment.
(KDN 8 = MV 16)

Initial activity [is taken as follows]:

The [above-]mentioned five perfections [are known]
Under the name of “initial activity.”
The perfection of insight
Is taken as their nature, [their] origin.¹¹¹ (KDN 9)

Likewise,

If an intelligent man practises— attentively and continuously
Generosity, discipline, patience,
Diligence, meditation and insight,
He will be happy and also wise. (KDN 10)

Three [of these perfections]—generosity, discipline and pa-
tience—
Are taken [collectively] as a cause of the *sambhoga[kāya]* and
nirmāṇa[kāya],
[And two]—meditation and insight—[as a cause] of the *dha-*
rma[kāya],
While diligence [is a cause] of both [the form-*kāyas* and the
dharmakāya]. (KDN 11)

Therefore, the Bodhisattva must rely on very pure initial activity. The reverse would entail the undesired consequence of nihilism. This is taught [in the following]:

Even if what is wholesome and unwholesome lack an own-
being,
Still, wholesome [actions] must be performed and unwholesome
ones not.

¹¹¹ Tib. (B): “Should be determined as being their nature.” Tib. (DP): “Their nature is not analyzable.”

In the world of apparent truth which is like [the reflection of] the moon in the water,
Bliss is pleasant and suffering perpetually not. (KDN 12)

How, then, should the initial activity be carried out among those who, in a state of learning, adopt a yogic conduct [that appears to be] crazy and who are bent on [realizing] the non-conceptual? Response: By engaging in this [yogic] conduct through the gift of one's body. This is because it is said [in *Hevajratāntra* I.6.19ab]:

Having given one's body as a gift,
[Yogic] conduct is adopted. (KDN 13)

Generosity is [attained by] giving even to the limit of [one's] body; discipline by controlling one's body, speech, and mind for the sake of sentient beings; patience by enduring the death of being sawn up in the "extremely hot" (*krūratapta*) [hell]; diligence by enduring harm from the eight worldly *dharma*s; meditation by an effortless flow in one's own sphere in harmony with the nature of everything; and insight by means of a realization characterized by the non-perception of all phenomena.

For him who has penetrated the [single] taste [of everything] without effort
All supreme perfections unfold without hindrance.¹¹² (KDN 14)

Therefore, initial activity is certain to unfold even in the case of those who adopt yogic conduct. The words of the immature Cārvākas (i.e., hedonist philosophers) that there is no next world are not endorsed [by us], given their complete illogicality. Here [it should be recalled] that in the *Hevajra[tāntra]* [the Buddha] taught [the following] to a bodhisattva who, as a [disciple who is still] learning, manifests yogic conduct:¹¹³

¹¹² Tib. (not metrical): "The effortless realisation of everything in the sphere of the single taste is the best of all perfections for the one who desires the single taste."

¹¹³ The translation of this sentence follows the Tibetan.

First, confession (*poṣadha*) must be made;
 Then training instructions must be given.
 (KDN 15=HT II.8.9ab)

[In the remaining eighty per cent of the text, Maitrīpa elaborates various precepts and instructions relevant in the daily life of a practitioner. The adept thus starts the day by taking refuge, observing the vows of not killing, stealing, and so forth, avoiding the ten unwholesome deeds, washing his face with clean water, and recalling the three jewels. The day continues with mantra recitations, meditation, and study, the high point of which entails the visualization, worship, and praise of a *maṇḍala* of the five Buddha families with Akṣobhya in the center. There are also instructions on how to worship painted statues and books and how to make a *caitya*. Finally, there are instructions on how to dedicate, and rejoice in merit.¹¹⁴]

The *Kudrṣṭinirghātana* is ended.¹¹⁵

End of the Translation

Concluding Remarks

The first text in the collection deals with one of the greatest dangers of *mahāmudrā* practice: the possible cultivation of bad views such as that one does not need to engage in generosity and the other first five perfections, which in this text go under the name of “initial activity” (*ādikarman*).¹¹⁶ The annotated list of *amanasikāra* texts from the ‘*Bri gung bka’ brgyud chos mdzod* contains the short note that Maitrīpa composed the *Kudrṣṭinirghātana* in order to show that a conventional Dharma

¹¹⁴ For those interested in an English translation of the remaining text about the daily life of a practitioner, see Wallis 2003:212-20.

¹¹⁵ Tib.: “The *Kudrṣṭinirghātana* composed by the great learned master Advayavajra is ended. Translated, corrected and finalized by the Tibetan translator mTshur ston Ye shes ‘byung gnas as taught by the Indian learned master and guru Vajrapāṇi.”

¹¹⁶ See KDN 9ab.

practice must not be neglected.¹¹⁷ From the extensive biography of Atiśa¹¹⁸ we know that Maitrīpa composed the *Kudṛṣṭinirghātana* together with the *Svapnanirukti* and the *Māyānirukti* in the monastery of Vikramalaśīla in order to atone for a transgression he was accused of by Śāntipa, Maitrīpa having been seen secretly carrying alcohol for a yoginī practice.¹¹⁹

The quintessence of the *Kudṛṣṭinirghātana* is that the first five perfections of generosity, discipline, patience, diligence, and meditation (i.e., “initial activity”) must be performed by those who are still learning, while they are performed automatically by those who have nothing more to learn. In other words, once a yoginī or a yogin rises to the level of a Buddha their “initial activity” unfolds without effort. If this does not happen, they are obviously still in need of learning on the path of accumulating merit and wisdom. Moreover, the initial activity of the first five perfections is nothing more than the burden of a golden chain when it is performed without the realization of the perfection of insight (*prajñāpāramitā*). The combination of the first five perfections with *prajñāpāramitā* is thus taken as the optimal form of initial activity.

In the ‘*Bri gung bka’ brgyud chos mdzod* we find the following introduction to the *Kudṛṣṭinirghātana*:

Everybody [thought] that having exclusively requested pith instructions from the venerable Śavaripa in a one-sided way, the sovereign master only taught the view of non-abiding. At this time some said that even though Maitrīpa’s view was lofty, he did not teach Dharma conduct based on scripture, and so seemed to be particularly disrespectful of [skilful] means. He was thus abused for having a nihilistic and so a base view. A former heterodox [teacher] called Zhi ba bya las zlog pa, had at that time taken rebirth as a Brahmin in Bodhgayā. Known as

¹¹⁷ “Yid la mi byed tho yig”, *kha*, 79b₂: *tha snyad chos spyod yod pa bstan pa’i phyir* || *lta ba ngan sel rtsa ‘grel bya ba bsdu* |

¹¹⁸ I.e., the *Jo bo rje dpal ldan mar me mdzad ye shes kyi nam thar rgyas*. For a German translation see Eimer 1979 (vol. 1).

¹¹⁹ See Eimer 1979 (vol. 2):139.

Paṇḍita Ākāśagarbha he [became] an expert in Madhyamaka and resided at Vikramaśīla. He visited the sovereign master [Maitrīpa] and said:

Friend, your view is said to be base. In order to repel this slander, I request you to compose a review manual on initial activity.

Thus he composed the *Kudrṣṭinirghātana* for him, and the auto-commentary on it, the “Review [on Initial Activity].”¹²⁰

The concluding remarks in the ‘*Bri gung bka’ brgyud chos mdzod* are as follows:

Once [Maitrīpa] had presented path and fruit in accordance with the *Kudrṣṭinirghātana*’s classification into those who are [still] learning and those not learning [anymore], he explained [in] a presentation how one works for the benefit of sentient beings through the non-conceptual *kāyas* and wisdom. One may have actualized [the level of] no more learning, which is [the level of] fruition, but the corresponding path is the emptiness endowed with the excellence of all aspects; further, a path involving neither means (i.e., the first five *pāramitās*) nor wisdom binds, while the path of combining [them] liberates. It is necessary to

¹²⁰ ‘*Bri gung bka’ brgyud chos mdzod*, vol. ka, 203b₁₋₄: | *de nas thams cad kyis (text: kyi) mtha’ cig du dpal ri khrod pa’i man ngag ‘ba’ zhig zhus || mnga’ bdag gis yang lta ba rab tu mi gnas pa kho nas gsungs || de’i tshe la la na (text: na re) ba mai tri pa lta ba mtho zer yang || lung gis chos spyod mi ston pas thabs khyad du bsad pa ‘dra || de ltar du gyur na ni chad lta ba yin pas || lta ba ngan zer ba’i skur (text: bkur) ba ‘byung || de’i tshe dang po mu stegs zhi ba bya las zlog pa || rdo rje gdan du ‘khrungs pa’i bram ze’i rigs kyis pa ṅdi ta nam mkha’i snying rje bya ba dbu ma la mkhas pa (text: pas) zhig vi kra ma sī lar (text: bi ma la shri lar) gnas pa las || mnga’ bdag gi (text: gis) drung du ‘ong nas ‘di skad ces || grogs po khyod kyi lta ba ngan zer zhing ‘dug pas skur (text: bkur) pa de sel ba’i don du || las dang po pa’i bya ba mdor bsdus pa’i bstos cig mdzad par zhu zhus pas || de’i ngor lta ba ngan sel mdzad || rang ‘grel dran pa mdzad || bya ba mdor bsdus mdzad |*

have time [to cultivate] conduct based on [these] means. The conduct of initial activity is precisely these means.¹²¹

¹²¹ *Op. cit.*, 214b₁₋₃: | *de lta lta ba ngan pa sel ba las ni* | *slob pa dang mi slob pa'i dbye bas lam dang 'bras bu bzhag nas rnam par mi rtog pa'i sku dang ye shes kyis* (text: *kyi*) *sems can gyi don mdzad pa'i* | *mdzad tshul rnam par bzhag pa bshad* | *'bras bu'i mi slob pa de mngon du byed pa lags yang* | *de nyid dang rnam pa mthun pa'i* (text: *pa*) *lam rnam mchog ldan gyi* (text: *gyis*) *stong pa nyid la* | *thabs shes ya bral gyi lam gyis 'ching ba dang* | *zung 'brel gyi lam gyis grol ba dang* | *thabs la yang spyod pa dus tshod dang 'brel ba dgos pa dang* | *las dang po pa'i spyod pa ni 'di dag yin no* | *zhes 'chad par byed do* |

2. A Commentary on the [Initial] Statement of "The Destruction of Wrong Views" (*Kudṛṣṭinirghātavākyaṭippinikā*)

Translation of the *Kudṛṣṭinirghātavākyaṭippinikā* (the text consists of verses and prose):

Homage to Vajradhara!¹²²

There are three states: the causal state, the state of fruition, and the state of working for the benefit of sentient beings. Those who are [still] learning are in the causal state. The remaining two states are the ones of the Tathāgata.¹²³ The causal state starts from the [generation of]¹²⁴ *bo-dhicitta* and goes up to the sitting down on the seat of enlightenment. The state of fruition is [the state] in which the wisdom of perfect enlightenment has arisen, all defilements are abandoned and [all] qualities attained. The state of working for the benefit of sentient beings starts from the first turning of the wheel of Dharma and lasts till the teaching disappears.

The causal state here is [further] divided into three [states]: the states of intention, practice, and having attained power. Of these, the state of intention is the wish that all sentient beings will be definitively liberated. Its four pillars are as follows: the awareness that the suffering of others [must] be removed; the awareness of [its] necessity, the awareness [of actually providing] assistance [to fellow wayfarers], and the awareness of enjoying [the Dharma with others]. These becoming the

¹²² Missing in the Sanskrit.

¹²³ Completed on the basis of the Tibetan.

¹²⁴ Supplied from the Tibetan.

means, there is the wish [for everybody to attain] enlightenment.¹²⁵ This is because its four causes¹²⁶ are as follows:

The causes: the potential, a genuine spiritual friend,
Having compassion, and the abiding lack of fear of suffering;
Under these four conditions
Is *bodhicitta* generated.¹²⁷ (KDNT 1)

The state of intention [has also been presented] under ten points.¹²⁸ Practice¹²⁹ is here twofold: [the ten perfections of the practice of conviction on the path of preparation; and]¹³⁰ the seven perfections associated with having attained a [bodhisattva] level. The ten perfections of conviction are as follows:

Generosity, discipline, patience,
Diligence, meditation, insight,
Skill in means, aspiration, strength and wisdom:
These are the ten perfections. (KDNT 2 = MAV V.5)

The generosity associated with having attained a [bodhisattva] level is accomplished through four accomplishments, these being intention, practice, providing assistance and what is given. The seven perfections [of this level] are: generosity, discipline, patience, diligence, meditation, insight and skill in means. These surpass the perfections practiced on [the path] of the practice of conviction. These two [sets of perfections] constitute the state of practice.

Power is five[fold]: [power over]¹³¹ defilements, rebirths, *karman*, means, and the state¹³² of bringing sentient beings to maturation.

¹²⁵ These two sentences (starting with “Its four pillars...”) are missing in the Sanskrit.

¹²⁶ KDNT (AICSB) 38₉: *taddhetavaś catvārah* |

¹²⁷ The Tibetan translation of this verse is not metrical.

¹²⁸ Tib. “under ten terms”

¹²⁹ Tib. "state"

¹³⁰ Supplied from the Tibetan.

¹³¹ Supplied from the Tibetan.

¹³² Skt. *avasthā* has not been translated into Tibetan.

Initial activity must be performed entirely by those in a causal state. For those who are, [as a consequence of this activity],¹³³ in the state of the fruit and the state of working for the benefit of sentient beings, initial activity unfolds without effort, just as [it does] in the case of Śākyamu-ni. This can be learned in detail in the *Kudṛṣṭinirghātana*.

The commentary on—or the recollection (Tib. *dran pa*) of—the *Ku-dṛṣṭinirghātana*, composed by the paṇḍita and renunciant, the venerable Advayavajra, is ended. Translated and finalized by the learned Indian master Vajrapāṇi and the Tibetan translator mTshur ston Ye shes ‘byung gnas.

End of the Translation

Concluding Remarks

The second text is a short commentary on the *Kudṛṣṭinirghātana* attributed by bKra shis chos ‘phel to Maitrīpa. Apart from the *lTa ba ngan sel gyi bka’ ‘grel* (this, the Tibetan translation of the title in the Derge bsTan ‘gyur and the dPal spungs edition) bKra shis chos ‘phel mentions at the end of his list Vajrapāṇi’s *lTa ba ngan sel gyi ‘dran pa* as one of the four texts which are closely related to the *amanasikāra* cycle. To add to this confusion, in the Peking bsTan ‘gyur (no. 3075) our *ṭippinikā* again has the title *lTa ba ngan sel gyi ‘dran pa*. To be sure, there is no commentary on the *lTa ba ngan sel* apart from the *lTa ba ngan sel gyi ‘dran pa* in any bsTan ‘gyur, or in the dPal spungs edition of the “Indian *Mahāmudrā* Works” either. The commentary on the *Kudṛṣṭinirghātana* distinguishes three states: a causal state, the state of fruition and the state of working for others. In the root text there is only mention of a causal state, but the last two are easily seen to correlate with those who no longer have anything to learn.

¹³³ Supplied from the Tibetan.

3. The Major Offences (*Mūlāpattayaḥ*)

Translation of the *Mūlāpattayaḥ* :

Having bowed to Mañjuśrī,
The non-abiding *nirvāṇa*,
And agreeable joy in the world,
I will explain the fourteen major offences. (MĀ 1)

In the case of disrespect for teachers,
Not following the orders of the Sugata,
Talking out of hatred about the peculiarities of [one's] family,
Abandoning great love, (MĀ 2)

Forsaking an enlightened attitude,
Blaming the three vehicles,
Revealing secrets to common people,
Dishonouring the *skandhas* of the Jina, (MĀ 3)

Doubting the pure Dharma,
Being passionless through lack of love,
Superimposing on phenomena what is opposed to non-duality,
Dishonouring a faithful mind, (MĀ 4)

Not following one's commitments,
And when not having [such a woman], belittling women of in-
sight—
These are major offences,
By which the commitments of a mantra practitioner are des-
troyed. (MĀ 5)

[The result of] having committed them will be an absence of ac-
complishments.
There will be death and a multitude of suffering.

One will suffer in hell
 With various sorts of severe pain. (MĀ 6)

Therefore, one should perform *pūjā*
 In the *maṇḍala*, according to [instructions] obtained from the
 guru.
 One must keep an enlightened attitude,
 And the rules of the Three Jewels and so forth. (MĀ 7)

The [text on the] Major Offences (*Mūlāpattayaḥ*) is ended.

End of the Translation

Concluding Remarks

There is no Tibetan translation of this text, nor is an author mentioned in the colophon.

4. The Gross Offences (*Sthūlāpattayaḥ*)

Translation of the *Sthūlāpattayaḥ*:

In the case of using a consort (*vidyā*) [only] for pleasure,
Non-conformity¹³⁴ with the commitments (*samaya*),
Quarrelling during tantric feasts (*gaṇacakra*),
Disclosure of secret teachings, (SĀ 1)

Perverting the genuine teaching
In the presence of the faithful,
Living for seven days
In the company of Śrāvakas in large numbers, (SĀ 2)

Teaching secrets to unworthy yogins,
Not being determined [to practice] yoga—
These are the gross offences
By which the vows of a yogin are destroyed. (SĀ 3)

In the case of having committed these [offences],
The ascetic should worship [his] great teacher,
Taking the approach of doing what he can
And confessing openly. (SĀ 4)

[The text on the] Gross Offences is ended.

End of the Translation

¹³⁴ This causal ablative is not literally translated, nor are the following ones in the enumeration.

Concluding Remarks

Of this text which lists eight gross offences, there is no Tibetan translation, nor is there any reference to an author in the colophon.

5. A Jewel Garland of True Reality (*Tattvaratnāvalī*)

Translation of the *Tattvaratnāvalī* (the text consists of verses and prose):

Homage to the Venerable Vajrasattva!

Having bowed to the pair of lotuses,
The feet of Vajrasattva,
He whose brightness is like the stainless autumn moon,
We teach “A Jewel Garland of True Reality” (the *Tattvaratnāvalī*). (TRĀ 1)

For those who have fallen away from genuine tradition
And whose sight is obscured,
The *Tattvaratnāvalī*
Will perfectly illuminate true reality.¹³⁵ (TRĀ 2)

Here, there are three vehicles, the Śrāvakayāna, Pratyeka[buddha]yāna and Mahāyāna. There are four tenets, based on the division into Vaibhāṣika, Sautrāntika, Yogācāra, and Mādhyamika. In this regard, it is according to the tenet of the Vaibhāṣikas that the Śrāvakayāna and Pratyeka[buddha]yāna are explained. Mahāyāna is twofold, the so-called tradition of *pāramitās* and that of *mantras*.¹³⁶ Here, the tradition of *pāramitās*¹³⁷ is explained¹³⁸ according to the doctrinal positions of the Sautrāntikas, Yogācāras and Mādhyamikas. The tradition of *mantras* is explained according to¹³⁹ the doctrinal positions of the Yogācāras and

¹³⁵ Tib.: "We will explain [it in this] perfect *Tattvaratnāvalī*."

¹³⁶ Tib.: "the vehicle of *pāramitās* and the one of *mantras*."

¹³⁷ Tib.: "In *Pāramitānaya*, there are three"

¹³⁸ Tib.: "analyzed"

¹³⁹ Tib.: "is based on"

Mādhyamikas. Yogācāra is twofold. It is divided into Sākāra and Nirākāra. Likewise, the Mādhyamikas are divided into two, based on the division into the “proponents of non-duality in the sense [of everything being] like an illusion” (Māyopamādvayavāda) and the “proponents of not abiding in any phenomena” (Sarvadharmāpratiṣṭhānavāda).

[Śrāvakayāna]

Of these, [the vehicle of the] Śrāvakas is threefold, according to the division into inferior, average, and superior. The inferior and average are the Vaibhāṣikas from the west, and the superior ones are the Vaibhāṣikas from Kashmir.

[Inferior Śrāvakas]

Of these, the inferior Śrāvakas are examined [first]. Having made the prior assertion that there are outer objects such as blue or yellow things, they maintain that there is a person (*pudgala*), free from permanence and impermanence. This is their explanation, stated [here]:

For the extremely (i.e., intellectually) stupid,
 Who is possessed by the demon of clinging to entities
 And who thus fears the tradition of the profound [teachings],
 [The following is valid: External objects] certainly exist and the
 world [consists of things which] are blue and the like.¹⁴⁰
 (TRĀ 3)

Persons carrying a load exist. I neither call them permanent, nor do I call them impermanent. Persons with attachment wander [in *samsāra*]. Therefore, in order to abandon attachment, the meditation is the cultivation of the repulsive. This cultivation of the repulsive is the examination

¹⁴⁰ This verse is quoted in the *Subhāṣitasamgraha* (Bendall 1903:388₂₂₋₂₃). Bendall seems not to have understood *jaḍīyase* as the dative of the superlative of *jaḍa* and remarks: “The verbal form *jaḍīye* (‘talk like an idiot’) is new.” The Tibetan translation of *jaḍīyase* (| *gro ba shin tu rmongs pa la'o* |) is in the last line of the stanza and thus difficult to construe.

of the body as having the nature of a collection of faeces, urine, semen, blood, phlegm, mucus, intestines, joints,¹⁴¹ lungs, sticky matter from the eyes,¹⁴² kidneys,¹⁴³ spleen, liver¹⁴⁴ and so forth. This is stated [in *Bodhicaryāvatāra* V.62-63]:

First of all, mentally separate
The sack-like skin [from your body],
And then with the scalpel of insight
Separate the flesh from the skeleton! (TRĀ 4 = BCA V.62)

And having split open even the bones
Look right down into the marrow!
Examine precisely your own [body]
[To see] whether there is an essence [to it]!
(TRĀ 5 = BCA V.63)

The stain of their meditative stabilization is attachment which is preceded by the view of the permanence of the person.¹⁴⁵ Their view is as follows: As long as I live, I shall take refuge in the Buddha, Dharma, and Saṅgha.

I venerate the Sugata and the two elder ones.¹⁴⁶ (TRĀ 6)

Through whatever root of merit there is, I will disipline myself alone, calm myself alone, bring myself alone to complete *nirvāṇa*!

[Average Śrāvakas]

The view and explanation of the average [Śrāvakas] are as in the previous case. They like working to a certain extent for the sake of others. Concentrating on exhaling and inhaling, they perform a form of medita-

¹⁴¹ Tib.: “fat.”

¹⁴² Tib. “heart”

¹⁴³ Skt.: “weariness”

¹⁴⁴ Tib.: “stomach.”

¹⁴⁵ Even though they claim that it is neither impermanent nor permanent (see above).

¹⁴⁶ I.e., Śāriputra and Maudgalyāyana.

tion that is [based on] the view that a person [exists but] is free from permanence and impermanence. The stain of their meditative stabilization is that they become senseless through breath retention, since [such retention] invites lifelessness.

[Superior Śrāvakas]

The explanation of the superior Śrāvakas, who [also] postulate external objects, is based on the no-self of the body. They thoroughly know the four noble truths, and their meditation is the view of emptiness with regard to the person (*pudgala*). Suffering is here the nature of the five *skandhas*, which must be known. The arising [of this suffering] is a mental construct, which must be abandoned. Cessation is deep insight, it must be actualized. The path is emptiness, it must be meditated upon. The stain of their meditation is to superimpose upon emptiness a form of continuous quiescence. With regard to their view, again, they excel [other Śrāvakas] in benefitting others. In this matter, some claim that the inferior Śrāvakas attain the awakening only of a Śrāvaka, because they have a fixed potential and lack compassion.

Others say, however, that even the inferior Śrāvakas among sentient beings¹⁴⁷ will become perfect Buddhas, as it has been said:

All will be Buddhas.

One does not find anybody on earth who is not suitable;

Therefore, one should not be disheartened

In the pursuit of perfect enlightenment.¹⁴⁸ (TRĀ 7)

They think that even those with the fixed potential [of an inferior Śrāvaka] depend a little upon the Buddha. The average [Śrāvakas] are future Pratyekabuddhas, and the superior [Śrāvakas] will be Buddhas after four immeasurable eons.

¹⁴⁷ “Among sentient beings” is missing in the Tibetan.

¹⁴⁸ In the Tibetan, lines three and four are not taken as a part of the verse.

[The Pratyekabuddhayāna]

The explanation of the vehicle of Pratyekabuddhas is precisely that of the superior Śrāvakas. They have realized the emptiness of a person; the defining characteristic of the inconceivable; the naturally arisen wisdom¹⁴⁹ even though they have no teacher; deep insight; and calm abiding.¹⁵⁰ As to deep insight here, it is the cessation of [the operation of] the sense faculties on account of the non-apprehension of a person. Calm abiding is the control of body, speech, and mind. This is their meditation. The stains of meditative stabilization are here the blissful meditation of a mind close to being asleep, and a meditation of a mind that is fast asleep.¹⁵¹ In the former case, one enters the system of Bhāskara.¹⁵² This [mistaken meditation] is stated [in the following]:

One should cultivate with effort
That mental state which manifests
When, on the verge of sleep,
External objects have disappeared.¹⁵³ (TRĀ 8)

In the latter case, one enters the system of the Vaiśeṣika. This is what the venerable Nāgārjuna said:

Non-cognizing wisdom is established
Through the example of sleep,

¹⁴⁹ Mostly translated as “self-arisen wisdom.”

¹⁵⁰ Tib.: “A person who has taken this [way realizes] emptiness; the defining characteristic of the inconceivable; has no teacher; naturally arisen wisdom; deep insight; and calm abiding.”

¹⁵¹ Tib.: “...and a state in which mental factors have completely stopped.”

¹⁵² A follower of Vedānta who lived around A.D. 800 (see Tatz 1994:102, fn. 25).

¹⁵³ The first two lines of this verse accord with *Vijñānabhairava* 75ab; the second part in the *Vijñānabhairava* 65₃₋₄) is as follows: “This state must be realized by one’s mind. [Then] the supreme goddess shines forth.” (*sāvasthā manasā gamyā parā devī prakāśate*). Sferra (2003:64-65) charges Maitrīpa for having changed the second part of the verse from the *Vijñānabhairava* with the intention to conceal the unfolding of the supreme reality in its active, female principle. I do not see why Maitrīpa should have done so. Maitrīpa simply quotes this verse to show that the faults of a Pratyekabuddha’s meditation are similar to those of a heterodox system.

Just as the knowledge with blocked senses is
[As] maintained by the Vaiśeṣika. (TRĀ 9)

Even in the teachings of the Buddha, it is said:

I happily become a jackal
In the beautiful Jetavana Grove,
But it is not acceptable to become [like] a cow,
[Attaining] the liberation of a Vaiśeṣika.¹⁵⁴ (TRĀ 10)

The view [of the Pratyekabuddhas] resembles the previous one (i.e., that of the superior Śrāvakas). They will be Buddhas after four innumerable eons have passed. The compassion of both Śrāvakas and Pratyekabuddhas is directed towards sentient beings. Every day they focus on sentient beings, in terms of [their] suffering of suffering and suffering of change. The compassion created [in this way] is directed towards sentient beings. The teachings of the Śrāvakas are based on speech, and those of the Pratyekabuddhas on what is physical.¹⁵⁵ This is stated as:

[Even] when perfect Buddhas
Have not appeared, and the Śrāvakas, for their part, have gone,
The wisdom of the Pratyekabuddhas
Unfolds, [even] lacking contact [with a Buddha].¹⁵⁶ (TRĀ 11)

[The Mahāyāna, Pāramitānaya]

[Sautrāntika]

Now, we will talk about the yogins in the tradition of the *pāramitās*. Here the inferior [tenet] is [that of] the Sautrāntika. Their [understanding of an external] object is something that by its nature is an accumulation of subtle atoms, that produces cognition consisting in a [mental]

¹⁵⁴ Tib.: “But I, the Gautama, never seek the liberation of the Vaiśeṣika.”

¹⁵⁵ I.e., on symbols, gestures, and the like.

¹⁵⁶ Tib.: “the [physical] basis [of a Buddha being present].”

form [of the object]. This is their analysis¹⁵⁷—that [an object] produces cognition consisting in a [mental] form [of it]. This is what [Dharmakīrti] taught in [*Pramāṇavārttika* III.¹⁵⁸247]:

How can a [momentary thing] be perceived when [the cognition of it occurs]
 At a different time? The wise [say that] it is perceptible.
 Those who understand reasoning [take it] as a [cause] capable of imposing
 A [mental] form [of itself] upon cognition.
 (TRĀ 12 = PV III.247)

This is their analysis.¹⁵⁹ The inconceivable state of someone whose sense faculties have been turned away from the village of experiential objects¹⁶⁰ is [their understanding of] meditation. This is stated [in the following]: “Moreover, this is [said to happen] at the time of practice, and not at the time of direct actualization.” Therefore one must engage in practice.¹⁶¹ And practice [is described in the following]:

When practice is performed
 After the mind has been ascertained through realization,¹⁶²
 Then I do not see the mind,
 Wherever it [may] be [or] have gone.¹⁶³ (TRĀ 13)

Even a householder should stabilize
 [His mind] in every moment

¹⁵⁷ The Tibetan translation of *tasya ceyam eva pratyavekṣaṇā* cannot be construed.

¹⁵⁸ I.e., the chapter on *pratyakṣa* (the numbering of chapters and verses follows Steinkellner’s (1977) *Verse Index*).

¹⁵⁹ Skt.: “explanation.” The Tibetan fits better the context as ‘analysis’ means that they have deeply thought about it.

¹⁶⁰ Skt.: “whose village of sense faculties have been turned away from the experiential objects”

¹⁶¹ The context requires taking *paricaya* in the sense of *abhyāsa*.

¹⁶² Tib.: “By means of a mind that realizes no-mind,”

¹⁶³ This verse is contained in Munidatta’s commentary on the *Caryāgiti* (song no. 29 by Luipāda). See Kvaerne 1986:192.

And meditate in a cross-legged position,
The wavering mind focused one-pointedly.¹⁶⁴ (TRĀ 14)

The stains of their meditative stabilization are like the previous ones.¹⁶⁵ Not conceptualizing the triad [of actor, action, and object], they [adopt] the conduct of the [first] five perfections in a state of perfect insight (*prajñāpāramitā*), while furthering sentient beings without hoping for a reward, is their view.

[Yogācāra, Sākāravāda]

The average [practitioners of the Pāramitānaya] are the Yogācāras. The Sākāravijñānavādins (“those who maintain [that everything is] consciousness accompanied by [mental] forms”) do not accept¹⁶⁶ even subtle atoms, following as they do arguments such as the one found [in Vasubandhu’s *Viṃśatikā*, verse 12ab]:

The instantaneous union of a subtle atom
With six [others shows that] it has six parts.
(TRĀ 15 = Viṃś 12ab)

Thus they realize that these [subtle atoms] are mind only. [The mind on its own] bears mental forms,¹⁶⁷ is free from [any] relation of perceived object and perceiving subject, and clearly displays [everything]. This is also stated [in the *Daśabhūmikasūtra*]: “Oh, you sons of the victorious one! This threefold world is mind only.” Likewise, Dharmakīrti says [in *Pramāṇavārttika*, III.432]:

¹⁶⁴ Lit. “on the tip of the nose.”

¹⁶⁵ I.e., the ones of the Pratyekabuddhas.

¹⁶⁶ Tib.: “do not apprehend.”

¹⁶⁷ The compound *cittākāradhāri* has not been translated into Tibetan. The meaning in this system is that there are images of external objects without any external correlate at all.

If the mind has forms of something blue or the like,
 What is then the justification for an external object?¹⁶⁸
 If the mind does not have forms of something blue or the like,
 What is then the justification for an external object?¹⁶⁹
 (TRĀ 16 = PV III.432)

Somewhere else (i.e., in the *Vajrapañjarātantra*¹⁷⁰), too, it is said:

The objects of the sense faculties
 Do not exist on their own outside of the mind.
 It is rather the mind itself which displays
 The appearances of forms and the like. (TRĀ 17)

Therefore, the mind itself, which contains the forms of manifold [appearances], clearly displays [those forms] without depending on anything else (i.e., an external object). This is the explanation of the Yogācāras insofar as they are Sākāravijñānavādins.

[Yogācāra, Nirākāravāda]

The Yogācāras who maintain that [mind] is devoid of [truly existing mental] forms (i.e., the Nirākāravādins) think, too, that this [entire world] is mind itself, its nature being self-awareness devoid of [truly existing mental] forms. Their explanation is taught in the following:

An external object
 As imagined by immature beings is not to be found;
 Agitated by mental imprints,
 The mind appears as an object. (TRĀ 18 = LAS X.154c-155b)

¹⁶⁸ Lit. “What does an external object have as justification?” If there was an external object, there would be two forms, the one in the mind, and the one of the external object.

¹⁶⁹ Cf. PV III.433 (=III.432): “If the mind has forms of something blue and the like, what is the reason for an external object? If the mind does not have forms of something blue and the like, how can there be an experience of it (i.e., the outer object)?” (*dhiyo nīlādirūpatve bāhyo ‘rthaḥ kiṃpramāṇakaḥ | dhiyo ‘nīlādirūpatve sa tasyānubhavaḥ ka-tham ||*).

¹⁷⁰ See Lhalungpa 1993:9 and Tatz 1994:105.

Insofar as something appears,
 It appears as an illusion only;
 In reality, [the nature of mind]¹⁷¹ is devoid of appearance,¹⁷²
 Like the pure limitless sky. (TRĀ 19)

The *dharmakāya* of the great sage
 Is free from mental fabrication and from appearances.
 The two form-*kāyas* have arisen from it,
 And thereafter abide as illusion. (TRĀ 20 = PTMV 4)

The meditation of the Sākāravādins is to actualize directly the [mind] beyond the duality [of perceived and perceiver] together with its manifold [forms],¹⁷³ [a state] free from all concepts. This is taught [in *Jñāna-sārasamuccaya*,¹⁷⁴ verse 35]:

To whatever object of knowledge
 The mind goes, it [first] directs [its attention] to it.
 Towards whatever it will go after becoming stirred up,
 All this, indeed, is its nature. (TRĀ 21)

The meditation of the Nirākāravādins is to actualize wisdom¹⁷⁵ directly, without appearances—which is non-dual inconceivable bliss free from mental fabrication. This is as [stated] in the following:

Its (i.e., mind's) nature is taken to be clear:
 Without [mental] forms, and spotless;
 And it can, in fact, never be realized
 By one who is not adept. (TRĀ 22 = ĀM 53)

¹⁷¹ The masculine endings of the compounds in this line suggest that the subject has already changed here from “mind” to “*dharmakāya*.” This is no problem, because for Maitrīpa the *dharmakāya* is the true nature of mind.

¹⁷² Tib.: “reality devoid of appearances.”

¹⁷³ This means that the manifold appearances or aspects of mind are real, but beyond the duality of a perceived object and a perceiving subject.

¹⁷⁴ Ascribed to Āryadeva, but probably composed by a Mādhyamika later than Bhavya (see Nakamura 1989:245).

¹⁷⁵ The Tibetan has *ye shes* for *citta*.

When one sets something in front of oneself as an object of reference—

Even with the thought that it is mind-only—

One is not really abiding

In [the realization of mind-]only. (TRĀ 23 = *Triṃśikā* 27)

But when wisdom does not apprehend

Any object of reference, then it is established in mind-only;

For in the absence of a perceived object

There is no apprehending [on the part of a perceiving subject either]. (TRA 24 = *Triṃśikā* 28)

With regard to the meditative stabilization of [clinging] to an ultimately existing, permanent consciousness which [displays real] mental forms¹⁷⁶—[the Sākāravādins are in danger of] following the tenet maintained by the proponents of Vedānta, namely Bhagavatsiddhānta,¹⁷⁷ [which means] taking the world as a transformation, and [thus] as not different from, *brahman*, in the form of the ultimate and permanent mind of one's own. [Such a position] is stated in the following:

Whatever is seen, however tiny it may be,

[Can] be understood as *brahman*.

Therefore, the mind is not anything else;

It abides in *brahman* alone. (TRĀ 25 = SN 15)

This is the stain of the meditative stabilization of the Sākāravādins.

Likewise, with regard to the meditation of the Nirākāravādins, too, who cultivate a permanent, self-aware consciousness which is devoid of both appearances and mental fabrication, there is the undesired consequence of following [another] tenet of the proponents of Vedānta, namely the textual tradition of Bhāskara.¹⁷⁸ They maintain that [such a permanent

¹⁷⁶ Tib.: “As for the stain of the meditative stabilization of the Sākāravādins, it is the clinging to an ultimate permanence.”

¹⁷⁷ This is the form the term commonly takes. The Sanskrit has *bhagavataḥ samsthita-*.

¹⁷⁸ Tib.: “Likewise, the stain of meditative stabilization of the Nirākāravādins, is [to cling to] a permanent, self-aware consciousness devoid of both appearances and mental

consciousness] is *brahman*, which is entirely free from all names and forms; in it the confusion of mental fabrication is completely purified; it is clear, without limit, uninterrupted and permanent. This is as [stated] in the following:

The empty water bubbles of the manifold [appearances]
Clearly [manifest] to me in the celestial waters of realization;
They either arise or dissolve,
Yet nothing is conceptually produced. (TRĀ 26)

This is the stain of the meditative stabilization of the Nirākāravādins. The view of both (i.e., the Sākāravādins and Nirākāravādins)¹⁷⁹ resembles the previous one.

[Madhyamaka, Māyopamādvayavāda]

The superior [practitioners of Pāramitānaya] are the Mādhyamikas. Among them, there are [first] the Māyopamādvayavādins (“those who maintain non-duality [in the sense of everything being] like an illusion”). Their explanation [follows *Jñānasārasamuccaya*,¹⁸⁰ verse 28]:

The Mādhyamikas know true reality
As being free from four positions, that is to say,
[True reality] is neither existent, nor is it not existent, nor is it a combination
Of existence and non-existence, nor [can it be that] neither is the case. (TRĀ 27)

The meaning of this is as follows: [True reality] is not existent, this being impossible on logical grounds.¹⁸¹ Nor does it not exist, given the

fabrication. This has the undesired consequence of following [another] tenet of the proponents of Vedānta, namely the textual tradition of Bhāskara.”

¹⁷⁹ Tib.: “Its view...”

¹⁸⁰ See also Mimaki 1982:194. Dvivedī & Vajrācārya (1986:86) claim that this stanza is by Sarahapāda.

¹⁸¹ Tib. *sbyor ba*. “Rin chen ‘phreng ba’i bshad pa,” 194a₅: *sbyor ba ni gtan tshigs kyi sbyor ba ste* |

power of appearance.¹⁸² Moreover, because of the [same] two defects a combination [of existence and non-existence] is not [possible] either. Nor [can it be that] neither is the case, for that would be incomprehensible. Furthermore, on the basis of an[other] analysis different from the previous one, [it is stated]: “[The extreme of existence has] the undesired consequence that there is true force to matter—that the manifold world is just as it appears, [namely, as] a manifestation.”¹⁸³ This is the explanation of the Māyopamādvaya[vādins].

The mental cultivation of non-duality [in this sense of everything being] like an illusion is [their form of] meditation.¹⁸⁴ Attachment to nihilism is here the stain of meditation. To complete the six perfections in the conviction that non-duality [in the sense of everything being] like an illusion is [their] view.

[Apratiṣṭhānavāda]

The following is an examination of the proponents of not abiding in any phenomena (i.e., the Apratiṣṭhānavādins):

The manifold [world] is not taken to be eternal
Or said to be entirely annihilate [either];
Nor is it a combination of both eternal and annihilate,
Nor can it be that neither is the case. (TRĀ 28 = MV 4)

The wise know the true reality of things
As the non-abiding in anything.¹⁸⁵
Now, this is not just conceptual [analysis], for a [conceptualizing] mind
Does not know the nature of mind. (TRĀ 29)

¹⁸² Tib.: “through the power of mental imprints.”

¹⁸³ Tib.: “Moreover, without analyzing past and present, [just taking] the manifold [world] as it appears—could it have a material reality? Where is [then] the undesired consequence [of my position]?” Ui treats this quotation as verse 26.

¹⁸⁴ Tib.: “This is the meditation on non-duality [taken in the sense that everything] is like an illusion.”

¹⁸⁵ Ui reads *sarvasmīn apratiṣṭhāne* (which is supported by the Tibetan): “While not abiding in anything.”

All superimposition, whatever there is—
 All this does not exist in any respect;
 The meaning of Madhyamaka is thus the absence of superimposition;
 Where is, then, the denial or establishing [of anything]?
 (TRĀ 30 = SN 32)

This effortless wisdom
 Is called inconceivable;
 Something ‘inconceivable’ that one has [been able to] conceive
 Cannot truly be inconceivable. (TRĀ 31 = SN 30)

The mind [of him], by whom the world is [directly] realized as
 not arisen,
 Is purified because of [his] realization.
 For him, the wise, [this is realized] without effort:
 [Being his] original state the world is true. (TRĀ 32 = SN 34)

This is [also] stated in the following:

When free from all superimpositions,
 True reality appears of its own accord.
 Expressions such as emptiness,
 Remove superimpositions from it. (TRĀ 33)

To actualize without attachment this meaning which has come under analysis—whose nature is to be free from superimposition—¹⁸⁶ is [their form of] meditation. To deny everything or become senseless [in a state of dull nothingness] are the stains of meditative stabilization. To complete the six perfections without [becoming engaged in] superimposition is the [related] view.

Here [in Pāramitānaya], the compassion of those with inferior and average faculties (i.e., the Sautrāntikas and Yogācāras) has phenomena as its objects of reference. [Compassion,] that has phenomena as its ob-

¹⁸⁶ Tib.: “As to the object of this investigation, to actualize it by avoiding becoming attached to a superimposed nature of things ...”

jects of reference, must be understood as that which arises after all phenomena are focused on as being stirred by the wind of impermanence. But for those with superior faculties (i.e., the Mādhyamikas), compassion, for which essencelessness is the focus, is without a focus, phenomena being understood by directing [one's] attention [towards their emptiness].¹⁸⁷

[In this respect,]¹⁸⁸ there is a presentation of the three *kāyas*, taught by Maitreyañātha [in his *Abhisamayālamkāra*]:

That by which he impartially carries out
Diverse benefits for the world
For as long as the world exists
Is the uninterrupted *nirmāṇa*[*kāya*] of [Śākya]muni.
(TRĀ 34 = AA VIII.33)

That body (*kāya*) of [Śākya]muni
Which consists of thirty-two marks and eighty signs
Is regarded as the body of enjoyment (i.e., the *sambhogakāya*)
Because he enjoys the Mahāyāna [through it].
(TRĀ 35 = AA VIII.12)

¹⁸⁷ This in accordance with Vajrapāṇi's commentary (GPKU B 299a₂, D 169b₅, P 190b₅): “[Their] compassion is without a focus, since they concentrate their mind by not focusing on any phenomenon whatsoever.” (*chos thams cad cir yang mi dmigs par yid la byed pas na (B ni) mi dmigs pa'i snying rje'o* |). It would be also possible to read *amanaskāra*- instead of *manaskāra*. If the reading *adhigamo* of N and T (which is supported by the Tibetan) was followed, and *cālabanā* changed into *cānālabano* (i.e., as depending on *adhigamo*), the context would require to read *naiḥsvabhāvya*- or *niḥsvabhāvatā*- instead of *niḥsvabhāvā* in compound. According to the *Amanasikārādhāra* the concentration (*manaskāra* or *manasikāra*) on essencelessness is one possible meaning of *amanasikāra*, the privative a standing for *anutpāda* and thus emptiness. Such a reading would result in “And for those with superior faculties compassion is without a focus, [their] realization of phenomena through concentrating on essencelessness being without a focus.” (*adhimātrasya cānālabano naiḥsvabhāvvyamanaskāradharmādhigamo 'nālabanā karuṇā* |).

Tib.: “But for those with superior faculties (i.e., the Mādhyamikas), there is no object of reference. The realization [attained] by directing one's attention to phenomena as lacking an own-being is compassion without an object of reference.”

¹⁸⁸ Supplied from the Tibetan.

The uncontaminated qualities (*dharmas*)
 Attained as purity in every aspect—
 The natural body (*svābhāvikakāya*) of [Śākya]muni
 Has the defining characteristic of their nature.
 (TRĀ 36 = AA VIII.1)

[Mahāyāna, Mantranaya]

The tradition of mantras is not explained by us here for the following reasons: it is very profound and a subject [only] for persons who have confidence in [this] profound tradition, and the presentation of [the means of] accomplishment—the four seals and the like—is extensive. Thus [it is stated in the **Nayatrāyapradīpa*]:

It has the same goal [as Pāramitānaya], but is free from confusion,
 Rich in [skillful] means and without difficulties.
 Moreover, it is [only] fit for those with sharp faculties.
 The treatises of Mantra[naya] are thus superior. (TRĀ 37)

A text named *Sekanirṇaya* (i.e., the *Sekanirdeśa*) has been composed by us concerning this matter.

[Mahāyāna Hermeneutics]

If that, which is to be practised as the ultimate, is only ascertained through Mahāyāna, why did the illustrious one then teach the vehicles of the Śrāvakas and Pratyekabuddhas? It is not [as one might think], for the two staircases of the Śrāvaka- and Pratyekabuddhayāna have been provided only for the sake of realizing Mahāyāna, which is the [only] appropriate goal.¹⁸⁹ This is taught [in *Ālokamālā*, verse 176]:

¹⁸⁹ Tib.: “They are [for] those of inferior intellect. In order that they might realize Mahāyāna, which is the [only] appropriate goal, he taught [the lower vehicles in progressive order, arranging them] like the steps of a staircase.”

The perfect Buddhas taught these means
 [In progressive order arranged] like the steps of a staircase,
 In order to introduce the beginner
 To the ultimate meaning. (TRĀ 38 = ĀM 176)

In the *Saddharmapuṇḍarīka*, too, it is stated:

The leaders have a single vehicle,
 A single tradition, and a single teaching.
 It is due to my (i.e., the Buddha's) true skill in means
 That I teach the three vehicles. (TRĀ 39)

Venerable Nāgārjuna, too, says [in his *Niraupamyastava*, verse 21]:

Master, since there is no differentiation in the *dharmadhātu*,
 There is no [real] difference between the vehicles, either.
 You have taught the three vehicles
 For introducing sentient beings. (TRĀ 40 = NS 21)

In other [treatises], too, [e.g., in *Pramāṇavārttika* II.253cd] it is stated:

Liberation is through¹⁹⁰ the view of emptiness.¹⁹¹
 The remaining forms of meditation have this [view] as their
 goal. (TRĀ 41 = PV II.253cd)

This light of the three vehicles is [our] emptiness, which is being investigated [here]. It should be understood in accordance with the illustrious one.¹⁹² This is as [stated in *Niraupamyastava*, verse 7]:

Master! You did not teach anything,
 Not even a single word,¹⁹³

¹⁹⁰ Skt: “from the view of emptiness.”

¹⁹¹ The Tibetan has an extra line: “Not knowing it, one is bound.”

¹⁹² Tib.: “Because the illustrious one has analyzed it for the sake of the sentient beings through distinguishing general and specific thoughts.”

¹⁹³ Tib.: “Master! In [one] teaching of yours you did not speak a single word,”

Yet you satisfied all disciples who need to be trained
With the rain of Dharma. (TRĀ 42 = NS 7)

Like a wish-fulfilling jewel, it (i.e., the perfection of benefitting
others)
Is not stirred by the fierce wind of every volition,
In this way it fulfills without exception
The wishes of all sentient beings. (TRĀ 43 = KDN 4)

With the dynamic of a turning wheel
The teaching of the protector goes on
Even without [his giving any] thought [to it], according to the
capacity
[Of his disciples], as reflected in their different degrees of ac-
cumulation. (TRĀ 44)

As long as the [ordinary] mind continues
There is no ending of the vehicles.
But once the mind is transformed,
There is neither a vehicle nor a wayfaring.
(TRĀ 45 = LAS X.458)

Stainless speech has here been strung together
Out of jewels from the genuine Dharma.
O wise ones! [This] jewel garland of true reality
Should be kept in your heart for the sake of your delight!
(TRĀ 46)

I, who am fond of concise summaries
And hate weighty tomes, [composed this work];
You learned ones who are fond of weighty tomes! Pardon me
That I did not speak extensively on this [subject]! (TRĀ 47)

Requested by fortunate ones, I composed with effort
This [text of] unsurpassable meaning.
May future sentient beings attain [nearly] unattainable bud-
dha[hood]
Through the merit thus accumulated by me! (TRĀ 48)

The *Tattvaratnāvalī* is ended. This work is by a paṇḍita and renunciant, the venerable Advayavajra.

Translated and finalized by the Indian paṇḍita Vajrapāṇi and the Tibetan translator monk Tshul khrims rgyal ba.

End of the Translation

An Analysis of Maitrīpa's Madhyamaka of Non-Abiding¹⁹⁴

Maitrīpa begins his *Tattvaratnāvalī* by pointing out that there are three vehicles (Śrāvakayāna, Pratyekabuddhayāna, and Mahāyāna) and four tenets (Vaibhāṣika, Sautrāntika, Yogācāra, and Madhyamaka). The Mahāyāna is further divided into the tradition (*naya*) of *pāramitās* and the tradition of *mantras*. While the tradition of *pāramitās* can be pursued either on the basis of Sautrāntika, Yogācāra, or Madhyamaka, the tradition of *mantras* is in line only with the tenets of Yogācāra and/or Madhyamaka. The latter is further subdivided into the tenets of Māyopamādvaya (“non-duality in the sense [of everything being] like an illusion”) and the one of Apratiṣṭhāna (“non-abiding”). It is clear that Apratiṣṭhāna Madhyamaka is considered the highest tenet within the tradition of *mantras*. The latter is not considered to be a vehicle different from Mahāyāna, but rather in conformity with Yogācāra and/or Madhyamaka. It should be noted, however, that Vajrapāṇi, one of the four main disciples of Maitrīpa,¹⁹⁵ summarizes this part of the *Tattvaratnāvalī* with the interesting comment that the distinction among three vehicles and four tenets is only made for the benefit of gradualists, who are considered inferior:

In order that sentient beings of inferior intellect may realize [true reality], I shall summarize all [tenets on] true reality, writing down just a little. [But] first of all, there are two types of persons, the monkey-like and the crow-like. The monkey-like enters upon [true reality] gradually, whereas the crow-like en-

¹⁹⁴ The basis of this analysis has been Mathes 2007:551-62.

¹⁹⁵ See Roerich 1949-53:842.

ters upon it instantaneously. Thinking of those who enter upon [true reality] gradually, the three vehicles [are presented]. They are the Śrāvakayāna, Pratyekabuddhayāna, and Mahāyāna.¹⁹⁶

In other words, there is only one reality, and it can be realized instantaneously. Everything else is a provisional presentation that offers rungs for those who need a ladder. This passage from Vajrapāṇi's commentary provides perfect doctrinal support for Kong sprul's and Karma bKra shis chos 'phel's essence *mahāmudrā*. It should be further noted that Vajrapāṇi divides Mahāyāna—from well within a gradualist system—into a causal vehicle of defining characteristics and the Vajrayāna of fruition.¹⁹⁷

In our systematic descriptions of Indian Madhyamaka, most follow the Tibetan doxographical distinction between Svātantrika and Prāsaṅgika which was not only not made in India, but also remained a controversial issue in Tibet. While Tsong kha pa (1357-1419) made much of this distinction, arguing that contrary to the Prāsaṅgikas the Svātantrika admitted that "factors of existence" (*dharma*) exist in terms of actualities (*svalakṣaṇa*) on the level of apparent truth, Go rams pa bSod nams seng ge (1429-1489) for one denied such ontological differences, claiming that it is only the Svātantrika's use of "autonomous logical reasons" (*svatantrahetu*) in proving emptiness that differs from the Prāsaṅgika approach.¹⁹⁸ During the first propagation of Buddhism in Tibet, Madhyamaka was divided into *mDo sde pa'i dbu ma* (Sautrāntika-Madhyamaka) and *rNal 'byor spyod pa'i dbu ma* (Yogācāra-Madhyamaka), depending on whether on a relative level the existence of external objects was accepted or not. This at least follows from Ye shes sde's *lTa*

¹⁹⁶ GPKU (B 290b₄₋₆, D 164b₃₋₅, P 184b₅₋₇): *blo dman skye bos rtogs bya'i phyir* || *de nyid thams cad mdor bsdus nas* || *cung zad tsam zhig bri bar bya* || *re zhig gang zag ni gnyis te* | *spre'u lta bu dang* | *khwa ta lta bu'o* || *spre'u lta bu ni rim gyis 'jug pa'o* || *khwa ta lta bu ni cig car^a 'jug pa'o* || *rim gyis 'jug pa'i dbang du byas na theg pa ni gsum ste* | *nyan thos kyi theg pa dang* | *rang sangs rgyas gyi theg pa dang* | *theg pa chen po'o* |

^a B *car du*

¹⁹⁷ GPKU (B 291a₃, D 164b₇, P 185a₁₋₂): *theg pa chen po la'ang gnyis te* | *rgyu mtshan nyid kyi theg pa dang* | *'bras bu rdo rje'i theg pa'o* |

¹⁹⁸ See Dreyfus and McClintock 2003.

ba'i khyad par. Ye shes sde was a famous translator and scholar working towards the end of the first phase of propagation (around 800 AD). Later, during the second propagation, these two Madhyamaka positions were subsumed under Svātantrika within the division into Svātantrika and Prāsaṅgika.¹⁹⁹

In eleventh century India we then had something similar to the Svātantrika/Prāsaṅgika divide, namely Maitrīpa's division of Madhyamaka into Māyopamādvayavāda and Apratiṣṭhānavāda. This classification of Madhyamaka is also found in the **Paramārthabodhicittabhāvanākrama* ascribed to a certain Aśvaghōṣa or Śūra, Candraripāda's *Ratnamālā*,²⁰⁰ and as Almogi (2010:137) observes, in Jñānavajra's **Tattvamārgadarśana*. Almogi also identified a passage in Atiśa's *Bka' gdams bu chos* in which our two tenets are called "Madhyamaka in which [phenomena] are mere appearance" (*snang ba tsam gyi dbu ma*) and "Madhyamaka of Apratiṣṭhāna" (in the sense that the *dharmatā* of phenomena has never abided).

The understanding of Māyopamādvaya and Apratiṣṭhāna in India was in no way homogeneous, but one could say that the former positively determines the nature of phenomena as illusion-like, while the latter rejects such attempts, not taking a position about the ultimate at all.²⁰¹ A number of Tibetan masters, such as bCom ldan rig pa'i ral gri (1227-1305), sTag tshang Lo tsā ba, mKhas grub rje (1385-1438) and 'Ju Mi pham rnam rgyal rgya mtsho (1846-1912) thus equated Māyopamādvaya to Svātantrika, and Apratiṣṭhāna to Prāsaṅgika. Klong chen pa (1308-1364), on the other hand, subsumed both under Svātantrika.²⁰² In her study on Rong zom Chos kyi bzang po's conception of Buddhahood, Almogi comes to the conclusion, that Rong zom pa endorses Apratiṣṭhānavāda in taking the stage of a Buddha as being the purified *dharmadhātu* only. Conceptions of Buddhahood which include constituents other than the purified *dharmadhātu* are Māyopamādvayavāda as

¹⁹⁹ Seyfort Ruegg 1981:59.

²⁰⁰ Seyfort Ruegg 2000:34 (according to Almogi 2010:137).

²⁰¹ Almogi 2010:183.

²⁰² Almogi 2010:170.

they include elements of Yogācāra-Madhyamaka.²⁰³ rNgog Blo ldan shes rab (1059-1109) and Tsong kha pa (1357-1419) rejected Māyopamādvaya and Apratiṣṭhāna as inappropriate descriptions of the two branches of Madhyamaka.²⁰⁴

The term “non-abiding” (*apratīṣṭhāna*) is attested early on, however, in such texts as the *Saptaśatikā Prajñāpāramitā*, where it is equated with meditation on the perfection of insight:

The illustrious one asked: “When you, Mañjuśrī, cultivate (i.e., meditate on) the perfection of insight, on what do you rely?” Mañjuśrī answered: “Illustrious one, when I cultivate the perfection of insight, I do this without being fixed [on anything].” The illustrious one asked: “Mañjuśrī, what is the cultivation of the perfection of insight for you who are not fixed [on anything]?” Mañjuśrī answered: “Illustrious one, this precisely is the cultivation of the perfection of insight, i.e., the non-abiding in anything.”²⁰⁵

Maitrīpa’s disciple Rāmapāla quotes this passage in his commentary on the *Sekanirdeśa* (SN 36) in order to illustrate the close relation between *apratīṣṭhāna* and the *mahāmudrā* practice of *amanasikāra*. As we will see in the *Amanasikārādhāra*, this does also involve self-empowerment within, or realization of, luminous emptiness. In his commentary on the *Tattvadaśaka*, Maitrīpa’s disciple *Sahajavajra explains luminosity as self-awareness.

As a preparation for such a direct insight it is essential not to fabricate any superimposition or wrong denial, and it is in this context that Mai-

²⁰³ Almogi 2009:41.

²⁰⁴ Seyfort Rugg 1981:59.

²⁰⁵ SNP 197₈₋₁₄: *tad uktaṃ saptaśatikāyām — bhagavān āha | yasmin samaye tvaṃ mañjuśrīḥ prajñāpāramitāṃ bhāvayasi tadā kutra pratiṣṭhāya prajñāpāramitāṃ bhāvayasi | mañjuśrīr āha | yasminn ahaṃ bhagavan samaye prajñāpāramitāṃ bhāvayāmi | apratiṣṭhito ‘ham tasmin samaye prajñāpāramitāṃ bhāvayāmi | bhagavān āha | apratiṣṭhitasya te mañjuśrīḥ kā prajñāpāramitābhāvanā | mañjuśrīr āha | saiva bhagavan prajñāpāramitābhāvanā yan na kvacitpratiṣṭhānam |* My English translation is taken from Mathes 2013:287.

trīpa favours the Madhyamaka “tenet of not abiding in any phenomena” over the inferior Madhyamaka “tenet of non-duality [in the sense of everything being] like an illusion”. Not to abide in any phenomena means that there is no ground in any phenomenon upon which the latter can be superimposed in any conceivable way. This is very clear from the *Sekanirdeśapañjikā* of Rāmapāla (one of the four main disciples of Maitrīpa),²⁰⁶ who glosses *apraṭiṣṭhāna* as “not to superimpose [anything]” and *amanasikāra*.²⁰⁷ In the corresponding root text, *Sekanirdeśa*, verse 29ab, Maitrīpa informs us that *mahāmudrā* is known as “[the practice of] not abiding (*apraṭiṣṭhāna*) in anything.” In other words, the yogin simply refrains from projecting wrong notions (such as an independent existence or characteristic signs) onto anything arisen in dependence, whether *skandhas*, *dhātus* or *āyatanas*.²⁰⁸ Philosophically, this amounts to the Prāsaṅgika attitude of not postulating any position of one’s own, and in fact, for ‘Ba’ ra ba rGyal mtshan dpal bzang (1310-1391), the Madhyamaka of non-abiding is identical with Prāsaṅgika.²⁰⁹

The presentation of the Madhyamaka of non-abiding in the *Tattvaratnāvalī* starts with an examination (*vicāra*) of this tenet in six verses. This is followed by a warning about the possible danger of the related *samādhi* (described as adopting the view that nothing exists at all, being in a state of dull nothingness) and a presentation of the fruit, namely the three *kāyas*. In the following we shall take a closer look at the first three of these six verses. The first one is identical with *Mahāyānaviṃśikā*, verse 4, the second is similar to *Sekanirdeśa*, verse 29, and the third is identical with *Sekanirdeśa*, verse 32.²¹⁰

The Tibetan commentary on the *Tattvaratnāvalī* in the ‘*Bri gung bka’ brgyud chos mdzod* (namely the *Rin chen phreng ba’i bshad pa*, probably by Ti pi ‘bum la ‘bar²¹¹) starts its elucidation of these six verses on

²⁰⁶ See Roerich 1949-53:842.

²⁰⁷ See Mathes 2007:547.

²⁰⁸ See Mathes 2007:547.

²⁰⁹ Mimaki 1982:34.

²¹⁰ As already pointed out by Tatz (1994:109, fn. 57).

²¹¹ The “*Rin chen phreng ba’i bshad pa*” is contained in vol. *ka* of the ‘*Bri gung bka’ brgyud chos mdzod*.

Apratiṣṭhāna by first explaining the introductory sentence in the *Tattvaratnāvalī*:

The goal of comprehension is the [two] inseparable truth[s]. As for true reality, it is appearances in their entirety—[namely] the mind—and what is simply beyond all mental fabrication. The appearance aspect of it is what is called “apparent [truth]” and the aspect of it that is free from [mental] fabrication is called “ultimate [truth]”. And these two are connected [with one another] to the point of [constituting] an identity, just as what is created and what is impermanent are.²¹²

In other words, the main stance of this Madhyamaka tenet is that the apparent and ultimate must be taken as aspects of the same true reality, and thus as sharing an identity. This finds support in Maitrīpa’s *Apratiṣṭhānaprakāśa*, verse 7:

The very arising of phenomena is inconceivable
 [Even] through original awareness.
 This very [arising] is called emptiness
 Without falling into [the extreme of] nihilism. (APP 7)

The last line “without falling into [the extreme of] nihilism” excludes the possibility that the arising of phenomena is simply being negated here. Calling it emptiness allows it, rather, to be admitted as dependent arising.²¹³ In other words, the equation of the apparent (i.e., dependent arising) with emptiness is taken as implying that any superimposition or denial of the members of dependent arising, that is, the mere appearances—which are not abandoned in Apratiṣṭhānavāda (see below)—result in saṃsāric experiences of the apparent (the “mere arising” of phenomena in line 7a), whereas the absence of superimposition and

²¹² “Rin chen phreng ba’i bshad pa,” 195b_{1,2}: *gzhal bya ni bden pa dbyer med do || de kho na nyid ni snang ba thams cad sems yin la | sems kyis spros pa thams cad las ‘das pa tsam zhig ste | snang ba’i cha nas kun rdzob zhes bya zhing || spros pa dang bral ba’i cha nas don dam zhes bya ste | de gnyis kyang byas pa dang mi rtag pa ltar bdag cig pa’i ‘brel pa’o ||*

²¹³ See MMK XXIV.18ab: *yaḥ praṭīyasamutpādaḥ śūnyatām tām pracakṣmahe |*

denial—or “non-abiding”—reveals dependent arising for what it is, namely emptiness.

In the first verse of the section on the Madhyamaka of non-abiding (TRĀ 28), Maitrīpa thus denies the four ontological possibilities of reifying or denying the phenomenal world on the basis of a tetralemma formed with the pair “eternal” (*śāśvata*) and “annihilated” (*ucchedin*). The ‘Bri gung commentary does not go into all the four, but simply explains that “eternal” does not apply, for nothing is established in its own right, whereas nihilism is ruled out on the grounds that the appearances of the apparent truth have not been abandoned.²¹⁴ The refutation of the third and fourth possibilities is not commented upon, but the third (i.e., something is existent and non-existent at the same time) can be ruled out on the grounds that the combination of two impossible positions is likewise impossible. The fourth extreme, namely a negation of this combination (“nor can it be that neither is the case”) must be suspended because the manifold world cannot be posited as something indeterminate,²¹⁵ namely as something in between the extremes, for this would be a mental fabrication, from which type of construction true reality is considered to be free. Being a result fabricated by analytical activity, this fourth extreme should not be confounded with the realization of true reality beyond the four extremes of mental fabrication. This is clear from the *Mahāyānaviṃśikā*, in which Maitrīpa introduces his Mahāyāna presentation of the fruit or the indivisible union (*yuganaddha*) by repeating the first verse from the section on non-abiding. In the verse which follows in the *Mahāyānaviṃśikā* (in lines 5ab) Maitrīpa adds the following explanation:

Knowers of reality know true reality
Which is free from the four extremes. (MV 5ab)

²¹⁴ “Rin chen phreng ba’i bshad pa,” 195b₃: “‘*ucchedin*’ should not be taken as the mere interruption of existence, but as a synonym of utter non-existence. ‘Is not said’ [means:] the appearances of the apparent [truth] have not been abandoned.” (*chad pa ni yod pa rgyun chad pa tsam la mi bya’i* || *med pa tsam gyi* (text: *gyis*) *rnam grangs du bya’o* || *khas mi len ces pa ni* || *kun rdzob kyi snang ba mi spangs pa’o* ||).

²¹⁵ See Seyfort Ruegg 1981:39.

What this true reality precisely relates to, is explained in the three introductory verses of the *Mahāyānaviṃśikā*. The first two define the goal as the original/natural *kāya* (*nijakāya*), which is the nature of the three *kāyas* (sometimes equated with the *svābhāvikakāya*), and in the third verse Maitrīpa declares:

The seeing of this [*nijakāya*] is deep insight (*vipaśyanā*),
 Given that no[thing] is superimposed.
 This will be explained now
 In accordance with the Mantrayāna (i.e., Mantranaya). (MV 3)

In other words, to see (without superimposition) the original *kāya* is equated in MV 4a-5b with knowing a reality which is beyond the ontological possibilities expressed in the tetralemma. As already pointed out above, the third introductory verse is particularly noteworthy, for the only thing tantric about this general exposition of the Mahāyāna goal is a *vipaśyanā* practice of seeing without superimposition, that is, seeking to realize the possibility of attaining direct perceptions of true reality, mind's true nature. One could argue that this coincides with 'Gos Lo tsā ba gZhon nu dpal's and Kong sprul Blo gros mtha' yas's *sūtra*-based *mahāmudrā*, which is also regarded as being in accord with Mantranaya.

In the second verse of the section on non-abiding (TRĀ 29), Maitrīpa claims that the true reality of things can only be known by avoiding not falling into the extremes of the tetralemma formulated in the preceding verse 28, and this is not achieved by only thinking about doing it. That realization of true reality depends upon holding back from all extremes recalls *Sekanirdeśa*, verse 29, where such a practice (i.e., *apraṭiṣṭhāna*) is called *mahāmudrā*:

Not to abide in anything
 Is known as *mahāmudrā*.
 Because self-awareness [i.e., *mahāmudrā*] is stainless,
 [The moments of enjoying] manifold [appearances] and so forth
 do not arise. (SN 29)

In his commentary on this verse, Rāmapāla quotes two passages from the *Jñānālokālaṃkāra*, in which *amanasikāra* is taken to be virtuous, and

the Buddha praised as someone who mastered *amanasikāra*.²¹⁶ This is then followed by the remarkable statement that this (i.e., *amanasikāra*) is a possible practice, because through the kindness of the guru, *mahāmudrā* can be made directly manifest.²¹⁷

The third verse of the section on non-abiding (TRĀ 30) is the same as verse 32 in the *Sekanirdeśa*. In his commentary on the latter, Rāmapāla explains that only Apratiṣṭhāna-Madhyamaka fully denies any form of superimposition, while Vijñānavāda still has a trace of superimposition in that the real existence of consciousness [is maintained].²¹⁸ The ‘Bri gung commentary provides the additional information that it is the appearance as such which is taken to be free from superimposition for Maitrīpa and his followers, whereas the proponents of Cittamātra, be they Sākāra or Nirākāra, equate superimposition with the imagined nature.²¹⁹

The differences vis-à-vis Cittamātra and Māyopamādvayavāda are also delineated in Maitrīpa’s *Pañcatathāgatamudrāvivarāṇa*, where the five *skandhas* (equated with the five Tathāgatas) are said to be sealed with Akṣobhya in order to make one realize that all *skandhas* are only mind. Akṣobhya, in turn, is sealed with Vajrasattva in order to exclude the ultimate existence of non-dual mind. Freed from the thorn of ultimate existence, the result, namely Madhyamaka of non-abiding, is proclaimed to be superior. Maitrīpa quickly proceeds to rule out the possible objection that this is not the Madhyamaka of non-abiding, because Māyopamādvaya awareness is still maintained. In other words, awareness may be taken as non-dual (Cittamātra), or even as not existent (Māyopamādvayavāda) on the ultimate level; in the Madhyamaka of non-abiding it holds no privileged status at all. Arising in dependence, it is not grounded, any more than anything else is.

²¹⁶ The verse is part of the interpolation in the definition of *mahāmudrā* in the *Caturmudrānvaya* (see below).

²¹⁷ See Mathes 2007:554-56.

²¹⁸ See Mathes 2007:556-57.

²¹⁹ “Rin chen phreng ba’i bshad pa,” 195b₅₋₆: *kho bo cag ltar na dbu ma’i don ni snang ba sgro btags dang bral ba zhig la bya’o* || *gal te de lta na rnam bcas dang rnam med pa’i sems tsam pa dag na re* | *sgro btags ni kun btags yin pas de med par kho bo cag ‘dod ces rtsod pa dang* |....

The last line of the third verse in the section on non-abiding (“Where is then denial or the establishing [of anything]?”) is consequently taken in the following way:

Appearances not having been abandoned, there is no denial, and given the absence of superimposition there is no establishing of anything either.²²⁰

This raises the question whether such statements are not already superimpositions on their own, and the answer in the ‘Bri gung commentary is:

This [state of] intellect which is free from superimposition must be realized by an inconceivable intellect.²²¹

In other words, a mind which does not superimpose cannot be totally understood through analytical thought processes, but only by some inconceivable intellect, or as the fourth verse of our section on non-abiding (TRĀ 31) puts it, through effortless wisdom. In this fourth verse, which is also verse 30 of the *Sekanirdeśa* (see below), Maitrīpa stresses the inconceivable nature of wisdom. According to the topical outline which was noted down by Ti pi ‘bum la ‘bar, it refers to the “freedom from the extreme of characteristic signs.”²²² Maitrīpa clearly anticipates the possible objection that thinking about the inconceivable is in itself an obstacle. An answer is not given in the root text, but Rāmapāla explains, that inconceivable wisdom does not arise from analysis, but occurs within its own sphere.²²³ In his **Tattvadaśaṭīkā* **Sahajavajra* quotes this verse as a summary of quotations from the *Samādhirājasūtra* (SRS XXXII.92-97b & 98-105), which follow his statement that *mahāmudrā* in *Sekanirdeśa* 36 stands for the pith-instructions on the reality of *mahāmudrā*.

²²⁰ *Op. cit.*, 196a_{3,4}: *de ltar na snang ba mi spangs pas dgag du med pa la | sgro mi ‘dogs pas bsgrubs du yang med do |*

²²¹ *Op. cit.*, 196a₄: *sgro btags dang bral ba’i blo de bsam gyis mi khyab pa’i blos rtogs par bya ba yin la |*

²²² ‘Bri gung bka’ brgyud chos mdzod, vol. kha, 82a_{2,3}: *mtshan ma’i mtha’ dang bral ba |*

²²³ See Mathes 2007:556.

The fifth verse on non-abiding is identical with *Sekanirdeśa*, verse 34. In it, Maitrīpa maintains an access to the true original state through one's realization of mind's purity. According to the topical outline which was noted down by Ti pi 'bum la 'bar, the verse is about teaching one's own realization to others (see below). The sixth and last verse on non-abiding nicely summarizes the Madhyamaka meaning of non-arising in stressing the fact that true reality only manifests in its own accord when entirely free from all superimpositions.

In his **Guruparamparākramopadeśa*,²²⁴ Vajrapāṇi comments only the first three verses on non-abiding. He starts out by quoting one of the most famous verses in Mahāyāna literature:

There is nothing to be removed from it²²⁵ and nothing to be added.

The real should be seen as real, and seeing the real, one becomes liberated.²²⁶

Based on this, Vajrapāṇi advises readers to neither superimpose nor deny true existence by asserting non-existence.²²⁷ The question is, of course, what it is precisely from which nothing needs to be removed and to what nothing should be added, or rather what it is that should not be superimposed as existent or denied as non-existent. The standard Madhyamaka answer is “phenomena,” which are neither superimposed as something possessing an independent existence nor denied as some-

²²⁴ The **Guruparamparākrama-Upadeśa* is only available in its Tibetan translation performed by the Indian Paṇḍita Dharijñāna and the Tibetan translator 'Brog mi Jo sras.

²²⁵ Tib. 'di la should be corrected into 'di las on the basis of the Sanskrit.

²²⁶ GPKU (B 298a₂, D 169a₃, P 190a₁): 'di la bsal bya ci yang med || gzhag par bya ba gang yang med || yang dag nyid la yang dag blta || yang dag mthong na rnam par grol | The verse in the *Ratnagotravibhāgavyākhyā* (RGVV 76₁₋₂) is as follows: *nāpaneyam ataḥ kiṃcid upaneyaṃ na kiṃcana | draṣṭavyaṃ bhūtato bhūtaṃ bhūtadarśī vimucyate ||* In the *Abhisamayālaṃkāra* (AA 32₁₅₋₁₆) the reading is as follows: *nāpaneyam ataḥ kiṃcit prakṣeptavyaṃ na kiṃcana | draṣṭavyaṃ bhūtato bhūtaṃ bhūtadarśī vimucyate ||*

²²⁷ GPKU (B 298a₂₋₃, D 169a₃, P 190a₁₋₂): “Therefore one abides neither in the reification of [something as truly] existent nor in the denial of [something as if it were] non-existent.” (zhes bya bas | yod pa'i sgro 'dogs pa^a dang | med pa'i skur pa 'debs pa la mi gnas^(b pa ste^b) |)

^a DP om. ^b DP te

thing that has arisen in dependence on the level of apparent truth. The second answer, representative of the teachings of the third *dharma-cakra*, is “the ultimate reality of a buddha nature,” to which no qualities need to be added and from which no adventitious stains (which constitute the phenomenal world) need to be removed, for the latter do not impair the buddha element. It is these adventitious stains which are not superimposed here, while the buddha nature is not denied. In the first case, one would think of *Abhisamayālaṅkāra*, verse V.21, and in the second of *Ratnagoṭravibhāga*, verse I.154. Vajrapāṇi’s commentary is in fact closer to Haribhadra’s *Abhisamayālaṅkāravṛtti* on V.21, which is as follows:

Since liberation is not possible, then, [in combination] with an obstinate clinging to entities, one needs to ascertain that forms and the other [*skandhas*] are things dependently arisen, exist in fact, [only] conventionally, lack an own-being and so forth. In doing so, one has not, with regard to any phenomenon, either removed or added anything by way of [wrong] denial or superimposition.²²⁸

In line with this understanding, Vajrapāṇi first takes the manifold appearances of dependent arising and their emptiness as being inseparably linked, just as the “non-existence of water” and the “appearance of water” in a mirage:

The appearance of water in a mirage contains no water; it is empty of water. It is the non-existence of water which appears as water. The appearance of water and its non-existence are not separate.²²⁹

²²⁸ AAV Sphuṭārthā 72₁₋₃: *yasmād evaṃ bhāvābhīniveśena mukter anupapattir ato apavādasamāroparūpaṃ apāyanaprakṣepaṃ kasyacid dharmasyākṛtvā idam eva pratītyasamutpannaṃ saṃvṛtyā tathyarūpaṃ rūpādi niḥsvabhāvādirūpato nirūpaṇīyam |*

²²⁹ GPKU (B 298a₅, D 169a₅, P 190a₄): ... *smig rgyu la chur snang ba nyid la* (^a*chu med de chus*^a) *stong la | chu med pa nyid chur snang ste | chur snang ba dang chu med pa gnyis* (^b*tha dad pa ma*^b) *yin no*^c |

^a D *chu yis* ^b B *tha mi dad pa* ^c D *la*

Such a presentation harbours the danger of superimposing emptiness. Vajrapāṇi warns us that the latter does not subsist independently of the appearance, just as there is no longer any fire once the fuel has been exhausted:

An appearance and [its] emptiness in terms of an own-being are not separate. When various [logs] of firewood are burning, for example, they [all] are one in partaking in the nature of fire. Eventually the firewood will be exhausted, but no “fire-ness” will remain. Likewise, once the state of manifold appearances has been established as emptiness by reasoning, [the appearances] are neither established as entities, nor does emptiness remain.²³⁰

Appearances are thus only provisionally called empty. In terms of definitive meaning they do not abide, any more than emptiness does. Vajrapāṇi summarizes his analysis of Apratiṣṭhānavāda in the following way:

In order to refute the conceptual adherence of [followers of] other [tenets], or [in other words] terminate superimposition and denial, [appearances] are called empty, unarisen and non-dual in a provisional sense. But these [attributions] do not remain [valid] in a definitive sense for those who are expert.²³¹

In his analysis, Vajrapāṇi fails to address the second part of the above celebrated Mahāyāna verse proclaiming that nothing is added or removed (i.e., the real should be seen as real, and seeing the real, one

²³⁰ GPKU (B 298a₆-b₁, D 169a₆₋₇, P 190a₅₋₆): *snang ba rang bzhin med pa'i* ^a *stong pa nyid ni tha mi dad do*^b | *dper na bud shing du ma mes bsregs na me'i ngo bor gcig ste* | *de nas bud shing zad pa dang me nyid mi gnas so* | *de bzhin du sna tshogs su snang ba nyid rigs*^c *pas stong pa nyid du byas nas*^d *dngos por*^e *ma grub pa dang* | *stong pa nyid kyang mi gnas so* |

^a DP *pa* ^b P *de* ^c B *rig* ^d B *na* ^e DP *po*

²³¹ GPKU (B 298b₂; D 169a₇-b₁, P 190a₇): ... *gzhan gyi zhen pa bzlog pa'am* | *sgro skur gcad pa'am* | *drang ba'i don du stong pa dang skye ba med pa* (^a*gnyis su med pa*^a) *zhes brjod kyi* | *mkhas pas gzhal*^b *pa'am* | *nges pa'i don du de nyid mi gnas te* |

^a DP *om.* ^b D *btsal* P *gal*

becomes liberated), but in his explanation of the view (defined as working for the sake of sentient beings after purifying the first five *pāramitās* with the help of *prajñāpāramitā*, which is free from superimposition and denial²³²) it is the non-abiding in any superimposition or denial which is taken as the knowledge of true reality:

Given that it is the nature of all phenomena not to have arisen in terms of an own-being, they do not abide in either [extreme of] existence or non-existence. Therefore, not to abide in any superimposition and denial [of them as] existent or non-existent is the knowledge of true reality.²³³

Vajrapāṇi does not say anything about true reality itself. This would be counter-productive when describing a practice which strictly avoids superimposition and denial. Still, when Maitrīpa maintains in *Mahāyānaviṃśikā*, verse 3, that the original nature of the three *kāyas* (i.e., the *nijakāya*) is seen in *vipaśyanā* by avoiding any superimposition, an interpretation along the lines of the *Ratnagotravibhāga* (i.e., the third *dharmacakra*) is required. The buddha element together with its inseparable qualities constitute true reality, corresponding to the *nijakāya*, and to deny or superimpose the experience of any aspect of this latter would lead the yogin astray, just as denying or reifying the appearances of the ordinary world would. Vajrapāṇi does in fact follow such an interpretation when he explains in his presentation of *mahāmudrā* that the latter is not different from conceptual thought, just as a rope and its wrong appearance as a snake:

As long as one fails to realize that it is a rope, it appears to be a snake, but once one realizes [the truth, it is clear] that its nature of appearing to be a snake is [shared with that of being] a rope.

²³² GPKU (B 298b₄₋₅, D 169a₂₋₃, P 190b₁₋₂): *sgro skur med pa dang zhen pa med pa'i shes rab kyi pha rol tu phyin pas pha rol tu phyin pa lnga mi dmigs pa gsum gyis 'khor gsum po^a yongs su dag* (^b*par byas nas*^b) | *sems can gyi don byed pa ni lta ba'o* |

^a DP om. ^b DP *dag pas*

²³³ GPKU (B 298b₆-299a₁, D 169b₄, P 190b₃₋₄): ... *chos thams cad rang bzhin gyis^a ma skeyes pa'i ngo bo nyid kyis yod med gang yang mi gnas pas* | *yod med kyi sgro skur gang du'ang mi gnas pa ni de kho na nyid kyi shes pa'o* |

^a DP *du*

The very rope is the snake. The snake does not need to be removed, nor does anything of the rope need to be added. Likewise, as long as one fails to realize *mahāmudrā*, which is the nature of the indivisible pair, it appears to be a conceptual variety.²³⁴ Once it is properly realized, its nature of [appearing to be] a host of concepts is united into a pair with its nature of [being] the non-conceptual. It is the non-conceptual (i.e., *mahāmudrā*) which appears to be a host of concepts. No thought whatsoever needs to be removed here, nor does anything non-conceptual need to be added.²³⁵

Mahāmudrā is here taken as the true nature of mind, which is non-conceptual. Until one realizes this original state, mind appears to be an endless flow of concepts. In terms of these two categories, the verse that calls for neither removing nor adding anything can be regarded as being in line with the *Ratnagoṭravibhāga* (verse I.154), and just as the rope is devoid of its mistaken appearance as a snake, or the original mind of the stream of thought, so too the buddha element can be taken to be devoid of adventitious stains. This is clear from *Ratnagoṭravibhāga*, verse I.155, against the background of which verse I.154 must be understood:

The [buddha] element is empty of adventitious [stains],
Which have the defining characteristic of being separable;
But it is not empty of unsurpassable qualities,
Which have the defining characteristic of not being separable.²³⁶

The *Ratnagoṭravibhāgavyākhyā* on verses I.154 and I.155 is as follows:

²³⁴ I.e., the manifold appearances of the world produced by false imagining.

²³⁵ GPKU (B 315b₅-316a₁, D 180a₃₋₅, P 203a₂₋₄): ... (^a*thag par*^a) *ma rtogs nas*^b *sbrul du snang gi* | *rtogs na sbrul du snang ba'i rang bzhin nyid* (^a*thag pa*^a) *yin la* | (^a*thag pa*^a) *nyid sbrul lo* | *sbrul bsal*^c *bar bya'am* | (^a*thag pa*^a) *gzhas par bya ba ci'ang med do* | *de bzhin du phyag rgya chen po zung du 'jug pa'i rang bzhin ma rtogs nas*^d (^e*rtog pa*^e) *sna tshogs su snang ste* | *yang dag par rtogs na rtog*^f *pa*^d *sna tshogs kyi rang bzhin nyid mi rtog*^g *pa'i rang bzhin du*^h *zung du 'jug pa yin la* | *mi rtog*^g *pa nyid rtog pa sna tshogs su snang ste* | *'dir rtog pa bsal bar bya'am* | *mi rtog*^g *pa gzhas par bya ba ci'ang med do* |

^a DP *tha gur* ^b DP *par* ^c D *gsal* ^d D *na* ^e DP *om.* ^f DP *rtogs* ^g D *rtogs* ^h D *om.*

²³⁶ RGVV 76_{3,4}: *sūnya āgantukair dhātuḥ savinirbhāgalakṣaṇaiḥ* | *aśūnyo 'nuttarair dharmair avinirbhāgalakṣaṇaiḥ* ||

What is taught by that? There is no characteristic sign of any of the defilements (*saṃkleśa*) whatsoever to be removed from this naturally pure buddha element, for it is naturally devoid of adventitious stains. Nor does anything need to be added to it in the way of a characteristic sign (*nimitta*) of purification, for it is of [such] a nature as to have pure properties which are inseparable [from it].... Thus one truly sees that something is empty of that which does not exist in it, and one truly realizes that that which remains in place is present, [and] hence exists there. Having [thus] abandoned the extremes of superimposition and denial, these two verses (RGV I.154-55)) correctly elucidate the defining characteristic of emptiness.²³⁷

To sum up, one could argue that the second and third *dharmacakras* are both definitive and do not contradict each other. When engaged in analytical activities, one has to follow the second *dharmacakra* thereby avoiding any extreme of superimposition and denial. With a direct access through the *samādhi* of knowing reality for what it is the yogin has a genuine experience of reality as taught in the third *dharmacakra*. A quotation of a part of verse II.61 from the *Ratnagotravibhāga* in Maitrīpa's *Pañcākāra* proves that the *Ratnagotravibhāga* was indeed known to Maitrīpa and as we have seen, the positive description of true reality as luminosity requires to interpret the verse "There is nothing to be removed from it and nothing to be added..." in the sense of the *Ratnagotravibhāga*. Moreover, the *Sekanirdeśapañjikā* and the **Tattvadaśakaṭikā* clearly establish a doctrinal link between Maitrīpa's *mahāmudrā* of non-abiding with the *Avikalpapraveśadhāraṇī* and thus, according to 'Gos Lo tsā ba gZhon nu dpal, the *Dharmadharmatāvibhāga* and *Ratnagotravibhāga*.²³⁸

²³⁷ RGVV 76_{5,11}: *kim anena paridīpitam | yato na kiṃcid apaneyam asty atah prakṛti-pariśuddhāt tathāgatadhātoḥ saṃkleśanimittam āgantukamalaśūnyatāprakṛitvād asya | nāpy atra kiṃcid upaneyam asti vyavadānanimittam avinirbhāgaśuddhadharmatā^aprakṛitvāt | ... evaṃ yad yatra nāsti tat tena śūnyam iti samanupaśyati | yat punar atrāvaśiṣṭaṃ bhavati tat sad ihāstīti yathābhūtaṃ prajānāti | samāropāpavādānta-parivarjanād aviparītaṃ^b śūnyatālakṣaṇam anena ślokadvayena paridīpitam |*

^a See RGVV (A) 19a₄ and RGVV (B) 39b₃. Johnston omits, probably inadvertently, -*tā*-. ^b Corrected according to RGVV (A) 19a₄ and RGVV (B) 39b₅.

²³⁸ See my analysis of the *Sekanirdeśa* further down.

It is clear now why, after centuries of oblivion, the *Ratnagoṭravibhāga* became so important for Maitrīpa. What had been problematic for mainstream Buddhism in India, namely buddha nature taken as luminosity and covered by a phenomenal world which consists of merely adventitious stains, proved to be the perfect doctrinal foundation for Maitrīpa's *mahāmudrā*. Thus *Sahajavajra quotes the verse that calls for neither removing nor adding anything²³⁹ when explaining with regard to *Tattvadaśaka* 3d (“Confusion is taken to be without a basis”) that confusion does not need to be removed like thorns. It should be noted, that the *Ratnagoṭravibhāga* also endorses a non-analytical approach to the luminous nature behind everything adventitious.²⁴⁰

Besides Maitrīpa's positive understanding of emptiness as luminosity it is at least noteworthy, that in the final paragraph of the *Tattvaratnāvalī* Nāgārjuna's *Niraupamyastava*, verse 21, is quoted in order to endorse the view that there is ultimately only a single vehicle for all sentient beings to reach enlightenment. This follows for Nāgārjuna because the *dharmadhātu* lacks any differentiation. A closer look at the following verse shows Nāgārjuna's positive understanding of the ultimate:

Your body made out of *dharma* (i.e., the *dharmakāya*)
Is eternal, imperishable, peaceful, and victorious.
But, for the sake of people who need to be trained,
Cessation has been taught by you.²⁴¹ (NS 22)

Like Maitrīpa, Nāgārjuna falls short in calling this buddha nature, but the proximity to the four perfections of the *dharmakāya* (i.e., the perfections of self, permanence, purity, and bliss) taught for example in the

²³⁹ RGVV 76₁: *nāpaneyam ataḥ kiṃcid upaneyaṃ na kiṃcana* |

²⁴⁰ In the introduction to RGVV on I.153-55 this approach is defined as *dharmatāyukti*: “Everywhere it is precisely the true nature of phenomena which is what is relied on—the reasoning—for an “accurate realization” (*nges par rtogs pa*) of the mind [and] for a “correct knowledge” (*yang dag par shes pa*) of it. The true nature of phenomena is inconceivable and unthinkable; it must [rather] be believed in.” (RGVV 73₁₄₋₁₆: *sarvatra dharmataiva pratiśaraṇam* | *dharmataiva yuktiś cittanidhyāpanāya cittasaṃjñāpanāya* | *sā na cintayitavyā na vikalpayitavyādhimoktavyeti* |).

²⁴¹ NS 22: *nityo dhruvaḥ śivaḥ kāyas tava dharmamayo jinaḥ* | *vineyajanahetoś ca darśitā nirvṛtis tvayā* ||

Śrīmālādevīsūtra and elaborated in the *Ratnagoṭravibhāga* and its commentary is obvious. Drasko Mitrikeski sees these similarities, and concludes that Nāgārjuna must have been close to or acquainted with the *tathāgatagarbha* teachings. Based on formal considerations—such as the frequent use of the *vipulā* exceptions in the *anuṣṭubh* metre typical of the author of the *Mūlamadhyamakakārikās*—Mitrikeski also argues for an attribution of the *Niraupamyastava* to Nāgārjuna.²⁴²

²⁴² Mitrikeski 2009:152-55.

6. Explaining the Seals of the Five Tathāgatas (*Pañcatathāgatamudrāvivarāṇa*)

Translation of the *Pañcatathāgatamudrāvivarāṇa* (the text consists of verses and prose):

Homage to the glorious Vajrasattva!

[The five *skandhas*] which arise in dependence are empty of the imagined.²⁴³

Empty of an own-being, they do not exist as something real. Not being nothingness

They have the nature of the one (non-dual) mind with its manifold [aspects].

[The *skandhas* of] matter and the rest are victorious in the form of the five victorious ones. (PTMV 1)

The five psycho-physical aggregates (*skandhas*) are the five Tathāgatas. The [first] four of them are sealed with Akṣobhya in order to establish²⁴⁴ that they are consciousness only. Since exterior forms are thus only mind, a perceived object does not exist, in which case the emptiness of the perceiving subject also obtains. In view of this, consciousness alone abides as an ultimately existing mere awareness²⁴⁵ per se, which is free from perceived and perceiver. This is precisely the goal of the Nirākāravādins—the wisdom of their main [practice]—like the stainless stretch of a midday-sky in autumn.²⁴⁶ This is stated [in the following]:

²⁴³ In accordance with the Tibetan (*kun brtags*), I take *parikalpa* in the sense of *parikalpita*.

²⁴⁴ Tib.: “...so that one realizes...”

²⁴⁵ Tib.: “experience.”

²⁴⁶ Tib.: “The Nirākāravādins maintain [the existence of the] consciousness of [their] main practice. It is like the stainless....”

That which is empty of the imagined
 Has neither appearance nor form.
 It is but truly existing awareness²⁴⁷ and bliss;
 It is [also] the confusion of accumulating forms after [meditation]. (PTMV 2)

This is [also] stated [in *Ratnagoṭravibhāga* II.61b]:

[Here, the first one is the *dharmakāya*,]
 And the latter two the form-*kāyas*.
 [These latter appear on the basis of the former,
 Just as visible forms appear in space.]²⁴⁸ (PTMV 3)

As well as [in the following]:

The *dharmakāya* of the great sage
 Is free from mental fabrication and appearances.
 The two form-*kāyas* arise from it,
 And thereafter abide as illusion. (PTMV 4=TRĀ 20)

[Objection:] Since [emptiness] is [already] established by the seal of Akṣobhya, what is then the use of the canonical passage: “Akṣobhya is sealed with Vajrasattva”? To put it plainly, [this second sealing] serves [the same] purpose of establishing the emptiness of imagined forms.

[Answer:] It is not so, for [it is only the emptiness of the imagined which] is established by the former seal (i.e., Akṣobhya’s). Therefore, just as wisdom²⁴⁹ is the main [practice and] the other (i.e., consciousness) the [state attained] afterwards through the seal of Akṣobhya, so consciousness, too, becomes the [state attained] afterwards through the

²⁴⁷ Tib.: “self-awareness.”

²⁴⁸ RGVV 88₁₃₋₁₄: *prathamō dharmakāyo ‘tra rūpakāyau tu paścimau | vyomni rūpagata-syeva prathame ‘ntyasya vartanam ||*

²⁴⁹ Tib.: “self-awareness.”

seal of Vajrasattva, [but] the *vajra* [of emptiness] is [now] the main [practice].²⁵⁰ This is also stated in the *Vajraśekhara*:

Emptiness is called the *vajra*,
Which is of a steadfast essence, not hollow,
Incombustible and indestructible,
And whose defining characteristics is to be indivisible and impenetrable. (PTMV 5)

If one was [again] matter and the rest during [the state attained] afterwards [arising]
From the wisdom of the main [practice performed] through the seal of Akṣobhya,
Why, alas, is it not maintained that one would be [again] a hero-being (Vajrasattva)
During [the state attained] afterwards [arising from the practice performed] through the seal of Vajra[sattva]? (PTMV 6)

[Objection:] But if one was a hero-being during [the state attained] afterwards, there would be the undesired consequence of proclaiming annihilation because the [hero-being's] compassion would not exist [during the next session of the main practice].²⁵¹

[Reply:] [The inseparable nature of emptiness and compassion, or *vajra* and *sattva*] is maintained [in the following verses]:

Through *vajra* emptiness is taught.
Through *sattva* the state of wisdom only.
The identity of both is established
On the basis of Vajrasattva's true nature. (PTMV 7)

²⁵⁰ Tib.: “Therefore, just as the seal of Akṣobhya has the wisdom as its main [practice and] the other (i.e., consciousness) as the state attained afterwards [as a result] of [this] self-awareness, so too is the consciousness [related to] the seal of Vajrasattva the state attained afterwards, but [now] *vajra*[-emptiness] as the main [practice].”

²⁵¹ If *vajra* and *sattva* are not experienced as being inseparable, then emptiness (i.e., *vajra*) would be a mere nothingness disconnected from compassion.

The difference between emptiness and compassion
 Is like that between a lamp and its light.
 Emptiness and compassion are one,
 Just as a lamp and its light are. (PTMV 8)

Emptiness is not different from entities.
 And there is no entity without it.
 This follows from²⁵² the determination of [them] not being
 without [emptiness].
 It is similar to [the one] that it is produced and impermanent.
 (PTMV 9)

Just as the apparent [truth] is not annihilated²⁵³
 When true reality is taught,
 So too true reality is not apprehended
 Without the apparent. (PTMV 10)

And more in detail. One may wonder: Are then Akṣobhya and Vajrasattva the same? If they were, the “proponents of a non-dual [mind with] manifold [aspects]” (Citrādvaitavāda, i.e., Sākāravāda) would be superior, since consciousness, matter, and the like, are not abandoned. This is what is stated [in the following]:

For me the Sākāra-system is propounded in the following terms:
 Mind-only together with its manifold [aspects] is empty of all
 thought;
 It is like touching grass while walking.
 Others teach it as having the meaning of the Middle [Way].
 (PTMV 11)

For the Citrādvaitavādin [mind] exists ultimately, but [to claim the ultimate existence of] such a [form of] consciousness is not shrewd. This

²⁵² The Tibetan did not render the causal ablative. The line is repeated in the verse that follows, but this time with a causal *phyir* in the end.

²⁵³ The extra line (*med na mi 'byung nges phyir ro*) at the beginning of the Tibetan translation of this verse corresponds to *avinābhāvaniyamāt* in the verse above (PTMV 9).

is for the following reason:²⁵⁴ Once [sealed with] the seal of Vajrasattva, it [can] be ruled out that a [form] of consciousness²⁵⁵ whose nature is [that of] Akṣobhya, that is, the non-dual [mind] with its manifold [aspects], which is empty of a perceived and a perceiver, really exists in terms of an entity. This is stated [in the following]:

If one says that [the *skandha* of] matter and the rest, while empty of thought,
Are [still] wisdom (i.e., consciousness?), in virtue of Akṣobhya's seal,
Then in virtue of Vajrasattva's seal it [must] be ruled out
That [this wisdom] exists as an entity. (PTMV 12)

Through [the realization of] cognition-only
One does not become Vajrasattva.
Not being there from the beginning
Everything imagined is emptiness.²⁵⁶ (PTMV 13)

Once the thorn that it (i.e., consciousness or wisdom) exists ultimately in such a way is removed, a Mādhyamika tenet is [seen to be] superior, one established on the basis of awareness,²⁵⁷ which is continuous in its flow of effortless non-dual “union” (*yuganaddha*) and is characterized by not abiding in anything.²⁵⁸ This is realized through the kindness of a genuine guru. One may wonder, whether awareness²⁵⁹ is established

²⁵⁴ The causal relation expressed by the Sanskrit compound ending in *-tvāt* has not been reflected in the Tibetan.

²⁵⁵ According to the Tibetan from the dPal spungs edition (B). The Sanskrit has *jñāna* here, but above, the mind which is empty of thought is referred to as *viññāna*. Derge and Peking have “self-awareness.”

²⁵⁶ The Sanskrit does not give a satisfying meaning: “The emptiness of cognition-only from imagined forms is not fabricated by the [seal of] Vajrasattva, for that [emptiness] was there before, but not [its realization].” Vajrasattva's seal is expressive of Madhyamaka-emptiness, while Yogācāra-emptiness described in this verse is related to Akṣobhya's emptiness.

²⁵⁷ Tib.: “self-awareness.”

²⁵⁸ The Tibetan translator probably read *-svasaṃvedanasiddhir mādhyamikasiddhāntaḥ śreyān* and understood: “The establishment as self-awareness ... is a supreme Mādhyamika tenet.”

²⁵⁹ Tib.: “self-awareness.”

here, whether, being [thus faced by] the undesired consequence [entailed by] Māyopamādvayavāda, there is no Apratiṣṭhānavāda. This is not the case [for the reason stated in *Yuktiṣaṣṭikā*, verse 19:]

That which has arisen dependently
Has not arisen in terms of its own-being.
How can that which has not arisen in terms of an own-being,
Truly be called ‘arisen’? (PTMV 14 = YṢ 19)

Awareness,²⁶⁰ too, has arisen in dependence. Therefore [even] awareness itself is not grounded [in anything], but rather reflects the level of non-arising. This is as [stated in the following:]

Indeed, awareness has not arisen.
The being of real entities, too, is like that.
The sage said that the world
Has the nature of Vajrasattva. (PTMV 15)

Moreover, the Tathāgata asked Mañjuśrī: "What is this inconceivable element?" Mañjuśrī replied: "The element that is inconceivable, not to be understood by the mind, not to be fathomed by the mind, and not to be realized through any volition of the mind, is what I call the inconceivable element. But again, illustrious one, it is precisely no-mind²⁶¹ which is the inconceivable element. What is the reason for this? Mind is not found in no-mind.²⁶² As to the element which is without mind,²⁶³ it is mind for [through it] mind is realized as it is.²⁶⁴ Again, all forms, illustrious one, are the inconceivable element." Elsewhere (i.e., in the *Jñānālokālamkāra*) it is said [in this regard]:

Homage to You, who is without imagined thoughts,
Whose intellect is not based [on anything],

²⁶⁰ Tib.: "experience."

²⁶¹ Missing in the Tibetan.

²⁶² Tib.: "There is no volition in the inconceivable element."

²⁶³ Having a masculine ending, *niścitto* must depend on *dhātuḥ*.

²⁶⁴ Tib.: "Therefore, mind is [here] the mind which realizes the inconceivable as it is."

Who is without recollection, whose realization is non-conceptual,
And who is without any cognitive object. (PTMV 16)

In the *Candrapradīpa*²⁶⁵ it is stated:

Whatever arises from conditions has not [truly] arisen,
[For] it does not arise in terms of own-being.
What depends on conditions is said to be empty,
And whoever knows emptiness, is not mad. (PTMV 17)

In the *Āryalaṅkāvatāra[sūtra]* [II.169] [it is further said]:

If characteristic signs [still] arise
After all error has been abandoned,
This will be his error,
Like the impure darkness of the eyes. (PTMV 18)

Moreover, [it is stated in Kambalāmbara's *Ālokamālā*, verse 248]:

For precisely this reason the sage was afraid
Lest you should remain fixed in your [everyday] consciousness.
Thus his teaching, repeatedly said to be essentially about emptiness,
Distinguishes the Dharma [for various disciples].²⁶⁶ (PTMV 19)

And in *Hevajra[tantra II.3.36ab]* it is stated:

No [object] has ever arising in terms of its own-being
[Wherefore] it is neither true nor false. (PTMV 20)

Moreover, [we find in *Ālokamālā*, verse 274]:

²⁶⁵ I.e., the *Samādhirājasūtra*. But the verse cannot be found there. Brunnhölzl (2007:525, fn. 553) identified this verse in the *Anavataptanāgarājaparipṛcchasūtra* (Derge bKa' 'gyur no. 156, 230b_{2,3}). See La Vallée Poussin 1903-13:239.

²⁶⁶ See Lindtner 2003:96-97.

When analyzed by a mind capable of subtle seeing,
 All this, it [can] be determined, is the same [doctrine],
 Were it not for a single [point] which separates
 Buddhists and non-Buddhists, namely emptiness. (PTMV 21)

In order to avoid a [form of] emptiness [that is equivalent] of nihilism,
 [I said in *Sekanirdeśa* 31]:²⁶⁷

Those who see suchness
 In accordance with Madhyamaka
 Are fortunate, indeed, in that they realize true reality,
 Provided that they are aware [of it] in a direct way. (PTMV
 22)

In the *Dākinīvajrapañjara* it is stated:

Wherever a mind of inseparably united
 Emptiness and compassion is cultivated—
 This indeed is the teaching of
 The Buddha, Dharma, and Saṅgha. (PTMV 23 = PĀ 3)

Since the five *skandhas*²⁶⁸ which arise in dependence have the nature of
 the five Tathāgatas, and since [this] nature in turn is inseparable from
 emptiness and compassion, it is established that the beings of the world
 are inseparable from emptiness and compassion.²⁶⁹ This, indeed, is un-
 interrupted meditation [performed] on the basis of the pith-instructions
 of the genuine guru.

By following the reality of mantras
 One will acquire [proficiency in] continuous meditation,²⁷⁰

²⁶⁷ Tib.: “Avoiding a [form of] emptiness [that is equivalent] of nihilism I explained:”

²⁶⁸ The Skt. has “five aspects.”

²⁶⁹ Skt. *jagat* can mean both, beings and the world. The plural in the Tibetan supports
 the translation “beings.”

²⁷⁰ This line is missing in the Sanskrit.

[As continuous] as the flow of a river²⁷¹
Or the steadiness of a flame. (PTMV 24)

Likewise, the venerable Nāgārjuna says [in his *Caturmudrānvaya*]:

This is a divine palace, not the threefold world. These are not sentient beings but victorious ones.

I am the lord of the *maṇḍala*, not an [ordinary] man. [These are not] experiential objects—eyes, the earth and so forth—nor are they matter and the other [*skandhas*].

Given that they have the nature of *dharmatā*, these [sentient beings] are the deities of the *maṇḍala*.

How can one, knowing as one does the manifold [world] to be the circle of the *maṇḍala*, be confused [about this]?²⁷²

(PTMV 25)

[Elsewhere it is stated:]

Having arisen in mere dependence,

[Things] manifest like the city of the Gandharvas.²⁷³

The manifold [world] is not established in terms of an own-being

[But] it is not like a lotus in the sky [either].²⁷⁴ (PTMV 26)

Moreover, it has been said in *Hevajra*[*tantra* II.4.34ab]:

These phenomena are [essentially] released

[But] because of delusion they have assumed the form of *saṃsāra*.²⁷⁵ (PTMV 27)

²⁷¹ *gZhung* does not have an equivalent in the Sanskrit and is difficult to construe.

²⁷² This verse is quoted in Muniśrībhadrā's *Pañcakramaṭippanī Yogīmanoharā*, 24a₄₋₅. See Zhongxin Jiang & Toru Tomabechi 1996:34.

²⁷³ Tib. (reading *pratītyasambhavā devā?*): “Deities which have arisen in dependence manifest like the city of the Gandharvas.”

²⁷⁴ Tib.: “[But] it is not utter nothingness like a lotus in the sky, [either].”

²⁷⁵ HT 179₅: *amī dharmās tu nirvāṇaṃ mohāt saṃsārarūpiṇaḥ* |

The *Pañcatathāgatavivarāṇa*, composed by the great learned master Advayavajra,²⁷⁶ is ended. Translated, corrected and finalized by the Tibetan translator rMa ban chos ‘bar as taught by the Indian learned master Vajrapāṇi.²⁷⁷

End of the Translation

Concluding Remarks

The term “five seals of the Tathāgatas” stands for the sealing of the five psycho-physical aggregates (*skandhas*) by the five Tathāgatas, which means that the *skandhas* have the nature of the Tathāgatas. This is best described in Vajrapāṇi’s **Guruparamparākrama-Upadeśa*:

The *skandha* of matter is Vairocana, the *skandha* of sensation Ratnasambhava, the *skandha* of discrimination Amitābha, the *skandha* of [karmic] formation Amoghasiddhi, and the *skandha* of consciousness Akṣobhya. In order to overcome attachment to the *skandhas*, the five *skandhas* which are the imagined nature, are sealed with the five Tathāgatas, who are the dependent nature. This (i.e., the meaning of being sealed) is explained [in the *Sekanirdeśapañjikā* on verse 19]:

What [x] is sealed with what [y], that [x] comes to have the nature of that [y].²⁷⁸

²⁷⁶ The author is not mentioned in the Sanskrit.

²⁷⁷ P: “Translated by the learned master Vajrapāṇi and the translator rMa ban chos ‘bar.”

²⁷⁸ GPKU (B303a₆-b₂, D 172b₁₋₂, P 193b₈-194a₂): *de la gzugs kyi phung po ni mam par snang mdzad do || tshor ba’i phung po ni rin chen ‘byung ldan no || ‘du shes kyi phung po ni ‘od dpag^a med pa’o || ‘du byed kyi phung po ni don yod grub pa’o | rnam par shes pa’i phung po ni mi bskyod pa zhes bya ste | phung po la sogs ^(b)par ‘dzin^(b) pa’i zhen pa spang ba’i phyir kun brtags phung po lnga la gzhan dbang de bzhin gshegs pa lngas^c rgyas gdab ste | de’ang | gang la gang gis^d rgyas btab pa || de yang^e de yi ngo bor ‘gro’o^f | zhes bya bas |*

^a B dpag tu ^b D om. ^c B lnga’i ^d B gi ^e DP dang ^f D grags

In other words, the nature of the *skandha* of matter is Vairocana and so on for the other *skandhas*. The seals of the five Tathāgatas can be further sealed with the seals of Akṣobhya²⁷⁹ and Vajradhara (or, in our text with the seals of the five Tathāgatas, Akṣobhya and Vajrasattva), which means that the deeper levels of their true nature—that they are non-dual mind and finally emptiness—are recognized. In an appendix to the *Pañcatathāgatamudrāvivarāṇa* in the ‘*Bri gung bka*’ *brgyud chos mdzod*, ‘Bum la ‘bar writes:

It is said that after refuting the textual traditions of others, the glorious Maitreyaṅātha (i.e., Maitrīpa) taught only his own tradition of accomplishing the seal of Vajradhara (i.e., Vajrasattva). This is when he composed the *Pañca[tathāgata]mudrā-[vivarāṇa]*. [Here] the five Tathāgatas are fixed upon, with entities (i.e., the five *skandhas*) being meditated upon as the deities. [This means that] appearances are established as the mind. ... That appearances are contained in the mind is the seal of a Tathāgata. The non-conceptual, namely the mind empty of the duality of perceived and perceiver, is the seal of Akṣobhya. This non-conceptual mind, [but one that in addition accords with] the Madhyamaka view of freedom from extremes and is endowed with manifest bliss, is the seal of Vajradhara.²⁸⁰

The seals of the Tathāgata, Akṣobhya and Vajradhara are then related respectively the joy, supreme joy, and co-emergent joy:

²⁷⁹ This implies that a distinction is made between an Akṣobhya seal as one of the five Tathāgata seals, and the Akṣobhya seal of the non-dual mind.

²⁸⁰ ‘*Bri gung bka*’ *brgyud chos mdzod*, vol. *kha*, 17a₅-b₆: *dpal byams pa mgon pos gzhan gyi* (text: *gyis*) *gzhung bkag nas* | *rang gis rdo rje ‘chang gi* (text: *gis*) *phyag rgya’i bsgrub lugs kho na bstan par bzhed nas phyag rgya lnga mdzad de* || *de bzhin gshegs pa lnga ni dngos po lhar bsgom pa’i ngos brtag ste* | *snang ba sems su bsgrub pa’o* | [...] *snang ba sems su ‘jug pa de bzhin gshegs pa’i rgya* | *sems bzung ‘dzin gnyis kyis* (text: *kyi*) *stong pa’i rtog med mi bskyod* (text: *skyod*) *pa’i rgya* | *sems rtog med de yang mu las grol ba dbu ma’i lta ba de yang rnam pa bde ba dang ldan pa ni rdo rje ‘chang gi rgya’o* |

Moreover, joy [relates] to being sealed by the seal of the Tathāgata; supreme joy to being sealed by the seal of Akṣobhya; and co-emergent joy to being sealed by the seal of Vajradhara.²⁸¹

In other words, the realization that appearances are contained in the mind is joy; the realization of the non-conceptual mind empty of duality, supreme joy; and the Madhyamaka realization of bliss free from extremes, co-emergent joy.

²⁸¹ *Op. cit.*, 18a₁: *de yang dga' ba de bzhin gshegs pa'i rgya mtshon la | mchog dga' mi bskyod (text: skyed) pa'i rgya mtshon la | lhan cig skyes pa'i dga' ba rdo rje 'chang gis rgya mtshon pa'o |*

7. A Presentation of Empowerment, Verses 26-36 (*Sekanirdeśa*)

Translation of the *Sekanirdeśa*, verses 26-36

[The Sequence of the Four Seals]

Having approached a *karmamudrā*,
One should meditate on the *dharmamudrā*.
Hereafter [comes] *mahāmudrā*,
From which the *samaya[mudrā]* arises. (SN 26)

The [four] joys can be [maintained]
With regard to each of the seals, except *mahāmudrā*.
This [can be known] through scriptures, self-awareness,
And the pith-instructions of the genuine guru. (SN 27)

[*Dharmamudrā*]

The manifold is [realized] through the *karmamudrā*;
Maturation is the nature of the world.
Steadfastness in that is freedom from defining characteristics;
And relaxation is the gazing at the world. (SN 28)

[*Mahāmudrā*]

Not to abide in anything
Is known as *mahāmudrā*.
As self-awareness (i.e., *mahāmudrā*) is stainless,
[The moments of enjoying] manifold [appearances] and so forth
do not arise. (SN 29)

Effortless wisdom
[Can] be taken as inconceivable.

Something ‘inconceivable’ that one has [been able to] conceive
Cannot truly be inconceivable. (SN 30 = TRĀ 31)

Those who see suchness
In accordance with Madhyamaka
Are fortunate, in that they realize true reality,
Provided that they are aware [of it] in a direct way.
(SN 31 = PTMV 22)

All superimposition, whatever there is—
All this does not exist in any respect;
As to the meaning of Madhyamaka, it is the absence of super-
imposition;
Where is, then, the denial or the establishing [of anything]?
(SN 32 = TRĀ 30)

The thought that [the world] is without the superimposition of
knowledge
And objects of knowledge is not different [from superimposi-
tion itself].²⁸²
Everything is as it ever has been,
[But] it is not the way it was [before when there was still a con-
ceptual] mind. (SN 33)

The mind [of him], by whom the world is [directly] realized as
not arisen,
Is purified because of [his] realization.
For him, the wise, [this is realized] without effort:
[Being his] original state the world is true. (SN 34 = TRĀ 32)

The thought whose connection [with *nirvāṇa*]
Has not been uncovered²⁸³ arises in dependence;

²⁸² My translation follows the Tibetan here. The Sanskrit has “With regard to that which lacks the superimposition of knowledge and object of knowledge, thinking is not different.”

²⁸³ Lit. "been caused to arise/appear." I follow here ‘Gos Lo tsā ba gZhon nu dpal who has in his quotation of SN 35 ‘*byed pa* instead of *bsgom pa* (DRSM 463₁₇).

This very [thought] is *nirvāṇa*.
Do not create confusion, o mind! (SN 35)

He who does not abide in the domain of the remedy,
Is not attached to true reality,
And who does even not desire the fruit,
Finds *mahāmudrā*. (SN 36)

End of the Translation

An Analysis of the *Sekanirdeśa*, Verses 26-36²⁸⁴

In his *Sekanirdeśa*, Maitrīpa does not start as usual with the vase empowerments (as, for example, in Maitrīpa's *Sekatātparyayasamgraha*), but directly turns to the topic of *karmamudrā*, which comprises the *prajñā* wisdom empowerment.²⁸⁵ In Maitrīpa's system the twofold division into the creation (*utpattikrama*) and completion stages (*utpannakrama*) of the *Hevajratāntra*²⁸⁶ (a Yoginī Tantra) undergoes further division in order to relate the system of the four seals in the Yoginī Tantras to the five stages of the Yoga Tantras (i.e., the Ārya tradition of the *Guhyasamājatantra*). The creation stage thus fans out into an outer and inner one, and the completion stage into a simple completion stage, a perfect [completion] stage (*pariniṣpannakrama*), and a natural [completion] stage (*svābhāvīkākrama*). In the *Sekanirdeśapañjikā* on verse 38, the two stages of creation and completion in the *Hevajratāntra* are related to the fivefold division of the Ārya tradition.²⁸⁷

²⁸⁴ The significance of these verses was already discussed in Mathes 2007:555-56; 2011:113-20 and 2013:280-87.

²⁸⁵ For a good overview of the historical development of the ritual of empowerment see Isaacson 2010:261-79.

²⁸⁶ See verses I.8.24cd-25ab (HT 81₈ and HT 87₁): “The *dharma* teachings of the adamantine one are based on two stages, the *utpattikrama* and the *utpannakrama*.” (*kramam utpattikaṃ caiva utpannakramam eva ca | kramadvayaṃ samāśritya vajriṇā dharmadeśanā ||*).

²⁸⁷ See Mathes 2009:92.

Maitrīpa presents *prajñā* wisdom empowerment within the system of four seals, which involves the tantric yoga practice of *karmamudrā*, namely the union with a consort in order to gain a glimpse of the goal of co-emergent joy, an intimation of which manifests briefly when the sequence of four moments (i.e., the moments of manifold appearances, maturation, freedom from defining characteristics, and relaxation)²⁸⁸ and four joys (i.e., joy, supreme joy, co-emergent joy, and the [joy of] no-joy) are experienced on a physical level. In his commentary on verse 24 of the *Sekanirdeśa*, Rāmapāla says that of the four seals the *karmamudrā* is to be taken as the master empowerment congruent with the perfect completion stage.²⁸⁹

The four moments and joys are experienced again on the level of the *dharmamudrā* which Rāmapāla explains in terms of the purification of phenomena by means of the fivefold enlightenment.²⁹⁰ This means that the *dharmamudrā* is here related to a central practice of the outer creation phase. In other words, the way *dharmamudrā* is presented here suggests not so much a progressive succession after starting with *karmamudrā* empowerment as rather the possibility of an alternative path which starts with the outer creation phase, or the causal *samayamudrā* (and so virtually without a *karmamudrā*). According to *Kāropa, a disciple of Maitrīpa, the four moments and joys can also arise directly on the level of *dharmamudrā*. Only if this is not possible one must rely on a *karmamudrā*.²⁹¹ Whether this is intended by Maitrīpa or not, true reality (or emptiness), so he repeatedly claims, must be realized through pith instructions.²⁹² This leads to *mahāmudrā*, the realiza-

²⁸⁸ For an explanation of the four moments, see my summary of the *Sekanirdeśa* in the introduction.

²⁸⁹ SNP 188₁₄₋₁₅: “But (*ca*) in the case of the four seals, it is the *karmamudrā* which should be known as the master [empowerment], in accordance with the perfect [completion stage].” *caturmudrāpakṣe ca pariniṣpannenācāryatvena karmamudrā boddhavyā* |

²⁹⁰ See SNP 190₇₋₈: “Then [the seal] of the *dharmas* such as blue and yellow, which have been purified [by realizing them] as deities through the fivefold enlightenment...” (*tato dharmāṅgāṃ nīlapītādīnāṃ pañcākārābhisambodhyā prathamam devatāvisodhitānām...*)

²⁹¹ Mathes 2009:94.

²⁹² Mathes 2009:104.

tion that bliss and emptiness are inseparable.²⁹³ On this level, however, there is only the true co-emergent joy, and not the other three (impure) joys. In this respect, i.e., embedded in the sequence of the seals, *mahāmudrā* corresponds to the level of the fruit, but as Maitrīpa equates it with the view non-abiding, it also includes, according to Rāmapāla and *Kāropa, *amanasikāra*.

Verses 29-36 present *mahāmudrā* in line with the Madhyamaka view of non-abiding and *amanasikāra*. This is clear from the first verse on *mahāmudrā* and Rāmapāla’s commentary on it:

Not to abide in anything
Is known as *mahāmudrā*.
As self-awareness (i.e., *mahāmudrā*) is stainless,
[The moments of enjoying] manifold [appearances] and so forth
do not arise. (SN 29)

Rāmapāla explains:

“In anything” means in the dependently arisen *skandhas*, *dhātus*, *āyatanas* and so forth. “Not to abide” means not to reify, not to become mentally engaged. This is also stated [in the *Jñānā-lokālaṃkāra*]:

The mental factors of not becoming mentally engaged are virtuous. Those of becoming mentally engaged are not virtuous.

²⁹³ This is clear from the following passage of *Kāropa’s commentary on the *Caturmudrānvaya*: “[Realization which] occurs by way of the co-emergent as cause, non-origination as the path, and great bliss as fruit, is not different. In this sense it occurs ‘easily’. ‘Realizing the meaning of the four seals’ means that [the meaning of] *karmamudrā* is [realized] at the time of empowerment, [that of] *dharmamudrā* when reality (*don*) appears as a general image, [that of] *mahāmudrā* when reality [appears] according to its specific characteristic, and [that of] *samayamudrā* at the time of actualization and maturation. As to ‘that they [easily] realize,’ the first [*mudrā*] makes them realize bliss; the second, empti[ness]; and the third, that [these two] are inseparable.” (See Mathes 2009:99).

Likewise it has been said [in the *Jñānālokālaṃkāra*]:

Homage to You, who is without imagined thoughts,
 Whose intellect is not based [on anything],
 Who is without recollection, who does not become mentally engaged,
 And who is without any cognitive object.

... One should not think that this cannot be practised because thanks to the kindness of [one's] venerable guru, *mahāmudrā*, which has the defining characteristic of being endowed with all supreme qualities, can certainly be made directly manifest. Does [*mahāmudrā*] not have the nature of the four moments then? [In 29c] it is stated: "Because self-awareness [i.e., *mahāmudrā*] is stainless." Being stainless, the three [impure] moments of the manifold and so forth, including [their] stains, do not occur in it. Therefore the three [impure] joys do not arise in it either.²⁹⁴

As the fruit of completion stage practice, *mahāmudrā* is here described as being beyond the impure moments and joys. It could be argued, however, that its equation with non-abiding and *amanasikāra* does not only refer to Buddhahood, but also that *mahāmudrā* can be found through the practice described in the *Avikalpapraveśadhāraṇī*. In it the four sets of hindering characteristic signs are abandoned through *amanasikāra*.²⁹⁵ That *amanasikāra* can also refer to meditation practice is clear from the first *Jñānālokālaṃkāra* quote that *amanasikāra* is virtuous and from *Kāropa's commentary on the above quoted verse from the *Jñānālokālaṃkāra*:

The [lines of this praise] should be understood as [presenting] view, meditation, and conduct as three inseparable [aspects]. Freedom from duality, [which is] conceptual analysis, is the conduct. Not to abide in bliss or emptiness, the freedom from the duality, [which is] attachment, is the body of great bliss. It is the view. *Amanasikāra* and being without recollection in terms

²⁹⁴ Quoted from Mathes 2007:555.

²⁹⁵ For a translation of the relevant passages see Mathes 2005:19-20.

of the sequence of preparation, main part, and conclusion is meditation. Not to separate through the imagination of three [distinct cognitive aspects] means to be without a cognitive object. Making oneself familiar with them (view, etc.) means to pay homage. This should be understood as *mahāmudrā*.²⁹⁶

It should be noted, however, that for Maitrīpa the term *amanasikāra* does not only stand for mental non-engagement, but also ‘luminous self-empowerment’.²⁹⁷ This correlates with the *Tattvadaśaka* where Maitrīpa defines true reality not only along the lines of the *via negationis* of Madhyamaka, but phenomena are also said to be directly experienced as being luminous (see below). In other words, in a *mahāmudrā* context, *amanasikāra* most of all means ‘non-conceptual realization’. To which extent this needs empowerment and formal tantric practice remains a controversial issue. For **Sahajavajra* this is possible outside of the sequence of the four seals, and in his *Tattvaviṃśikā*, Maitrīpa claims that within tantra the advanced have a direct access to *mahāmudrā* (see below).

In his second verse on *mahāmudrā*, Maitrīpa discusses the inconceivable nature of wisdom. This establishes, according to the topical outline noted down by Ti pi ‘bum la ‘bar, “freedom from the extreme of characteristic signs”²⁹⁸:

Effortless wisdom

[Can] be taken as inconceivable.

Something ‘inconceivable’ that one has [been able to] conceive

Cannot truly be inconceivable. (SN 30 = TRĀ 31)

Maitrīpa anticipates the possible objection that thinking about the inconceivable is in itself an obstacle. An answer is not given in the root text, but Rāmapāla explains that this non-abiding is inconceivable wisdom. It does not come from investigation, but is effortless, occurring

²⁹⁶ Quoted from Mathes 2009:116.

²⁹⁷ This at least is Maitrīpa’s final analysis of the term *amanasikāra* in the *Amanasikārādhāra* (see below).

²⁹⁸ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 82a_{2,3}: *mtshan ma’i mtha’ dang bral ba*.

within its own sphere.²⁹⁹ SN 30 is quoted in *Sahajavajra's commentary on *Tattvadaśa*, verse 7cd, in which, according to *Sahajavajra, Maitrīpa replies to the possible objection that his *Tattvadaśaka* makes use of the concepts of a remedy, reality and attainment and is thus in contradiction to the *Avikalpapraveśadhāraṇī*, that “even vain clinging to a state free of duality is taken, in like manner, to be luminous.” (TD 7cd). In his commentary to this reply, *Sahajavajra quotes *Sekanirdeśa*, verse 36, and adds that “here, *mahāmudrā* refers to the pith instructions on the true reality of *mahāmudrā*. Two longer quotations from the *Samādhirājasūtra* (SRS XXXII.92-97b and SRS XXXII 98-105), obviously adduced to illustrate *mahāmudrā* pith instructions, show that such instruction does not necessarily need to be tantric.³⁰⁰

Maitrīpa next insists that seeing suchness or true reality in a direct way, through (to use Rāmapāla's words) inconceivable wisdom that does not come from investigation, is wholly compatible with Madhyamaka:

Those who see suchness
In accordance with Madhyamaka
Are fortunate, in that they realize true reality,
Provided that they are aware [of it] in a direct way.
(SN 31 = PTMV 22)

From Rāmapāla's commentary it becomes clear that ability to realize emptiness directly is gained through the kindness of the guru. As I have already noted in Mathes 2011:120, we have here, in fact, an Indian precedent for what is well known in Tibetan *mahāmudrā* as experiential introduction to the nature of one's mind through “pointing-out instruction.”³⁰¹ It should be noted that a direct way to true reality does not exclude investigation (by which, according to Rāmapāla, the state of non-abiding is reached³⁰²). According to Thrangu Rinpoche it is possible to ascertain phenomena (such as mental events) by investigating their col-

²⁹⁹ See Mathes 2007:556.

³⁰⁰ For a translation of this part see Mathes 2005:24-27, and Brunnhölzl 2007:177-81, who identified the verse after the *Samādhirājasūtra* quotes as SN 30.

³⁰¹ See Mathes 2011:120.

³⁰² See Mathes 2007:556.

our, shape etc. with the help of direct cognitions within one's introverted mental consciousness during *vipaśyanā*.

Maitrīpa then defines the meaning of Madhyamaka in line with Apratiṣṭhānavāda as the absence of all superimposition:

All superimposition, whatever there is—
 All this does not exist in any respect;
 As to the meaning of Madhyamaka, it is the absence of superimposition;
 Where is, then, the denial or the establishing [of anything]?
 (SN 32 = TRĀ 30)

This is the third verse of the Apratiṣṭhāna section in the *Tattvaratnāvalī*, and has already been discussed in detail in my analysis of that section. Maitrīpa proceeds to address the question how the usual entities everywhere accepted in the world should be understood:

The thought that [the world] is without the superimposition of knowledge
 And objects of knowledge is not different [from superimposition itself].
 Everything is as it ever has been,
 [But] it is not the way it was [before when there was still conceptual] mind. (SN 33)

Even the thought that the world is empty of superimpositions does not really change anything, true reality simply remains as it ever was. Whether discovered or not, it never changes. In support of this, Rāmapāla adduces a famous Mahāyāna verse that could be either *Abhisamayālaṅkāra* V.21 (representative for the second *dharmacakra*), or *Ratnagoṭravibhāga* I.154 (third *dharmacakra*):³⁰³

³⁰³ To be sure, this verse is found in numerous Mahāyāna texts (see Takasaki 1966:300).

There is nothing to be removed from it and nothing to be added;
The real should be seen as real, and seeing the real, one be-
comes liberated.³⁰⁴

Of particular interest is the last of the eight verses on *mahāmudrā*, in which Maitrīpa emphasizes a practice, outlined in the *Avikalpapraveśadhāraṇī*, of not becoming tangled up in remedies, true reality or the fruit, and thus alludes to an essential link between *mahāmudrā* and the abandoning of characteristic signs (*nimitta*) through non-conceptual realization:

He who does not abide in the domain of the remedy,
Is not attached to true reality,
And who does even not desire the fruit,
Finds *mahāmudrā*. (SN 36)

In his commentary on SN 29, Rāmapāla had already pointed out a connection between the *Jñānālokālaṃkāra* and *mahāmudrā*, there linking the *mahāmudrā* view of non abiding to the practice of *amanasikāra*, and in his commentary on verse 36, he nearly quotes literally from the part of *Avikalpapraveśadhāraṇī* in which four sets characteristic signs (i.e., those of dualistic appearances, the remedy, reality and attainment) are described as being abandoned in the act of “not directing one’s attention [to them]” (*amanasikāra*).³⁰⁵ This establishes the relation the *mahāmudrā* practice of non-conceptual realization (*amanasikāra*) has not only to the *Avikalpapraveśadhāraṇī* but, if we follow ‘Gos Lo tsā ba gZhon nu dpal, also to the *Dharmadharmatāvibhāga*,³⁰⁶ according to which non-conceptual wisdom is cultivated by abandoning the same four sets of characteristic signs. Moreover, since gZhon nu dpal maintains that the last part of the *Dharmadharmatāvibhāga* which describes how fundamental transformation (*āśrayaparivṛtti*) is achieved through

³⁰⁴ The verse in the *Ratnagotravibhāgavyākhyā* (RGVV 76₁₋₂) is as follows: *nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana | draṣṭavyam bhūtaṃ bhūtadarśī vimucyate ||*
In the *Abhisamayālaṃkāra* (AA 32₁₅₋₁₆) the reading is as follows: *nāpaneyam ataḥ kiñcit prakṣeptavyam na kiñcana | draṣṭavyam bhūtaṃ bhūtadarśī vimucyate ||*

³⁰⁵ For details see Mathes 2013:283-86.

³⁰⁶ For a discussion of *amanasikāra* in the *Dharmadharmatāvibhāga*, see Mathes 2010:8-9.

the abandoning of the four sets of characteristic signs and the cultivation of non-conceptual wisdom, is a commentary on the chapter on enlightenment of the *Ratnagotravibhāga*, we have here also a bridge between *mahāmudrā* and the standard Indian treatise on buddha nature.³⁰⁷

³⁰⁷ Mathes 2005:3.

8. The Succession of the Four Seals (*Caturmudrānvaya*)

Translation of the *Caturmudrānvaya* (the text consists of verses and prose).³⁰⁸

Homage to Vajrasattva!

*Evam.*³⁰⁹

Having first bowed to Vajrasattva,
Whose nature is pure wisdom,
I write in brief “A Succession of Seals”
To improve my understanding. (CMA 1)

Here, [it is implied that] those whose minds are confused drift about distressed in the ocean of cyclic existence because they are confused about the succession of seals. It is in order that they may easily realize the meaning of the four seals that the means of [swiftly]³¹⁰ accomplishing great bliss is presented in accordance with the tantras. The four seals are the *karmamudrā*, *dharmamudrā*, *mahāmudrā*, and *samayamudrā*.

Among these, [first] the nature of the *karmamudrā* shall be analyzed. Action (*karma-*) is intention as it relates to body, speech and mind. It is the main thing. Seal (*mudrā*) refers [then] to its nature of imagination.³¹¹ [It is as stated in *Hevajatantra* II.3.5]:

³⁰⁸ An earlier version of this translation is contained in Mathes 2009:97-119.

³⁰⁹ Missing in the Tibetan.

³¹⁰ Supplied from the Tibetan.

³¹¹ This translation is based on the reading of T, which is supported by the Tibetan. Following E_SN, one has to take *tatpradhānā* as a *bahuvrīhi* depending on *mudrā*: “The seal (*mudrā*), of which the main thing is this [action], has the nature of imagination.”

In this {*karmamudrā*}³¹² the [four] joys arise—
 Divided according to the [four] moments.³¹³
 It is from knowing the moments that blissful wisdom,
 Which is based in the syllable *evam*, [arises]. (CMA 2)

The four joys [are:] joy, supreme joy, co-emergent joy, and the [joy of] no-joy . Otherwise this passage would not make sense:

Between supreme [joy] and the [joy of] no-joy
 See the goal and stabilize [it]!³¹⁴ (CMA 3)

The four moments are: [the moments of] the manifold, maturation, freedom from defining characteristics, and relaxation. The placement of freedom from defining characteristics between [maturation and relaxation] needs to be understood in [the context of] empowerment. In forceful yoga (*hathayoga*), however, freedom from defining characteristics and co-emergent joy are put at the end. The illustrious one taught this (i.e., the four joys and the four moments) extensively in [the context of] empowerment and forceful yoga.

All that [appears as] co-emergent is called co-emergent because it duplicates the image of the [real] co-emergent. [This] image of the co-emergent leads [the adept] to realize [a type of] wisdom that is similar to the co-emergent. The co-emergent is thus [only in this limited sense] the wisdom based on a *prajñā*.³¹⁵ Therefore, there is no arising of the co-emergent in³¹⁶ the wisdom based on a *prajñā*. For inasmuch as the

³¹² Tib.: " From this {*karmamudrā*}..."

³¹³ This sentence was HT II.3.5.ab, *karmamudrāyām* having originally been a gloss or an oral commentary by the author.

³¹⁴ A passage from an attested but unrecovered *tantra*. This recognition of *sahaja* during the third moment was also maintained by Maitrīpa's teacher Ratnākaraśānti. Abhayākara-gupta and Kamalanātha took *sahaja* as the fourth (see also Kvaerne 1986:34-35). This latter view, i.e., *virama* ("the [joy of] no-joy ") in the third position, goes back to a tradition which takes *virama* as "intensification of joy" and not its cessation (the [joy of] no-joy). In the *Sekoddeśatikā* (SUT_S 106₁₄₋₁₅) for example, *virama* is in the third position and also understood this way as can be seen from the Tibetan translation *khyad par dga' ba* (SUT_T 272₁₃₋₁₄). For a reliable Italian translation see Gnoli & Orofino 1994:204.

³¹⁵ *Prajñā* must be taken here as referring to a *karmamudrā*, i.e., a tantric partner.

³¹⁶ Tib.: "from"

true nature of all phenomena,³¹⁷ namely what is called the co-emergent, is the “actual reality” (*svalakṣaṇa*)³¹⁸ of the uncontrived, a fruit similar [to the real co-emergent] is produced by relying on a *karmamudrā*.

A similar flow (i.e., the same liquid) is an outflow.³¹⁹ Just as a reflection of a face cast from the mirror is similar, [but] not the [real] face—it did not exist before, nor does it exist now—[just as] this [mirror] creates a reflection of the face—one only resembling it—and nevertheless in their delusion people are satisfied with the thought that they have seen their own face [rather than merely a reflection],³²⁰ so too masters of inferior intellect accomplish the wisdom that is based on a *prajñā*, and are satisfied thinking that they have experienced the [real] co-emergent. Being satisfied [with what they have found] they have not even heard of the *dharmamudrā*.

How [can] the uncontrived [wisdom] called co-emergent arise for those who have not even heard of the *dharmamudrā* [that is,] only through the contrived [practice of uniting with a] *karmamudrā*? [Only] from a cause of a specific kind does a fruit of this same specific kind arise, and not from another kind. Just as the sprout of a *śālī*[-tree] and not a *ko-drava*[-plant] arises from a *śālī*-seed, the uncontrived co-emergent arises from the presence of the uncontrived *dharmamudrā*. Therefore, it is only the *dharmamudrā* that is the cause of *mahāmudrā* (to figuratively apply a distinction [between a cause and an effect] to what [in fact admits of] no [such] distinction).³²¹

³¹⁷ In the Tibetan “all phenomena” depends on “uncontrived.”

³¹⁸ I.e., taking *svalakṣaṇa* in a way similar to Dignāga as a bare particular, i.e., a given actuality as such (see Arnold 2003:142).

³¹⁹ Tib.: “As to being similar, since it comes about as something similar to [its] cause, it is similar.” ‘Similar’ is the literal translation of Tib. ‘*dra ba*. The corresponding Sanskrit, *niṣyanda*, means ‘outflow’.

³²⁰ Tib.: “Just as a reflection arises on the basis of a mirror and a face, [but] not the real face, because it did not exist before, nor does it exist now. Only [something] similar is seen, and they are satisfied, in their delusion....”

³²¹ Tib.: “Therefore the fruit, i.e., *mahāmudrā*, occurs when one practises without making distinctions [thanks to the same taste of indivisible bliss and emptiness] on [the level of] the *dharmamudrā* [as a cause].”

Why, then, did the illustrious one teach [the following in *Hevajratantra* II.3.4]?

The divine reality, which has the form of the letter *e*
 And is ornamented with the letter *vaṃ* in [its] middle,
 Is the basis of everything blissful—
 The box of the buddha-jewel. (CMA 4)

As to the box of the buddha-jewel, because it duplicates the image of the Buddha, the box is a basis, a foundation. Therefore [there is] a lotus which is the source of abundant jewels, [namely] the joy [obtainable] from a woman as a *karma[mudrā]*.³²² When the relative *bodhicitta* has entered from [their] *avadhūtī* into the [respective?] jewel through the friction³²³ of the penis and the vagina in union, then the wisdom called the lower (i.e., the image of the) co-emergent—[also] called the momentary [co-emergent]—arises.³²⁴ But this is not the [real] co-emergent; it is [only] similar³²⁵ [to it]. By its nature it is endowed with the wisdom based on a *prajñā*, the three joys and the four moments. In [the context of] empowerment and forceful yoga, it is called the similar fruit of the *karmamudrā*. [This concludes] the first [chapter], the presentation of the *karmamudrā* as a fruit that is [only] similar [to the real one].

Om dharmamudrā. It has the nature of the *dharmadhātu*, is free from mental fabrications; it is non-conceptual, uncontrived and without arising. It is compassionate by nature, and owing to the supreme joy [associated with it], it has turned into a means of unique beauty. In the permanence of its continuous flow and given its co-emergent nature, it is not different from the *prajñā* (i.e., the *karmamudrā*), because of the rise of the co-emergent. [All] this is called *dharmamudrā*.

Another defining characteristic of the [*dharmamudrā*] needs to be known: it is like sunrays in the darkness of dense ignorance. One gets purged of the affliction of delusion—mere straw chaff—on account of

³²² Tib.: "Therefore there is the joy ... through the source ... and the lotus."

³²³ Skt. *manthamanthāna* literally means "rubbing stick and rubbing block".

³²⁴ The Tibetan *skad cig tsaṃ* has no equivalent in the Sanskrit.

³²⁵ Lit. "an outflow" (see above).

the [*dharmamudrā* also] being the guru's pith-instructions. The [*dharmamudrā*] is the unique nature of the threefold world, which consists of the great elements, namely all earth, water, wind and fire [elements]. It should be known to be without [any] waves [of affliction], inseparable from emptiness and compassion.

Moreover, the illustrious one said [in *Hevajratāntra* I.1.14]:

The *lalanā* [channel] has the nature of *prajñā*,
 And the *rasanā* [channel the nature] of means.
 In the middle is the *avadhūtī* [channel],
 Devoid of [the duality of] a perceived and perceiver. (CMA 5)

By being skillful in this, the path should be understood to have the form of suchness as its immediate cause. Knowing the path one attentively and constantly practices it; thereby cessation, which has the nature of the co-emergent, is actualized.

In like manner, [the following *dharmamudrā*] has been taught [in *Ratnagotravibhāga* I.154, for example³²⁶]:

There is nothing to be removed from it
 And nothing to be added.
 The real should be seen as real,
 And seeing the real, one becomes liberated. (CMA 6)

The *avadhūtī* dwells in the middle of the [other] two, the *lalanā* and the *rasanā*. This is realized through one-pointed meditation on everything as having the nature of the co-emergent, and through the pith-instructions of a genuine guru. Far from being different from it, the *dharmamudrā* is the cause of *mahāmudrā*. [This concludes] the second [chapter], the presentation of the *dharmamudrā* as the fruit of maturation.

Āḥ mahāmudrā. It is both great (*mahā-*), and a seal (*mudrā*); hence a “great seal” (*mahāmudrā*). It is devoid of an own-being, free from the

³²⁶ For a list of Mahāyāna works, in which this stanza occurs, see Takasaki 1966:300.

hindrances of the knowable, and so forth. It is like an immaculate daytime-sky in the middle of autumn and the basis of everything perfect. It has the identity of [cyclic] existence and *nirvāṇa* as its nature, consists of universal compassion, and has the unique form of great bliss.

Moreover, we have [in the *Jñānālokālaṃkāra*?]:³²⁷

The mental factors of *amanasikāra* are virtuous.
Those of *manasikāra* are not virtuous.

In the [same] text (i.e., the *Jñānālokālaṃkāra*), it has been said:

Homage to You, who is without imagined thoughts,
Whose intellect is not based [on anything], who is without recollection,
Whose realization is non-conceptual,
And who is without any cognitive object.³²⁸ (CMA 7)

This[, too,] is called *mahāmudrā*.³²⁹ Through this *mahāmudrā*, which is inconceivable by nature, the fruit called *samayamudrā* arises. [This concludes] the third [chapter], the presentation of *mahāmudrā* as the fruit which is stainlessness.

Hūṃ samayamudrā. The manifestation of Vajradhara in the form of Heruka for the sake of sentient beings is taught to be the *samayamudrā*. [This manifestation] is by its nature the aspect of the *sambhoga*- and *nirmāṇakāyas* and [appears] clearly. Once they have adopted [this] *sa-*

³²⁷ I could not locate this quotation in the *Jñānālokālaṃkāra* itself, but the same passage is also quoted in Rāmapāla's *Sekanirdeśapañjikā* (Mathes 2007:555), and Maitrīpa's *Amanasikārādhāra*.

³²⁸ See JĀA 146₁₋₂.

³²⁹ After the two quotations from the *Jñānālokālaṃkāra*, the construction *yā sā* is no longer suitable. Its presence implies, as in the description of *dharmamudrā* earlier, the directly preceding feminine attributes at the beginning of the definition. In other words, the original text did not contain the sūtra quotations.

mayamudrā,³³⁰ once they have [started to] practice the fivefold wisdom in the form of a circle by way of the fivefold ritual,³³¹ the masters meditate on [this] circle of the *samayamudrā* in terms of the mirror-like [wisdom], [the wisdom of] equality, [the wisdom of] discrimination, [the wisdom of] activity, and [the wisdom which is] the pure *dharmadhātu*. [They do this] through the initial yoga, [the yoga of] the supreme king of the *maṇḍala* (i.e., *ati yoga*), [the yoga of] the supreme king of activity (i.e., *great ati yoga*), the yoga of drops, and the subtle yoga.³³² By [doing] this they accumulate merit.

Through that [alone], however, they do not attain the fruit of the *dhar-mamudrā*, for it has been said:

From a specific cause a specific fruit [of the same kind] arises.³³³ (CMA 8)

Therefore, having broken through to the co-emergent, with the taste of having realized it, things such as the immovable and movable that are

³³⁰ I.e., the *vajrācārya* empowerment (CMAṬ B 291b₅₋₆, D 309a₄, P 349a₃): *dam tshig gi phyag rgya rdo rje slob dpon gyi dbang blangs te* |).

³³¹ This second *pañcavidhaṃ* is taken in the sense of *pañcavidhinā*. *Kāropa (CMAṬ B 293b₄, D 310b₂, P 350a₇) equates *cho ga lngar btags pa* (**pañcavidhiparikalpa*) with *mngon par byang chub pa lnga*. The fivefold ritual performance is identified in the *Bod rgya tshig mdzod chen mo* (s.v.) as: “chanting the ritual melodies, visualizing during the mantra recitation, assuming different hand gestures, playing the drum, dancing.”

³³² *Kāropa specifies the “initial yoga” as “yoga” and “yoga attained after [meditation]”; the “supreme king of the *maṇḍala*” as “*ati yoga*”; the “supreme king of activity” as *Great ati yoga*; the “drop” as the “semen of *bodhicitta*”; and the “subtle” as the “wind” and “channel.” See (CMAṬ B 294a₂₋₆, D 310b₅-311a₁, P 350b₃₋₆): *de’ang^a sbyor ba dang po ni rnal ‘byor dang | rjes thob kyi rnal ‘byor ro || dkyil ‘khor rgyal po mchog ni shin tu rnal ‘byor ro || las rgyal po mchog ni shin tu rnal ‘byor chen po’o | ... | thig le ni byang chub kyi sems kyi khu ba ste | ... | phra mo ni rlung dang rtsa’o ||*

^a D yang

³³³ The commentary (CMAṬ B 294b₃₋₄, D 311a₄, P 351a₁₋₂) informs us that “the *samayamudrā* is a manifold fabrication (i.e., visualization), the experiential object of the conceptual accompanied by clinging, the cause of *samsāra* and contrived” (*dam tshig gi phyag rgya spros pa sna tshogs pa | rtog^a pa can gyi spyod yul | zhen pa dang bcas pa | ‘khor ba’i rgyu* ^{(b)ste} ^{(b)bcos ma’o}).

^a DP *rtogs* ² D *de*

imagined by immature beings become the cause³³⁴ of perfect enlightenment.³³⁵ Through this [realization] the threefold world is perfectly cultivated in the form of the circle. This has been stated by the illustrious one [in *Hevajratantra* I.10.43]:

[There] is neither recitation of *mantras*, nor [prescribed] observances, nor fire offering,
Neither the retinue of the *maṇḍala* nor the *maṇḍala* [itself].
[The enlightened mind is] the recitation of *mantras*, [prescribed] observances,
The fire offering, the retinue of the *maṇḍala*, and the *maṇḍala* [itself]. (CMA 9)

[The illustrious one further said in *Hevajratantra* I.10.44]:

In brief, the [enlightened] mind possesses [all] the forms of the assembly. (CMA 10)

“In short” refers to the unique form of all phenomena, that is to say, the form of great bliss. “Mind” is [here] the enlightened mind (*bodhicitta*). As to “possesses the forms of the assembly,” the wisdom whose nature is the empowerment of the *dharmamudrā* and *mahāmudrā*³³⁶ is called the true assembly. [This] concludes the fourth [chapter], the presentation of the *samayamudrā* as a fruit made by man [for the sake of others].³³⁷

³³⁴ Tib.: “gold”

³³⁵ Tib.: “...become the gold of *bodhicitta*, which emerges together with these [things].”

³³⁶ I.e., the fourth empowerment. See CMAṬ (B 316a₂, D 325b₆, P 367a₂): ‘*dus pa’i bdag nyid ni^a chos kyi phyag rgya dang | phyag rgya chen^{(b)po ni^b} dbang bzhi pa’i dus kyi ye shes su^c ‘dus pas so |*

^a DP om. ^b DP *po’i* ^c BDP *gsum*

³³⁷ CMAṬ (B 316a₃, D 325b₇, P 367a₄): ‘*bras bu ni gzhan gyi don no |*

This concludes the teaching on the four seals, a manual in four steps, as taught by the master Nāgārjuna.³³⁸

End of the Translation

An Analysis of the *Caturmudrānvaya*

As already stated in the introduction, the *Caturmudrānvaya* is contained in Maitrīpa's **Advayavajrasaṃgraha*, but the authorship of this important work on the four seals has remained a controversial issue. In a way similar to the *Sekanirdeśa*, the four seals (i.e., the *karma-*, *dharmā-*, *mahā-*, and *samayamudrās*) describe the ground, path, and fruit in the Yoginī (or Mother) Tantras, and are equivalent to the five stages in the Yoga Tantras.³³⁹ *Mahāmudrā* corresponds to the level of the fruit, and the *dharmamudrā* to the ultimate (i.e., *dharmadhātu* or the like), which is meditated upon or cultivated on the path. This path fully accords with Mahāyāna Buddhism and can be effectively initiated by means of a *karmamudrā*, which involves the union with an actual consort in order to identify the goal, namely co-emergent joy. This occurs in the form of an image of co-emergent joy, which manifests for an instant when the practitioner is experiencing on the physical level the sequence of the four moments—manifold appearances, maturation, freedom from defining characteristics (*vilakṣaṇa*), and relaxation—and the four joys: joy, supreme joy, co-emergent joy, and the joy in the cessation of joy.

For Maitrīpa the identified goal must be truly free from defining characteristics, and such a non-dual experience of co-emergent joy can only occur during the third moment, that is, between the moments of maturation and relaxation. *Mahāmudrā* impresses itself on the other *mudrās*, that is to say, they are reflections of *mahāmudrā*. The wisdom (*jñāna*) that arises from a consort, usually referred to as *prajñā*, (i.e., the *prajñā* wisdom) is only a momentary and contrived reflection of the real wisdom. It is only in the presence of the uncontrived *dharmamudrā*—

³³⁸ This sentence is not found in the Sanskrit, and is supplied from the Tibetan translation.

³³⁹ See the analysis of the *Sekanirdeśa* above.

special pith instructions on how to identify the goal during the third in the sequence of four moments—that the real wisdom can arise from such a practice. This is also what the Fourth ‘Brug chen Padma dkar po (1527-96) replied in his *Phyag chen rgyal ba’i gan mdzod* to Sa skya Paṇḍita’s (1182-1251) statement:

Moreover, [Sa paṇ said in his *sDdom gsum rab dbye*]: "In his *Caturmudrā[nvaya]*, Noble Nāgārjuna said this:

If, through not having known the *karmamudrā*,
One is also ignorant of the *dharmamudrā*,
It is impossible that one might understand
Even the name of *mahāmudrā*.³⁴⁰ (III.178)

Here, [Sa paṇ] said something else than [what we find in the *Caturmudrānvaya* which reads as follows]: "Being satisfied [with what they found] they even do not know the discourses of the *dharmamudrā*. How does the uncontrived co-emergent nature arise for those who do not know the [teachings of] the *dharmamudrā*[, that is,] only through the contrived [practice of uniting with a] *karmamudrā*? [Only] from a cause of a specific kind does a fruit of this [same] specific kind arise, and not from another kind. Just as the sprout of a *śālī*[-tree] and not a *kodrava*[-plant] arises from a *śālī*-seed, the co-emergent arises from the uncontrived *dharmamudrā*. From the cause, which is the *dharmamudrā* thus arises the *mahāmudrā* which is not divisible [from its cause]."³⁴¹

³⁴⁰ See Rhoton 2002:304.

³⁴¹ Padma dkar po: *Phyag chen rgyal ba’i gan mdzod*, 62-63: yang | ‘phags pa klu sgrub nyid kyis kyang | phyag rgya bzhi par ‘di skad gsungs | las lyi phyag rgya mi shes pas || chos kyi phyag rgya’ang mi shes na || phyag rgya chen po’i ming tsam yang || rtogs pa nyid ni mi srid gsungs || der ni de las logs pa zhig gsungs te | de la dga’ zhing mgu bas chos kyi phyag rgya’i gtam tsam yang mi shes so || chos kyi phyag rgya mi shes pas las kyi phyag rgya bcos ma ‘ba’ zhig las ma bcos pa’i lhan cig skyes pa’i rang bzhin ‘byung zhing skye bar ga la ‘gyur | rigs mthun pa’i rgyu las rigs mthun pa’i ‘bras skye bar ‘gyur gyi | rigs mi mthun pa las ni ma yin no || ji ltar sā lu’i sa bon las sā lu’i myu gu skye bar ‘gyur gyi | ko ṭa pa las ni ma yin no || de bzhin du ma bcos pa’i chos kyi phyag rgya’i

A preliminary summary of this issue was published by Broido (1987) which led to strong reactions by David Jackson (1990 & 1994). A comparison with the Sanskrit texts and their Tibetan translation in the bsTan 'gyur shows, however, that the Padma dkar po quotation perfectly accords with the Sanskrit by meaning, namely that the uncontrived *dharmamudrā* is the cause of *mahāmudrā*, and not the contrived *karmamudrā*.³⁴²

As already explained above, the four moments and the four joys can be also experienced on the level of the *dharmamudrā*. Whether *karmamudrā* is practiced or not, it is the uncontrived *dharmamudrā* that is the decisive element leading to *mahāmudrā*. Here, however, there is only the true co-emergent joy and not the other three (impure) joys. The path can be further supported by the causal *samayamudrā*³⁴³ of visualizing deities, *maṇḍalas* and the like. The *samayamudrā* proper is the display of form *kāyas* for the sake of others as a result of having attained *mahāmudrā*.

A closer look at the definition of *mahāmudrā* (built around the quote from the *Jñānālokālaṃkāra* ending in *iti*), reveals a problem in the form of the feminine relative pronoun (*yā*) and correlative (*sā*) construction. To go by the Tibetan translation, the quotation should be taken up by something like *iti yad uktaṃ tad...* If the passage containing the quotations starting with *tathā ca* was removed, however, *yā sā* perfectly falls into place with the feminine attributes of *mahāmudrā* at the beginning. I thus suggest that after the insertion of the *Jñānālokālaṃkāra* quotes the author or compiler failed to adjust the *yā sā*. Moreover, the original definition of *mahāmudrā* without the passage from the *Jñānālokālaṃkāra* has exactly the same structure as the preceding one concerning the *dharmamudrā*.

Whether an insertion or not, the *Jñānālokālaṃkāra* passage links *mahāmudrā* with the view of non-abiding and with the practice of *ama-*

rang bzhin las lhan cig skyes pa 'byung ngo | de'i phyir chos kyi phyag rgya'i rgyu las mi phyed pa'i phyag rgya chen po skye bar 'gyur ro || zhes 'byung bas so |

³⁴² See Mathes 2013:269-70.

³⁴³ See Mathes 2009:90.

nasikāra. As we have seen above, this blend of Sūtras and Tantras is fully elaborated in the *Sekanirdeśa* and the commentary on it by Rāmapāla. It could be argued that the sequence of the four seals does not imply a strict causal relationship in the sense of the first seal (i.e., *karmamudrā*) being an absolutely necessary precondition for the following seals. This is also clear from *Kāropa's initial explanations of *evaṃ* as the acoustic reality of *dharmamudrā*: "Those persons who cannot comprehend such a *dharmamudrā* must rely on a *karmamudrā*."³⁴⁴ According to Maitrīpa's *Tattvaviṃśikā*, this is also true of the (causal) *samayamudrā*: Practices based on the *karma*- and *samayamudrās* are only meant for those with inferior capacities.³⁴⁵ It could be argued that marking the goal during union with a consort, and the tantric practices of visualizing deities, *maṇḍalas* and the like are only optional procedures, and not prerequisites, for attaining *mahāmudrā*. It should be noted, however, that according to TV 6, the advanced practitioner's direct access to *mahāmudrā* still falls into the category of Mantranaya. In other words, Maitrīpa's blend of Sūtras and Tantras clearly is tantric.

In this context, it is worthy noting that in the chapter on *dharmamudrā*, the path is described as the immediate cause in the form of suchness, which means that suchness must be meditated upon by overcoming duality. This is achieved by the means of tantra, as indicated by the quoted stanza on the right, left, and central channels from the *Hevajratantra* I.1.14. The immediately following quotation of the famous formula found in the *Ratnagotravibhāga* I.154 or other Mahāyāna texts) could also hint at *Sahajavajra's phrase 'Pāramitā[naya] pith instructions and accord with Mantranaya.' But most likely, the relation between the *Hevajratantra* and the formula found in the *Ratnagotravibhāga* must be seen against the backdrop of Nāgārjuna's (or Maitrīpa's?) effort to integrate the new teachings and practices of the

³⁴⁴ CMAṬ (B 258b₆, D 286a₄, P 321a₆): *de lta bu'i chos kyi phyag rgya la 'jug pa'i nus pa med pa dag gi gang zag^a gis | las kyi phyag rgya la 'jug par bya ste |*

^a P om.

³⁴⁵ See TV 7 and 11: Those with inferior capacities have perfectly cultivated the circle with the help of the *karma*- and *samayamudrā*. [With a mind] directed to the external in the matter of pure reality, they meditate on enlightenment. (TV 7) The yogin who has seen true reality, however, is wholly devoted to *mahāmudrā*; his faculty being unsurpassable he abides with [the realization of the] nature of all entities. (TV 11)

mahāsiddhas into mainstream Buddhism by showing that the latter are in line with the view, conduct, and practice of traditional Mahāyāna. In the process, tantric terms are explained in a broad Mahāyāna context, with the purpose of demonstrating that their meaning was already latent in more traditional forms of Buddhism.

9. A Summary of the Meaning of Empowerment (*Sekatātparyasaṃgraha*)

Translation of the *Sekatātparyasaṃgraha* (the text consists of verses and prose):

Homage to the Buddha!

A certain superior one called spiritual friend
Who has greatness and is unfathomable
Holds inexpressible true reality
As if in the palms of his hands.³⁴⁶ (STS 1)

With the knowledge of [such] a supreme *vajra* master,
We compose a summary of the meaning of empowerment
[Gathered] from the many treatises on empowerment
And in accordance with canonical scripture.³⁴⁷ (STS 2)

The first is the vase empowerment,
[And] the second, the excellent secret [empowerment];
The third is the *prajñā* wisdom [empowerment],
And the fourth one is just like that.³⁴⁸ (STS 3)

³⁴⁶ Tib.: “Since the words of a spiritual friend are difficult to realize, may any great being be victorious, who holds inexpressible true reality as if in the palms of his hands.”

³⁴⁷ Tib.: “in accordance with realization.”

³⁴⁸ This is similar to a verse in the 18th chapter of the *Guhyasamājantra* (GST 160₁₂₋₁₃: *kālaśābhiṣekaṃ prathamam dvitīyaṃ guhyābhiṣekataḥ | prajñājñānaṃ trītyaṃ tu catu-rthaṃ tat punas tathā ||*)

[The Six Vase Empowerments]

The meaning of this is as follows: As to [the line] “The first is the vase empowerment,” the six [empowerments] whose distinctive features are water, crown, *vajra*, bell, name, and master are vase empowerments. Empowerment (lit. “besprinkling”) [means] that one is “besprinkled” in order to wash away the stains of ignorance, just as external stains [are washed away] by external water. Because all these [empowerments] are performed with a vase, they are called “vase empowerments.” [The six]³⁴⁹ are also [called] irreversible empowerments, since they have the nature of the six Tathāgatas. Furthermore, the water empowerment partakes of the nature of Akṣobhya, who embodies mirror-like wisdom. The crown empowerment partakes of the nature of Ratnasambhava, who embodies the wisdom of equality. The *vajra* empowerment partakes of the nature of Amitābha, who embodies discriminating wisdom. The lord (i.e., the bell)³⁵⁰ empowerment partakes of the nature of Amoghasiddhi who embodies the wisdom of activity. The name empowerment partakes of the nature of Vairocana who embodies the wisdom of the very pure *dharmadhātu*, [such wisdom] conforming to a [form of] awareness which is the result of having put an end to ignorance. The master empowerment partakes of the nature of Vajrasattva. The [first] five of these empowerments are empowerments of the awareness-consorts (*vidyā*), for the action during them [is performed by] Locanā and the other awareness-consorts.

[The Water Empowerment]

Among these: In order to wash away the stains of ignorance, the *vajra* master [who is visualized by the disciple] as having the form of Akṣobhya must bestow the water empowerment upon the disciple, who depends on the form of Vairocana.³⁵¹ There is such a [*vajra*] pride at all times.

³⁴⁹ Supplied from the Tibetan.

³⁵⁰ Sanskrit *adhipati* and *ghaṇṭā* are used interchangeably (oral information from Harunaga Isaacson).

³⁵¹ I.e., the disciple is visualized by the master as having the form of Vairocana.

[The Crown Empowerment]

The crown empowerment is the seed of the thick excrescence on the head (*uṣṇīṣa*) appropriate³⁵² for being the future Buddha.³⁵³

[The *Vajra* Empowerment]

In terms of the purification of the twelve factors of dependent arising, a *vajra* twelve fingers' breath in length [is shown]. In its middle part there is the syllable *hūṃ*, which expresses the unsurpassable true nature of phenomena. Its meaning is as follows: [The letter] *ha* [in *hūṃ*] stands for being uncaused, [the vowel] *ū* for being without [conceptual] understanding,³⁵⁴ and *aṃ* (i.e., the *anusvāra*) for phenomena which are not based [on anything].³⁵⁵

[This *hūṃ* is the place] where the [five] sages emerge—in the form of

The five spokes [of the *vajra*] from the calyxes of the lotuses of cyclic existence.

They come forth in bodies of [cyclic] existence as a result of The purity (i.e., purification) of the five *skandhas*. (STS 4)

Now, it is made clear here, through the fact that the spokes at the side face the spoke in the middle, that all forms and the other—[the first four—*skandhas*] have the nature of [the fifth *skandha*,] consciousness. In order to signal that everything has the nature of everything³⁵⁶ [the tip of the *vajra*] is quadrangular throughout [its length].

Now, these [five] sages of the Dharma, whose nature Is represented by the roaring sound of *hūṃ*,

³⁵² The Tibetan has no equivalent of Skt. *-ucita-*.

³⁵³ My translation follows the Tibetan here. I suggest to read *āgāmibuddhoṣṇīṣa-*

³⁵⁴ Tib.: “thought.”

³⁵⁵ Tib.: “...the fact that all phenomena are without foundation.”

³⁵⁶ I.e., that everything arises in dependence (Thrangu Rinpoche).

The five embodiments of liberation
Have sprung forth at their respective side.³⁵⁷ (STS 5)

[Each of them has] three flowers, meant to express emptiness, signlessness, and wishlessness. According to the instruction of the guru, it should be known that they (i.e., the five Buddhas) embody the five [types of] wisdom, whose defining characteristics are [likeness to] a mirror, [realization of] equality, discrimination, activity, and [being] the pure *dharmadhātu*. The [following] characterization [in the *Vajraśekhara*] of indivisible wisdom is a [good] summary:

Emptiness is called the *vajra*,
Which is of a steadfast essence, not hollow;
Incombustible and indestructible,
And whose defining characteristics is to be indivisible and impenetrable. (STS 6)

In *Hevajra*[*tantra* I.1.4a], too, it is said: “The *vajra* is indivisible.”

This performance of the *vajra* empowerment is as it were, the planting of the seed for the arising indivisible wisdom.

[The Bell Empowerment]

Likewise, the *vajra* bell has, given its purpose for the previous one (i.e., the *vajra*), the length of twelve fingers’ breath. It is an upside down lotus.³⁵⁸ [Its ringing sound stands for]³⁵⁹ the union with the *vajra*—this in order to make one realize that it is the nature of all phenomena to lack an own-being. In order to demonstrate that the source of phenomena (*dharmodayā*) is the basis of indivisible wisdom, it is adorned with two bands of *vajra*, [one] on its upper and [another] on its lower part. In

³⁵⁷ Lit. “at the side, but different ones.”

³⁵⁸ Tib.: “Being a lotus, it is upside down.”

³⁵⁹ The addition in brackets is supplied from the Tibetan.

order to express its³⁶⁰ nature as a [divine] palace—the [same] nature as that of the threefold world—there is a fringed network with chains and loops [in between]. Therefore it is also marked by the [seed syllables of the] five Tathāgatas. In order to indicate, that [the bell] is the cause of the wisdom of inseparably united emptiness and compassion, it displays on [its] top the face of the consort (*prajñā*).

In order to show that *dharmadhātu* wisdom³⁶¹ consists of the five Tathāgatas, beginning with Vairocana, that it has the nature of the five *skandhas*, beginning with matter, and the nature as well of the five elements beginning with earth, [the bell's] top [is adorned with]³⁶² five spokes. The connection of [the four spokes] facing the central spoke [of the bell] and so forth is as [explained] before. May empowerment be conferred by this ringing *vajra* bell. It will produce awakening towards the entire unsurpassable [true nature of]³⁶³ phenomena. In order to demonstrate [its] preeminence, and to show that it is the [main] cause, the *vajra* empowerment is given first, that is, the *vajra* bell empowerment is [first] passed over, even though it is the instrumental cause.

[The Name Empowerment]

The name empowerment [is given] in order to demonstrate the namelessness of all phenomena and to acquire a basis for a proper name when the level of a Buddha [is reached] in the future. [The empowerment is given] by removing the old name and [bestowing a new name] in accord with one's family and clan deity.

³⁶⁰ The masculine endings of the demonstrative pronoun (*asya*) and the past participle (*aṅkitah*) refer to the bell (*ghaṇṭā*), in-as-much as it is the *dharmodayā*.

³⁶¹ Lit. “wisdom, whose nature is [that of] the *dharmadhātu*.”

³⁶² Supplied from the Tibetan.

³⁶³ Supplied from the Tibetan.

[The Master Empowerment]

The master empowerment has the defining characteristics of the *vajra* commitment, the bell commitment, [and] the seal commitment; suitability; permission; [*vajra*] conduct; prediction; and reassurance. The *vajra* commitment makes [the disciple] realize: “Form now on, you have the [requisite] commitment to realize the continuous flow of the unconditioned indivisibility and indivisible union.”³⁶⁴ The bell commitment makes [the disciple] understand: “[Now] you are a holder of the group of eighty-four thousand Dharma [teachings].”³⁶⁵ The seal commitment makes [the disciples] understand: “You have the nature of your chosen deity (*iṣṭadevatā*).”³⁶⁶ The reality of the *maṇḍala*, the defining characteristic of the *maṇḍala*’s purity, the reality of the deity, the defining characteristic of the deity’s purity, the performance of the master, the knowledge of the means of accomplishing the *maṇḍala*, the five lamps, and the food of five nectars, [all this] constitutes suitability. And true reality [here] is that they (i.e., the *maṇḍala*, deities, and so forth) lack an own-being, [as is realized and cultivated] during the completion phase. Permission [is given] to set the wheel of the Dharma in motion. *Vajra*-conduct is prescribed in order for outer conduct to be abandoned. A prophecy [is made] in order to reveal that one will have the nature of earth and the other [elements when one attains enlightenment]. For—to explain—this is the meaning of [the *mantra*] *bhūr bhuvah svah*.³⁶⁷ *bhūr* means “may you be”; *bhuvah* “of earth and the other [elements]”; and *svah* “nature” (i.e., “May you have the nature of earth and the other [elements]!”).³⁶⁸ [It is declared:] “One is free from all hin-

³⁶⁴ Tib.: “Your commitment is to perfectly realize the continuous flow of the indivisibility and indivisible union (i.e., the true nature) of [everything], starting from this conditioned body up to the unconditioned.” That this must be realized is the *vajra* commitment.

³⁶⁵ Tib.: “You must make the group of eighty-four thousand Dharma [teachings] known. That this must be realized is the bell commitment.”

³⁶⁶ Tib.: ““You have the nature of your chosen deity (*iṣṭadevatā*).” That this must be realized is the seal commitment.”

³⁶⁷ An old Vedic *mantra* (oral information from Harunaga Isaacson).

³⁶⁸ The Tibetan translation of this explanation differs and is difficult to construe.

drances, equal to all Buddhas and bodhisattvas.”³⁶⁹ [This] reassurance [is given] from now on for the sake of awakening.

[The Secret Empowerment]

The bestowing [of the two essences] of *bodhicitta*—which is performed by both [the guru and his consort] simultaneously—is the secret empowerment. It is [conferred] in order to transform [the adept] into a [suitable] cultivator of insight and faith, and in order to protect his commitments. [The secret empowerment] is given by means of [these] two secret [essences] of means and insight.³⁷⁰ This is the word formation [of *guhya*].

[The *Prajñā* Wisdom Empowerment]

[The compound] *prajñā* wisdom admits of two word formations here: “the wisdom from *prajñā*,” and “the wisdom which is *prajñā*.” [As to the first] of these, the intellect, which [still] retains the [two] aspects of [cognition, namely] a perceived object and perceiving subject, is the *prajñā* which by its nature is a woman with well-rounded limbs [and] consisting of the four elements, five *skandhas*, and the six [cognitive] objects starting with matter.³⁷¹ The [aspect of] *bodhicitta* [arisen] from this [form of *prajñā*] as cause is wisdom. This is the first word formation. Precisely this [*prajñā*], in its emptiness of the two aspects (i.e., the perceived and perceiver), is [also] wisdom.³⁷² This is the other word formation.

³⁶⁹ Tib.: “All Buddhas and bodhisattvas assert to you that you assuredly will be free from all hindrances.”

³⁷⁰ Tib.: “[These] two secret [essences] of means and insight must be given.”

³⁷¹ In order to establish the equation of *prajñā* with “woman,” Maitrīpa proposes here the bridging link of the intellect which creates all perceived objects (including women). In fact, the yoga involving a *karmamudrā* mainly works on the level of imagination, whence it can also be performed with a visualized consort (*jñānamudrā*). See the definition of *karmamudrā* in the *Caturmudrānvaya* above, where *karmamudrā* is said to have the nature of imagination.

³⁷² The context requires to read *jñāna* instead of *vijñāna*.

[The Fourth Empowerment]

Some say that the goal characterized by *prajñā* wisdom and endowed with the seven constituents³⁷³ is the meaning of the fourth [empowerment]. Others say that that which is like the stainless autumn sky while becoming familiar with this very *prajñā* wisdom, is the meaning of the fourth [empowerment]. Others say that it is *prajñā* wisdom itself;³⁷⁴ or the form of its true nature; or the forms of its deviation from the natural state, namely natural arising;³⁷⁵ [or] the pure nature of non-dual continuity in which [emptiness and compassion are] united as a pair is the meaning of the fourth [empowerment]. Other positions are not mentioned [here] for reasons of space.

Through the fame³⁷⁶ and related merit which I have produced
By [this] summarized description of the very secret empowerment,
May the whole world have faith to acquire the endurance
Of the stainless and clear words well spoken by the Sugata.
(STS 7)

This *Sekatātparyasaṃgraha* is ended. This is a work by the paṇḍita and renunciant, the venerable Advayavajra. Translated, corrected, and finalized by the Indian paṇḍita Vajrapāṇi and the Tibetan translator Tshul khrims rgyal ba.³⁷⁷

End of the Translation

³⁷³ I.e., enjoyment, union, great bliss, devoid of own-being, full of compassion, uninterrupted, without cessation (oral information from Harunaga Isaacson).

³⁷⁴ Tib.: “the nature of *prajñā* wisdom”

³⁷⁵ Tib.: “which consist of dependent arising”

³⁷⁶ I.e., taking *śloka* in its meaning of ‘fame.’

³⁷⁷ P: mTshur ston [Ye shes ‘byung gnas].

Concluding Remarks

Besides the *Sekanirdeśa*, the *amanasikāra* cycle contains two more texts on empowerment, the *Sekatātparyasaṃgraha*, and the **Samkṣiptasekaprakriyā*, which is available only in Tibetan translation. In a short appendix to the *Sekanirdeśa* in the ‘*Bri gung bka’ brgyud chos mdzod*, we are told that along with these Maitrīpa gave a teaching on how empowerment is performed and composed a text called Pure Empowerment (*dBang rnam dag*):

Students asked the master [Maitrīpa] how empowerment is [explained] in terms of pith instructions. Thus he composed the *Samkṣiptasekaprakriyā*. Since they [also] asked for the meaning of empowerment, he composed the *Sekatātparyasaṃgraha*. Asked [further] about [its] performance, he gave a detailed teaching on the performance [of empowerment]. Distinguishing between a good and bad [*prajñā* wisdom empowerment], he composed the *Sekanirdeśa*.³⁷⁸ Asked about the purity of empowerment, he composed the Pure Empowerment. Other texts are not found.³⁷⁹

In his *Sekatātparyasaṃgraha*, Maitrīpa explains the meaning (*tātparya*) or purpose³⁸⁰ of the four empowerments usually referred to as vase, secret, *prajñā* wisdom (i.e., the wisdom that arises from the union with a consort), and the fourth empowerment. Particular emphasis is placed upon the six empowerments of the vase empowerment. The four empowerments are closely related to the four seals scheme, which requires a fivefold division spread over the creation and completion stages. A good systematic introduction to this topic is found in the **Guruparam-*

³⁷⁸ The Tibetan has here *dBang rnam nges* which can only be the *dBang nges par bstan pa* (see below).

³⁷⁹ ‘*Bri gung bka’ brgyud chos mdzod*, vol. ka, 216b₆-217a₁: yang slob ma rnams kyis slob dpon la man ngag dang ‘brel bas dbang ci ltar zhus pas | dbang mdor bstan mdzad | dbang gi (text: gis) dgongs pa zhus pas dgongs pa mdor bsdus mdzad | dbang gi lag len zhus pas lag len pra khrid mdzad | dbang bzang ngan shan ‘byed pas dbang rnam nges mdzad | dbang gi (text: gis) dag pa zhus pas dbang rnam dag mdzad zhes so | gzhan rnams yig cha ma rnyes la |

³⁸⁰ This is according to the Tibetan translation of *tātparya* as *dgongs pa* or *dgos pa*.

parākrama-Upadeśa by Vajrapāṇi, one of Maitrīpa's four main disciples:

There are two creation stages, an outer one and an inner, profound one. Of the completion stage there are three [divisions]: the completion stage [proper], the perfect completion stage, and the natural [completion] stage.

Likewise, there are two types of empowerment: artificial, worldly empowerment, and natural, supramundane empowerment. Of the artificial type, there are three [subtypes]: the master empowerment, the secret empowerment, and the empowerment of *prajñā* wisdom. Of the natural type, there are two: the *dharmamudrā* and *mahāmudrā*, which [together] constitute the fourth. This is as stated [in *Sekatātparyasaṃgraha*, verse 3]:

The first is the master³⁸¹ empowerment,
And the second, the excellent secret [empowerment];
The third is the *prajñā* wisdom [empowerment],
And the fourth one is just like that.³⁸²

The master empowerment purifies the body; the secret empowerment, speech; *prajñā* wisdom empowerment, the mind, and the fourth is a pith instruction, the seed of *bodhicitta*.

Empowerments can be further categorized as supreme, average or inferior ones. Inferior empowerment [corresponds to] the outer creation stage (that is, the [causal] *samayamudrā*), the master empowerment, and the creation stage, that is, deity yoga.

Average empowerment is the *karmamudrā*, of which there are two [types]: the reassurance that one is the Tathāgatas and the reassurance that one is Vajradhara. The secret empowerment and the reassurance that one is the Tathāgatas constitute the pro-

³⁸¹ STS: “vase”.

³⁸² I.e., a cultivation of what is experienced during the third empowerment.

found creation stage. The reassurance that one is Vajradhara represents the completion stage [proper].³⁸³

Supreme empowerment is the perfect completion stage, that is, the *dharmamudrā*. The suprememost empowerment is the natural [completion] stage, that is, *mahāmudrā*.³⁸⁴

The master empowerment, which is the last of the six vase empowerments, purifies the body and enables the visualization of one's *skandhas* as the five Tathāgatas (Vairocana and so forth); it is here subsumed under the outer creation phase and the seal of abundance (*samayamudrā*) within the system of the four seals. The seal of abundance is usually equated with one's tantric *sambhoga*- and *nirmāṇakāyas*, which manifest after one has become a Vajradhara. But here it stands for the mentally created deities and *maṇḍalas*, which only resemble the enlightened or effortless manifestations of the *kāyas*. In his commentary

³⁸³ The texts repeats: “The reassurance that one is the Tathāgata and the reassurance that one is Vajradhara constitute the *karmamudrā*.”

³⁸⁴ GPKU (B 299b₄-300a₆, D 170a₄-b₃ P 191a₅-b₅): *bsked pa'i rim pa la^a gnyis te | phyi bskyed pa'i rim pa dang | nang zab mo bskyed pa'i rim pa'o || rdzogs pa'i rim pa la'ang^b gsum ste | rdzogs pa'i rim pa dang | yongs su rdzogs pa'i rim pa dang | ngo bo nyid kyi rim pa'o || de bzhin du dbang la'ang gnyis te | 'jig rten pa'i dbang bcos ma dang | 'jig rten las 'das pa'i dbang ma bcos pa'o | bcos ma la^c gsum ste | slob dpon gyi dbang dang | gsang ba'i dbang dang | shes rab ye shes kyi dbang ngo || ma bcos pa la^c gnyis te | chos kyi phyag rgya dang | phyag rgya chen po bzhi pa'o || de'ang 'di skad du | slob dpon dbang ni dang po ste || gsang ba mchog ni gnyis pa yin || gsum pa shes rab ye shes te || bzhi pa de yang de bzhin no || zhes gsungs te | slob dpon gyi dbang ni lus dag par byed pa'o || gsang ba'i dbang ni ngag dag par byed pa'o || shes rab ye shes kyi dbang ni yid dag par byed pa'o || bzhi pa ni man ngag ste | byang chub sems kyi sa bon no || de la dbang po rab 'bring tha ma'i dbang du byas na^d | phyi bskyed pa'i rim pa ni dam tshig gi phyag rgya ste | slob dpon gyi dbang dang | bskyed pa'i rim pa lha'i rnal 'byor te^e | dbang po tha ma'o^f | las kyi phyag rgya la gnyis te | de bzhin gshegs pa'i dbugs dbyung ba dang | rdo rje 'chang gi dbugs dbyung ba'o || gsang^g ba'i dbang dang de bzhin gshegs pa'i dbugs dbyung ba ni nang zab mo bskyed pa'i rim pa'o || rdo rje 'chang gi dbugs dbyung ba ni rdzogs pa'i rim pa'o || de bzhin gshegs pa'i dbugs dbyung ba dang rdo rje 'chang gi dbugs dbyung ba ni las kyi phyag rgya ste | dbang po 'bring po'o || yongs su rdzogs pa'i rim pa ni chos kyi phyag rgya ste | dbang po rab bo || ngo bo nyid kyi rim pa ni phyag rgya chen po ste | dbang po rab kyi yang rab bo |*

^a P om. ^b DP om. ^c B la'ang ^d P nas ^e B ro ^f DP ma'i ^g P gsung

on the *Caturmudrānvaya*, *Kāropa calls it “the causal *samayamudrā*”.³⁸⁵ The master empowerment is classified as an inferior type of artificial, worldly empowerment.

The secret empowerment purifies speech by receiving the *bodhicitta* (i.e., the sexual fluids) of the guru and the guru’s consort. In his **Guruparamparākrama-Upadeśa*, Vajrapāṇi explains:

As to the secret empowerment of the venerable master, the *bodhicitta* must be taken with the tongue from [his] *vajra*. As to the secret empowerment of the venerable lady, the *bodhicitta* must be taken with the tongue from [her] lotus.³⁸⁶

The secret empowerment is taken as corresponding to the profound creation stage and as included within the action seal (*karmamudrā*). *Kāropa explains that action is one’s intention relative to one’s body, speech, and mind, while the seal of this action is one’s imagination. From the union with a *karmamudrā* the four joys arise. *Kāropa, furthermore, equates action with bliss, and the seal with recognition of this bliss the very moment it appears.³⁸⁷ The reassurance that one is the Tathāgatas means that one ascertains that the *skandhas* are the five Tathāgatas. Once it is realized in a preliminary way that the *skandhas* are only one’s mind, they are sealed with the seal of Akṣobhya. This is as explained in the previous chapter on the *Pañcatathāgatamudrāvivarāṇa*. The secret empowerment is considered to be artificial, worldly, and average.

The third empowerment is the wisdom that arises from a consort, also referred to as *prajñā* or *karmamudrā*. This *prajñā* wisdom empowerment is only an imitation of real wisdom, but it does enable the practitioner to identify the goal of co-emergent joy. It purifies the mind and

³⁸⁵ See Mathes 2009:92.

³⁸⁶ GPKU (B 304b₆-305a₁, D173a₆, P 195a₂₋₃): *rje btsun gyi gsang ba’i dbang ni byang chub kyi sems rdo rje las lces blang bar bya’o* | | *rje btsun ma’i gsang ba’i dbang ni byang chub kyi sems padma las^a lces blang bar bya’o* |

^a DP nas

³⁸⁷ See Mathes 2009:90 and 99.

offers the reassurance that one is Vajradhara—a realization which corresponds to the seal of Vajrasattva in the *Pañcatathāgatamudrāvivarāṇa*. This depends on a correct recognition of the four joys during union with a *karmamudrā*. The *Caturmudrānvaya* emphasizes the presence of the uncontrived *dharmamudrā* at this point, otherwise the uncontrived co-emergent cannot arise.³⁸⁸ The third empowerment is also considered to be worldly, artificial and average.

The fourth empowerment is here equated with pith instructions and the seed of *bodhicitta*. The four joys, which were first experienced on a mainly physical level during the third empowerment, must now be further elicited on the level of *dharmamudrā* with the help of pith instructions. In his **Caturmudropadeśa*, Maitrīpa explains that *dharmamudrā* includes phenomena (*dharmā*) as well as the true nature of manifold appearances,³⁸⁹ which nature is the seal (*mudrā*) of phenomena. This eliciting of the four joys on the level of *dharmamudrā* is a supreme form of empowerment, corresponding to the perfect completion stage. Together with the suprememost empowerment of *mahāmudrā* on the level of the natural completion stage, it constitutes the fourth—the natural, supramundane empowerment.

³⁸⁸ See Mathes 2009:104.

³⁸⁹ See also Mathes 2009:112.

10. The Five Aspects [of Vajrasattva] ([Vajrasattva-]Pañcākāra)

Translation of the *Pañcākāra* (the text consists of verses and prose):

Homage to the Buddha!³⁹⁰

Having venerated Vajrasattva,
Who is unsurpassable in his freedom from mental fabrications,
I will explain in brief, for the [better] understanding [of disci-
ples]³⁹¹
[His] five aspects.³⁹² (PĀ 1)

Once one has protected the abode, oneself, and the practice by [saying] *oṃ āḥ hūṃ*, offerings should be made to the five Tathāgatas and five Yoginīs in the middle of a quadrangular or other *maṇḍala* in a place suffused with fragrant smells and so forth.

[Akṣobhya]

In the middle of it is the multicoloured syllable *paṃ*, which turns into a multi[coloured], eight-petalled, blossoming lotus. On its stamen is the red letter *raṃ*,³⁹³ which turns into a sun disk. From a blue syllable *hūṃ* situated on [this sun disk, arises] Akṣobhya,³⁹⁴ blue and with one face and two arms. He performs the earth-touching *mudrā* and sits in the

³⁹⁰ Tib: “Homage to Vajrasattva!”

³⁹¹ The addition in brackets is based on the Tibetan.

³⁹² The Tibetan has “[The deities of the] five aspects.” It is most likely, though, that the Tibetan translation first read something like *nam pa lnga ni bdag nyid bshad*. In other words the *bdag nyid* was simply a translation of *aham*.

³⁹³ According to the Tibetan; the Sanskrit reads *-repha-*.

³⁹⁴ According to the Tibetan; *akṣobhya* is missing in the Sanskrit.

cross-legged *vajra* posture. His body is adorned with the thirty-two major marks and the eighty excellent minor marks [of a buddha]. He is the unique abode of a multitude of qualities, such as the ten strengths and the [four] fearlessnesses, and is without porosity, flesh, or bones—a mere appearance like a reflection in a mirror—and neither true nor false. Embodying great kindness he is of a dark-blue colour and his sign is a dark-blue *vajra*. He has the nature of the *skandha* of consciousness, which is the very pure *dharmadhātu*. His head and beard are shaven, and his body is covered with religious robes.³⁹⁵ The crown of his head displays a Vajrasattva, [for] he has the nature of Vajrasattva, being inseparable from emptiness and compassion.

Therefore, he has the nature of cause and effect and the defining characteristic of emptiness, which is endowed with all supreme forms. Being unconditioned and having the nature of suchness, he is [also] the *dharmakāya*. Being a mere reflection, he is the *sambhogakāya*. Given that he has the nature of imagined consciousness, he is the *nirmāṇakāya*. Possessing the single taste of all three *kāyas*, he is the *svābhāvikakāya*.³⁹⁶ This is stated [in *Mahāyānaviṃśikā*, verse 19]:

The unconditioned mind is the *dharmā[kāya]*;
 Realization is the defining characteristics of the *sambhoga[kāya]*;³⁹⁷
 [Then there is] that: A variegated [body] has been emanated
 (i.e., the *nirmāṇakāya*).
 The natural one (i.e., the *nijakāya*) is the nature of all [three].
 (PĀ 2 = MV 19)

Untouched by thoughts and the like, he belongs to the *vajra*-family. And this *vajra*-family is not reached by worldly people. Anger, *vajra*-water, the cool season, noon, a sharp taste, hearing, sky, sound, and the series [of palatal consonants starting with] *ca*—these purities [emblematic] of Akṣobhya are a presentation of outer and inner [features]. The

³⁹⁵ Lit.: “brown-red cloth,” but Akṣobhya is normally depicted with blue robes.

³⁹⁶ This sentence is missing in the Tibetan.

³⁹⁷ Based on the Tibetan, I suggest reading *bodhaḥ sambhogalakṣaṇam*.

presentation of the four *kāyas* here is as before. His mantra of recitation is: *Oṃ āḥ vajradhr̥k hūṃ*.

[Vajrasattva]

Now, Vajrasattva [on Akṣobhya's crown] has arisen from a white³⁹⁸ *hūṃ*. He has one face and two arms, and holds a *vajra* and a *vajra*-bell. He has the nature of mental consciousness, sealed with empti[ness].³⁹⁹ He embodies the astringent taste and the purified autumn season. He has the nature of [the letters] *ya, ra, la, va*, and so forth. [His time is] from midnight until dawn. Another term [for him] is *dharmadhātu*.

[Vairocana]

On the eastern petal [of the lotus], white Vairocana has arisen on a moon disk from a white⁴⁰⁰ *oṃ*. His sign is a white wheel, and he displays the *mudrā* of supreme enlightenment. He has the nature of the *skandha* of matter and embodies bewilderment. He is of the purity of excrement, belongs to the *tathāgata*-family, and abides as mirror-like wisdom. He is the purified winter season, and embodies a sweet taste. [He is related to] the series [of velar consonants starting with] *ka*, and his time is the morning. He has the nature of the body. His mantra is: *Oṃ āḥ jinajik hūṃ*.

[Ratnasambhava]

On the southern petal [of the lotus], yellow Ratnasambhava has arisen on a sun disk from a yellow⁴⁰¹ *trāṃ*. His sign is a jewel, and he displays the *mudrā* of generosity. He has the nature of the *skandha* of sensation,

³⁹⁸ According to Tib (B).

³⁹⁹ Added according to the Tibetan (B): *stong pa'i rgyas btab pa*.

⁴⁰⁰ According to Tib (B).

⁴⁰¹ According to Tib (B).

embodies slander,⁴⁰² has the nature of ova, belongs to the *ratna*-family, and has the wisdom of equality. He has the character of the spring season, and embodies a salty taste. [He is related to] the series [of retroflex consonants starting with] *ṭa*, and his time is the afternoon. His mantra is: *Oṃ āḥ ratnadhr̥k hūṃ*.

[Amitābha]

On the western petal [of the lotus], red Amitābha has arisen on a sun disk from a red *hrīḥ*. His sign is a lotus, and he displays the *mudrā* of meditative stabilization. He has the nature of the *skandha* of discrimination, and embodies attachment. He has the nature of semen, belongs to the *padma*-family, and has discriminative wisdom as a defining characteristic. His season is the summer, and he embodies a sour taste. [He is related to] the series [of dental consonants starting with] *ta*, and his time is the first part of evening. His mantra of recitation is: *Oṃ āḥ ārolik hūṃ*.

[Amoghasiddhi]

On the northern petal [of the lotus], green Amoghasiddhi has arisen on a sun disk from a green *khaṃ*. He has the nature of flesh. His sign is a sword, and he displays the *mudrā* of fearlessness. He has the nature of the *skandha* of karmic formations and belongs to the *karman*-family. He has the character of jealousy, and the nature of the wisdom of activity. His season is the rainy season. [He embodies] a bitter taste. [He is related to] the purified series [of labial consonants starting with] *pa*. His time is midnight and his mantra of recitation is: *Oṃ āḥ prajñādhr̥k hūṃ*.

[The Five Tathāgatas]

All of them sit in the cross-legged *vajra*-posture and have one face, two arms, and a protuberance on the head (*uṣṇīṣa*). Their heads and beards

⁴⁰² According to Tib (P). Skt. *piśunaśarīro*.

are shaven. They wear religious robes, are adorned with the thirty-two major marks and the eighty excellent minor marks [of a Buddha], and are the unique abode of the multitude of qualities—the ten strengths, the four fearlessnesses and the rest. They are without porosity, flesh or bones, like a reflection in a mirror. They have *sambhogakāya*-forms, which are mere appearances without stains, beyond all concepts of true, false, and the like. Grounded in [their] *svābhāvikakāya*, which is the single taste of the three *kāyas*, they are inseparable from the *dharmakāya*, whose nature is unconditioned suchness, as well as the *kāya* of imagined consciousness (i.e., the *nirmāṇakāya*).⁴⁰³

In order to realize that they are consciousness-only, Vairocana, Ratnasambhava, Amitābha and Amogasiddhi, who have the nature of [respectively] the *skandhas* of matter, sensation, discrimination, and karmic formation, are sealed with Akṣobhya, for which their heads are adorned with Akṣobhya. Now in order to realize the essencelessness of consciousness and the identity of emptiness and compassion, even Akṣobhya [must] be sealed with Vajrasattva. Through this⁴⁰⁴ it is realized that the world, whose nature partakes of cause and effect, merely has this single taste [of emptiness], cyclic existence and *nirvāṇa* [alike]. This is as stated [in the *Ḍākinīvajrapañjara*]:

Wherever a mind of inseparable
Emptiness and compassion is cultivated—
[There] is indeed the teaching of
The Buddha, Dharma and Saṃgha. (PĀ 3 = PTMV 23)

[And in the *Bodhicittavivarāṇa* it is said:]

I claim that the nature (*prakṛti*)
Of all phenomena is emptiness,

⁴⁰³ Tib.: “They are mere appearances without stains—the *sambhogakāyas*. They [have] the *svābhāvikakāya*, which is the single taste of the three *kāyas*, and the *dharmakāya*, whose nature is unconditioned suchness. They are inseparable from the *kāya* of imagined consciousness.”

⁴⁰⁴ Tib.: “through these two [seals]”

In the same way as sweetness
Is the nature of molasses and hotness that of fire.
(PĀ 4 = BV 57)

Likewise, [Nāgārjuna says in his *Yuktiṣaṣṭikā*]:

Thorough knowledge of cyclic existence—
This is called *nirvāṇa*.⁴⁰⁵ (PĀ 5 = YṢ 6cd)

[Locanā]

On the petal in the south-eastern direction, white Locanā has arisen on a moon disk from a white *lāṃ*.⁴⁰⁶ Her sign is an eye.⁴⁰⁷ She has the nature of the earth element, belongs to the *tathāgata*-family, and is fond of bewilderment. Her seed [syllables] and mantra are:⁴⁰⁸ *Oṃ āḥ lāṃ hūṃ svāhā*.

[Māmakī]

On the petal in the south-western direction, dark-blue Māmakī has arisen on a moon disk from the dark-blue seed [syllable] *māṃ*. Her sign is a dark-blue *vajra*. She has the nature of the water element, belongs to the *vajra*-family, and is fond of hatred. Her seed [syllables] and mantra are: *Oṃ āḥ māṃ hūṃ svāhā*.

[Pāṇḍaravāsīnī]

On the petal in the north-western direction, red Pāṇḍaravāsīnī has arisen on a moon disk from the [red] seed [syllable] *pāṃ*. Her sign is a red

⁴⁰⁵ The two lines in Lindtner's edition (1990:104) differ only slightly: *parijñānaṃ bhava-syaiva nirvāṇam iti kathyate* ||

⁴⁰⁶ Tib.: *laṃ*.

⁴⁰⁷ According to the Tibetan.

⁴⁰⁸ My translation follows the Tibetan: 'di'i sa bon dang sngags ni (et passim).

lotus. She has the nature of the fire element, belongs to the *padma*-family, and is fond of attachment. Her seed [syllables] and mantra are: *Oṃ āḥ pāṃ hūṃ svāhā*.

[Tārā]

On the petal in the north-eastern direction, green Tārā⁴⁰⁹ has arisen on a moon disk from the green seed [syllable] *tām*. Her sign is a blue lotus. [B 249a] She has the nature of the wind element, belongs to the *karman*-family, and is fond of jealousy. Her seed [syllables] and mantra are: *Oṃ āḥ tām hūṃ svāhā*.

[Vajradhātvīśvarī]

These four [goddesses] are [each] sixteen years old, of extraordinary beauty, well-formed and youthful,⁴¹⁰ as if shaped in their beauty. They have the nature of the four *kāyas*, just as [explained] above. They are pleasant, the support of all the qualities of the victorious ones, and have the nature of the five Tathāgatas. In their middle is [their] mistress, Vajradhātvīśvarī, who has the nature of vowels and the nature of Vajrasattva. She is said to be Bhagavatī, suchness, emptiness, the perfection of insight, the extreme of true reality, and essencelessness.⁴¹¹

My intention⁴¹² [here] is not to demonstrate
My skilfulness in composing treatises;
What [is it] then? In short,
[That] I may make my students understand.⁴¹³ (PĀ 6)

The entire virtue (i.e., merit) attained [by me]
For having duly set forth, for the sake of sentient beings,

⁴⁰⁹ Lit. *tāriṇī*.

⁴¹⁰ See Tib.: *gzugs dang lang tsho dang ldan pa* |

⁴¹¹ This sentence is missing in the Tibetan.

⁴¹² Lit. “effort.”

⁴¹³ The Tibetan translation of this verse is unmetrical and incomplete.

That which accords with all scriptures of the victorious one and
 with reasoning—
 May all sentient beings⁴¹⁴ become Vajrasattva through it!⁴¹⁵
 (PĀ 7)

The [*Vajrasattva-*]*Pañcākāra*, composed by Advayavajra⁴¹⁶ is ended.⁴¹⁷

End of the Translation

⁴¹⁴ Lit. “these people.”

⁴¹⁵ The Tibetan differs and is not metrical.

⁴¹⁶ The author is not mentioned in the Sanskrit.

⁴¹⁷ The colophons of the Derge and Peking bsTan ‘gyur; and the dPal spungs edition mention neither an Indian Paṇḍita nor a Tibetan translator.

11. A Discourse on Illusion (*Māyānirukti*)

Translation of the *Māyānirukti*:

Homage to the Buddha!⁴¹⁸

If the learned ones realize
That the world, like an illusion, lacks an own-being
Why are [people]⁴¹⁹ then deluded?
Even though they know and are seeking bliss. (MN 1)

A magician creates the illusion
Of the radiance of a burning house;
And to some it appears to be real,
Those knowing [the trick take] the illusion as an illusion.⁴²⁰
(MN 2)

Seeing [it] as an illusion⁴²¹
Everything one wishes comes without effort.
One enjoys it as illusion,
So that everything is realized as illusion.⁴²² (MN 3)

Alas, if you do not [realize that they are]⁴²³ false,
You will have to assert the permanence of illusions.

⁴¹⁸ Tib.: “Homage to the youthful Mañjuśrī!”

⁴¹⁹ Added in accordance with the Tibetan.

⁴²⁰ Tib.: “[But] the learned ones know [the trick], like a magician.”

⁴²¹ Skt.: “For him who sees [it] as an illusion.”

⁴²² Lit.: “illusion is understood with regard to everything.”

⁴²³ Supplied from the Tibetan.

[But] since the *dharmadhātu* has not arisen,
There is not the undesired consequence of [its] destruction ei-
ther. (MN 4)

Since phenomena⁴²⁴ neither arise nor cease,
They [can]not turn into the stiffness [of matter either].⁴²⁵
Phenomena arise from empti[ness],
[But] the true nature of phenomena is not different from these
[phenomena].⁴²⁶ (MN 5)

Therefore, the omniscience
Of the Buddha is not impaired.⁴²⁷
With his power to avoid superimposition⁴²⁸
He sets the *dharmacakra* completely in motion. (MN 6)

Not [even] stretching his legs any more,
And abandoning pride and the like—
The yogin adopts [such proper] conduct,
And [so] is well established in the practice of non-abiding.
(MN 7)

Whoever does not adopt [proper] conduct
[Even] after obtaining the best food and drink,
And having proclaimed [what is] pure,
Is not a fit vessel for perfect enlightenment. (MN 8)

People talk about true reality
And approve [proper] conduct,
But it is difficult to find a person
Accomplished in the practice of awareness. (MN 9)

⁴²⁴ Taking the singular to stand for the set of all phenomena.

⁴²⁵ Tib.: "...turn into matter."

⁴²⁶ Tib.: "...from the empty."

⁴²⁷ Tib.: "Through omniscience one is not led away from Buddhahood."

⁴²⁸ Tib.: "Entirely without effort."

Earth is the bed, the directions (i.e., nakedness) are the clothes,
 Food is the rice obtained in alm.
 One endures the true nature of non-arising
 And is engaged in effortless compassion. (MN 10)

The very phenomena which conquer people
 Are conquered by conduct;
 The fruit of this is observable in this life—
 The unsurpassable [fruit] to the same extent. (MN 11)

The merit which I have gathered,
 From having explained illusion with good intent,
 May people reach the state of non-duality
 And become established in the supramundane through it!
 (MN 12)

The *Māyānirukti*, composed by the learned master Advayavajra,⁴²⁹ is ended. Translated and finalized by the Indian paṇḍita Vajrapāṇi and the Tibetan translator and monk Tshul khriṃs rgyal ba.

End of the Translation

Concluding Remarks

The annotated list of *amanasikāra* texts from the ‘*Bri gung bka’ brgyud chos mdzod* contains the short note that Maitrīpa composed the *Māyānirukti* and the *Svapnanirukti* in order to illustrate the sequence of views with examples.⁴³⁰ The *Māyānirukti* is followed by a short commentary, probably also by ‘Bum la ‘bar:

What is intended by these verses, again, is the abiding nature of all phenomena. They are like an illusion. Those who cling [to them] as truly existent, are bound. Those who realize the truth,

⁴²⁹ The author is not mentioned in the Sanskrit.

⁴³⁰ “Yid la mi byed tho yig”, vol. *kha*, 79b₄₋₅; *lta ba’i go rim* (text: *rims*) *dpe dang sbyar ba’i phyr rmi lam nges bstan [dang] sgyu ma nges bstan mdzad* |

are liberated, just like a magician. Freedom from permanence and destruction, for example, is not something made up by the intellect; it is not temporary. If one realizes the emptiness which is endowed with all supreme aspects [only] once, one will be unwavering, thanks to the unwavering power within the abiding nature. Once found, it will not be forgotten, because whatever one sees on the path, one sees as true reality, and knowing all phenomena in a single moment on the level of the fruit, there are even no mental imprints of negative tendencies [caused by] superimposition. Therefore—and this is because the level of a Buddha does not fade away—one will set the wheel of the Dharma in motion without effort. For those of you who strive for such a goal, there are pith instructions and the like so that one [can] accomplish it in one lifetime, once one has abandoned idleness and worldly satisfaction. Those of you who seek [this] fruit may look into the commentary.⁴³¹

The mention of a commentary arouses curiosity but the ‘*Bri gung bka’ brgyud chos mdzod*’ itself does not contain any commentary on the *Māyānirukti*.

⁴³¹ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha* 37a₁₋₅: *de dag gi* (text: *gis*) *don yang chos thams cad kyi* (text: *kyis*) *gnas lugs sgyu ma lta bu de* | *bden par ‘dzin pa rnams mi* (delete *mi*) *’ching ba’o* || *sgyu ma mkhan bzhin bden rtogs pa rnams ni grol ba’o* || *dper* (text: *dpe*) *na rtag* (text: *rtags*) *chad dang bral ba blos byas pa ma yin pa* | *nyi tshe ba ma yin la* | *nam kun mchog ldan gyi* (text: *gyis*) *stong nyid de lan cig rtogs na mi* ‘*gyur ba ni gnas lugs la* ‘*gyur ba med pa’i stobs kyis* (text: *kyi*) *yin la* | *de lan cig rnyed nas brjed pa mi mnga’ ba ni* | *lam gyi* (text: *gyis*) *skabs su gang gang mthong ba de de nyid du mthong ba’i phyir dang* | ‘*bras bu’i skabs su chos thams cad cig char du mkhyen pa las* | *sgro byed gnas ngan len gyi* (text: *gyis*) *bag chags tsam yang med pa’i phyir ro* || *des na sangs rgyas kyi go* ‘*phang* (text: ‘*phangs*) *la nyams pa med pas na* | ‘*bad pa med par chos kyi* (text: *kyis*) ‘*khör lo bskor ba* | *de lta bu’i don du gnyer ba rnams* (add *la*) *ni snyom las dang* ‘*jig rten gyi* (text: *gyis*) *phun sum tshogs spangs nas rtse cig du bsgrub pa la gdams pa la sogs pa’o* | ‘*bras bu don du gnyer ba ni* *ḥikā la gzigs* ||

12. A Discourse on Dream (*Svapnanirukti*)

Translation of the *Svapnanirukti*:

Homage to the Omniscient One!⁴³²

In the Vinaya, Abhidharma and the Sūtras
Phenomena are said to be like a dream
By the victorious one and the eminent masters.
This is clearly proclaimed. (SvN 1)

Is the dream true or not?

Does it [illustrate the tenet that] the manifold forms of the
mind⁴³³ [are true] or [the one that] only the mind itself [is
true]?⁴³⁴

Or [the one of non-duality in the sense that everything is like] an
illusion? Or [the one of] non-abiding?

What is here maintained on behalf of the noble ones? (SvN 2)

[You may say:] When not realized [for what it is], the dream is
true.

When realized, it acquires the status of falsehood.

[Response:] In the first case it would be [wrongly] known as
permanent;

In the second as nonexistent. (SvN 3)

While what is [wrongly] imagined is removed as a result of
awakening,

Experience is not removed.

⁴³² Tib.: Homage to the Buddha!

⁴³³ Tib.: “manifold mind” or “mind of the manifold.”

⁴³⁴ Tib.: “...or the mind without aspects?”

That whose nature is the manifestation of the truly existing manifold forms of mind,⁴³⁵
Is a sublime experience. (SvN 4)

[Its] instantaneous perishing is due to the ground consciousness;
And [its] manifoldness, to the active [consciousnesses arising]
from [this] root.

Here, they (i.e., the consciousnesses) possess it (i.e., the manifoldness) as aspects.⁴³⁶

It has [indeed] been claimed that this [manifoldness] is only mind. (SvN 5)

When a dream [arises] from a dream,
Then the manifoldness of the mind is [seen to be] false.
It is neither true,⁴³⁷ given the false perception [of it],
Nor absolutely nothing, given [its] clarity. (SvN 6)

Why [should] the nameless be given a name?
Or is the name called an illusion?
But a name for a name is not proper,
And there is no basis in the nameless [for a name].⁴³⁸ (SvN 7)

Of the six [positions] here, two must be abandoned;
Four are taken [to lead] to enlightenment.
The supreme Buddhas say thus:
All this here⁴³⁹ is like a dream. (SvN 8)

Know then, moreover, that the position of non-abiding
Is the supreme wealth among Buddhists.
[Know this] in particular through [self]-⁴⁴⁰awareness—

⁴³⁵ The Tibetan has read *saciccitra*-...: "...of mind with its manifold forms."

⁴³⁶ Tib.: "They are imputed as this and that."

⁴³⁷ Tib.: "existent."

⁴³⁸ Tib.: "A name is non-abidingness itself."

⁴³⁹ Tib.: "This manifoldness [of the world]..."

⁴⁴⁰ Supplied from the Tibetan.

[Attained] thanks to the genuine guru's efforts—and through proper conduct.⁴⁴¹ (SvN 9)

The *Svapnanirukti* taught by the learned master and renunciant Advayavajra, is ended. Translated and finalized by the Indian paṇḍita Vajrapāṇi and the Tibetan translator Tshul khrim s rgyal ba.

End of the Translation

⁴⁴¹ Tib.: “This is known through the special [circumstances] of self-awareness and the guru's teaching.”

13. An Elucidation of True Reality (*Tattvaparakāśa*)

Translation of the *Tattvaparakāśa*:

Homage to the Buddha⁴⁴²!

I pay homage to the embodiment of the Buddha's threefold
kāya,
Which has the nature of insight and skillful means.
From its power the most supreme
Cyclic existence and *nirvāṇa* are born. (TP 1)

Just as somebody who is partially blind
Thinks that there are net-like apparitions in the sky,
So too the extremely foolish, those hindered
By the darkness of ignorance, [have a false impression of] the
world. (TP 2)

For somebody with a pure view the [net-like] hairs [which ap-
pear]
Because of delusion are recognized as nothing but the sky;
For a yogin with pure vision
All states of existence appear in such a way.⁴⁴³ (TP 3)

Alas! Look into the sky!
I do see net-like apparitions!

⁴⁴² Tib.: “Homage to the youthful Mañjuśrī!”

⁴⁴³ Tib.: “Healthy eyes see that the [net-like] hairs [which appear] because of delusion are nothing but the sky. A yogin of pure vision realizes that all states of existence are such.”

Then somebody with a pure view⁴⁴⁴ would say:
 “It is not so, your mind is confused.” (TP 4)

In order to abandon the confusion of those who are partially
 blind,
 He says that in the future [confusion] will not [exist any-
 more].⁴⁴⁵
 Because the manifestation is empty of being anything else⁴⁴⁶
 There is in reality neither denial nor assertion.⁴⁴⁷ (TP 5)

Likewise, [activity] for the sake of sentient beings
 Unfolds from the undefiled *dharmakāya*
 Through the [*saṃ*]bhoga- and *nirmāṇakāya*
 Owing to dependent [arising], i.e., [former] prayers. (TP 6)

The two [form-*kāyas*] are not different from the [*dharmakāya*],
 Because the two have [the *dharmakāya*] as their nature;
 [Their] identity is established as the natural [*kāya*].
 The distinction [made between them] is for the sake of dispel-
 ling the narrowness of the mind. (TP 7)

If [their] non-arising were not maintained,
 [The *kāyas*] would be different under the constraint of the ex-
 cluded opposite.
 How would the meaning of Madhyamaka
 Then be different from Yogācāra thought? (TP 8)

If the meaning of Madhyamaka [only] stood out
 By reason of its abandonment of the four extremes,
 There would be the undesired consequence that this also applies
 to Vijñāna[*vāda*],
 For in this [tenet], too, they (i.e., the four extremes) are aban-
 doned. (TP 9)

⁴⁴⁴ Tib.: “Somebody with healthy eyes”

⁴⁴⁵ Tib.: “He says that in the future [confusion] will not [exist anymore].”

⁴⁴⁶ Tib.: “But given the emptiness of [its] manifestation as well as non-manifestation”

⁴⁴⁷ Following the Tibetan, I do not take *vidhi* and *apoha* in their technical sense.

The followers of Vijñānavāda know
 A form of wisdom that is free from the four extremes,
 Which exists as something real and is non-dual,
 Empty of thought and without cognitive object.⁴⁴⁸ (TP 10)

From the extreme limit of reality
 The manifold [world] arises in dependence;
 It is empty of real things, unborn,
 Distinct [from independent being] and a name only. (TP 11)

The omniscient one taught making a distinction
 Between self-empowerment and luminosity;
 Teaching either of them,
 The [view of] nihilism is abandoned. (TP 12)

In whomever there is no attachment
 To the fruit, true reality or remedy,
 For that one the level of a Buddha is completed
 Through a practice which is effortless. (TP 13)

The true reality of phenomena is [their] non-arising.
 This accords with the Dharma of the Buddha
 And is maintained by the noble Nāgārjuna
 Who was prophesied by the Tathāgata. (TP 14)

Whatever merit I have accumulated
 From having composed the *Tattvaparakāśa*,
 May the entire world be[come] a [worthy] recipient
 Of [the teaching on] indivisible union (*yuganaddha*) through it.
 (TP 15)

⁴⁴⁸ Skt. *anālambaṃ* has not been translated into Tibetan.

The *Tattvaprakāśa*, composed by the learned master Advayavajra,⁴⁴⁹ in ended. Translated and corrected by the Indian Paṇḍita Vajrapāṇi and the Tibetan translator monk Tshul khrims rgyal ba.⁴⁵⁰

End of the Translation

Concluding Remarks

The ‘Bri gung list (with annotations) of the *amanasikāra* cycle contains the short note that Maitrīpa composed the *Tattvaprakāśa* and the *Tattvadaśaka* in order to summarize the profound meaning in a few verses.⁴⁵¹ In its introduction to the *Tattvaprakāśa*, the ‘*Bri gung bka’ brgyud chos mdzod* informs us that this elucidation of true reality deals with the different objects of negation treated in the two Madhyamaka doctrinal schools.⁴⁵² This introduction is followed by a short account of how the text came to be written:

Somebody with a wrong view had the following dream, which gave rise to some doubt: the one called Maitrīpa was at first a very learned man from a pure family. Then he went to Śrī Parvata, met the harmful spirit Śavaripa, and thus became possessed by a demon. [Now] he was mad. [Maitrīpa] said:

[This dreamer] might as well have had wrong thoughts about the perfect Buddha. I will see to it that the doubts raised by such a foolish character with ulterior motives do not arise again.

⁴⁴⁹ Tib.: “The learned master, paṇḍita, and renunciant Advayavajra.” The author is not mentioned in the Sanskrit.

⁴⁵⁰ Peking bsTan ‘gyur: “Translated by Paṇḍita Vajrapāṇi and the translator rMa ban chos ‘bar.”

⁴⁵¹ “Yid la mi byed tho yig” 79b₃: *zab don nyung du’i tshul du ‘du ba’i phyir | de nyid bcu dang de nyid gsal ba mdzad |*

⁴⁵² ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 62a₃₋₄: *dbu ma yang sgyu ma lta bu dang | rab tu mi gnas gzhung gis mthar thug gnyis | dgag bya’i khyad par phra mo yod gzigs nas | de’i don du de nyid gsal ba mdzad |*

Seeking with great effort, he found [a solution] while on the cremation ground Rinata⁴⁵³ and having prayed, he composed the *Tattvaprakāśa*.⁴⁵⁴

This story goes on to state that in his *Tattvaprakāśa*, Maitrīpa mainly tried to justify his *mahāmudrā* practice by showing that it is in line with Nāgārjuna's Madhyamaka. This is made particularly clear in verse 14.

⁴⁵³ This cremation ground could not be identified.

⁴⁵⁴ *Ibid.*, fol. 62b₂₋₄: *mai tri pa zhe bya ba dang po gtsang ma'i rigs la rab tu mkhas pa zhis yod pa yin la | dpal gyi (text: gyis) ri la song bas na gnod sbyin sha ba ri dang phrad nas bdud kyis byin brlab par gyur to | smyon (text: snyon) par gnas so | zhes pa dang the tsom skyes pa'i rmi lam ni | log par lta ba'i gang zag ni | rdzogs sangs rgyas la'ang log rtog 'byung | rtog can byis pa'i ngang tshul 'di | the tsom ma skye 'bad par gyis | zhes nas | 'bad pas btsal bas ri na ta'i dur (text: du) khrod na rnyed nas gsol ba btab pas | de kho na nyid gsal ba 'di mdzad do |*

14. An Elucidation of Non-Abiding (*Apratiṣṭhānaprakāśa*)

Translation of the *Apratiṣṭhānaprakāśa*:

Homage to the Buddha!⁴⁵⁵

The entire wealth of a Buddhist [can] be taken to be
The non-abiding of awareness,
But only when [such a realization] is cultivated for the sake of
sentient beings⁴⁵⁶
Through a yoga [practice] which is without effort. (APP 1)

Once [knowledge based on] exclusion and affirmation has arisen,
There are the positions of nihilism and affirmation.
But there never is [any such thing as] arising and passing out of
existence,
So that [all talk of] production and termination is ignorant talk.
(APP 2)

If self-awareness is a valid form of cognition,
The existence⁴⁵⁷ of awareness [can be falsely] maintained.
But since all fabrications⁴⁵⁸ have been abandoned,
[Such an] existence is not agreeable. (APP 3)

⁴⁵⁵ Tib.: Homage to the youthful Mañjuśrī!

⁴⁵⁶ The use of the term *sattva* in the *Apratiṣṭhānaprakāśa* is ambiguous. The context of the verses 3 and 4 requires to take *sattva* as existence, still the Tibetan continues to render *sattva* as “sentient being” (*sems can*).

⁴⁵⁷ Even though the context requires “existence”, *sattvaṃ* is translated into Tibetan as “sentient being” (*sems can*). It should be noted, however, that the existence of awareness is the main characteristic of a sentient being.

⁴⁵⁸ Lit.: “carved manifestations”

If [its] existence is accepted in post-[meditation],
 Then certainly not as a [mental] substance.
 In this case it is called without fabrications which means
 That [any wrong] assertion has been annulled [or] invalidated.⁴⁵⁹
 (APP 4)

[Even] in actual [meditation practice] there is awareness,
 Because it becomes manifest [this way]⁴⁶⁰ during post-
 meditation.
 First it is non-conceptual,
 And then this wisdom becomes a perceiving knower. (APP 5)

Since the mental factors of the past,
 Future and [present] do not abide,
 They have the nature of essencelessness.
 This is what the lord of the worlds taught.⁴⁶¹ (APP 6)

The very arising of phenomena is inconceivable
 [Even] through natural self-awareness.
 This very [arising] is called emptiness
 Without falling into [the extreme of] nihilism. (APP 7)

From the seed of non-abiding
 Comes a non-abiding fruit:
 The supreme reality of the protectors—
 The way fabricated [comes] from fabricated. (APP 8)

Thus we do not tell those whose conduct is non-attachment
 That meditation does not exist;
 For in terms of dependent arising
 It constantly arises in accord with its natural flow.⁴⁶² (APP 9)

⁴⁵⁹ Did the Tibetan read **anuvitarkitaṃ* (*rjes su btags pa*) instead of *anullekhaṃ*?

⁴⁶⁰ Supplied from the Tibetan.

⁴⁶¹ Tib.: “taught the world.”

⁴⁶² Tib.: “For it always arises the way dependently arisen factors are experienced.”

Whatever arises in dependence,
 Is the mind, multiplicity, [and] non-duality.
 [Accordingly] there is a division into empti[ness], mind, and
 multiplicity,
 [That is to say,] the *dharmā-*, *saṃbhoga-*, and *nirmāṇakāya*.
 (APP 10)

Whatever virtue (i.e., merit) I have accumulated
 From having taught non-abiding—
 May people attain, thanks to it,
 The state of non-abiding in all they experience. (APP 11)

The *Apratiṣṭhānaprakāśa*, composed by the learned master Advaya-
 vra, is ended. Translated by the Indian *paṇḍita* Vajrapāṇi and the Tibet-
 an translator Tshul khriṃs rgyal ba.⁴⁶³

End of the Translation

Concluding Remarks

The ‘*Bri gung bka’ brgyud chos mdzod* introduces this short text of
 eleven verses with a short summary of its view and meditation practice:

Since non-abiding is the view,
 All superimposition and denial are abandoned by it.
 Since *amanasikāra* is the meditation [practice],
 The original nature of mind is realized by it.⁴⁶⁴

The circumstances under which Maitrīpa taught the *Apratiṣṭhānapra-
 kāśa* are related in the same introduction as follows:

⁴⁶³ Peking bsTan ‘gyur: "Nag tsho."

⁴⁶⁴ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 60b₄₋₅: *lta ba rab tu mi gnas pas || sgro
 skur thams cad de yis spongs || bsgom pa yid la mi byed pas || gnas lugs gnyug ma des
 rtogs ‘gyur |*

The great master of the Dharma from the southern marshes Maitrīpa arrived for meditation. [At this time] two yoginīs bTsun ta ra and Sing ga la, came and took a seat without bowing down. The venerable one said: “ladies, it is a good custom to bow down.” The yoginīs replied:

O, bright man, if you are [so] arrogantly proud just because you are the well-known Brahmin Maitrīpa, learned in the five sciences, then scholars who occupy themselves with tenets constantly comment on pride for [obviously] having adopted a [corresponding form of] conduct. Therefore they will certainly suffer for a long time in *saṃsāra*.

The venerable [Maitrīpa then] ate from a decomposed and rotten human corpse, full of maggots and flies, threw up and transformed it into pure food. Then he stripped down naked, went to town and other places, and returned. As he was approaching the two yoginīs, both of them said:

He is blessed by *ḍākinīs* and *yakṣas*. Yoginīs do not abide in a body. And when consciousness does not abide, it is supreme yoga.

The venerable [Maitrīpa] replied:

In a cloudless sky there can be no rain, without a father a child is not born, a fruit does not arise without [there first being] a seed, and without knowing through realization what is free from the two extremes, conduct free from destruction and harm will not occur. Why do you think in a deluded way, fabricating differences?

The two yoginīs replied:

We are brought under control only when encouraged by a *ḍāka*. Lord of non-arising, glorious master of great bliss, who knows how to enjoy whatever appears (for all

appearances and sounds are the *dharmakāya*), may the lord of beings explain to us [the view of] non-abiding!

Therupon [Maitrīpa] taught the *Apratiṣṭhānaprakāśa* in the [Kha]sarpa temple for the two yoginīs, the king, monks, Dharmakings and the like.⁴⁶⁵

In the ‘*Bri gung bka’ brgyud chos mdzod* we find the concluding remark:

Non-abiding is here a [form of] knowledge which does not abide in one extreme. It is a realization free from extremes. The proponents of other tenets have extremes of eternalism or nihilism. The Vijñapti[vādins] abide in [the extreme] that [every-

⁴⁶⁵ *Op. cit.*, 60b₅-61b₁: *lho phyogs ‘dam bu’i chos du slob dpon chen po mai tri pas mnyam gzhaq la byon pa dang rnal ‘byor ma btsun ta ra dang sing ga la ma gnyis ‘ongs nas ‘dud pa mi byed par ‘dug pas rje btsun gyis smras pa | kye bzang mo ‘dud pa ni ya rab kyis tshul yin no zhes pa dang | rnal ‘byor mas smras pa | kye blo bzang po rig pa lnga la mkhas gyur pa’i || bram ze mai tri yin zhes grags pa las || ‘di la yang dregs pa’i nga rgyal ‘di yod na | grub mtha’i gdon gyis zin pa’i mkhas pa rnams | rtag tu nga rgyal ‘grel pas spyod byed phyir | ‘khor bar yun ring sdug bsngal gdon mi za || zhes pa dang | rje btsun gyis mi ro myag zhing rul ba ‘bud dang sbrang ma dang bcas cig zos nas | ngan skyug gi don du phyin te bza’ ba dang byug pa dag kyang byas so || de nas gcer bur byung ste grong khyer la sogs pa’i ngos su phyin nas slar log ste | rnal ‘byor ma gnyis kyi (text: kyis) drung du phyin pa dang | rnal ‘byor ma gnyis kyis smras pa | de ni nam mkha’ ‘gro ma dang gnod sbyin gyis || byin gyis brlabs pa la yang ‘byung ba dang | rnal ‘byor ma rnams kyis lus nyid mi gnas pa yin | shes pa mi gnas yod na rnal ‘byor mchog | zhes pa dang | rje btsun gyis smras pa | sprin med nam mkha’ ‘char pa yod mi srid | pha med ma la bu dag ‘byung ba min | sa bon med pa’i ‘bras bu mi ‘byung ste | rtogs pas mtha’ gnyis bral ba ma shes na || ‘jig dang ‘tshe ba bral ba’i smyong mi ‘byung | thar pa byed pa khyod ci rmongs bsam zhes pa dang | rnal ‘byor ma gnyis kyis smras pa | kyai dpa’ bo tsam gyis (text: tsas kyis) skul mnga’ brnyed pa | snang brag thams cad chos kyi sku yin pas | cir snang rnams la longs spyod mnga’ mdzad pa’i | skyed med bdag po bden chen mnga’ bdag dpal | mi gnas ‘gro ba’i mgon gyis bshad du gsol | zhes pa dang | gtsug lag khang sar pa ni rnal ‘byor ma gnyis kyi (text: kyis) | zhal ngor dang | rgyal po dang | dge slong chos kyi rgyal po la sogs pa rnams kyi ched du ni (text: mi) rab tu mi gnas pa gsal ba ‘di mdzad do |*

thing is] mind [or] self-awareness only, while the Māyopam[ā-dvayavādins] abide [in the extreme] of illusion-like aspects.⁴⁶⁶

⁴⁶⁶ *Op. cit.*, 62a_{2,3}: *de la rab tu mi gnas pa ni | shes pa mtha' cig la rab tu mi gnas pa ste | mtha' dang bral bar rtogs pa'o || gzhan grub mtha' smra ba rnams ni rtag chad kyi (text: kyis) mtha' dang bcas pa ste | rnam rig rnams kyang sems rang rig tsam du gnas pa dang | sgyu ma lta bu rnams kyang rnam pa sgyu ma lta bur rab tu gnas pa'o ||*

15. An Elucidation of [the Term] “Indivisible union” (*Yuganaddhaprakāśa*)

Translation of the *Yuganaddhaprakāśa*:

Homage to the youthful Mañjuśrī!⁴⁶⁷

Whatever the appearance, it is pure.
Once [that] is realized, there is no [more] change.
Change [means] to have arisen from conditions, but these [con-
ditions] in turn [arise] from [preceding conditions]⁴⁶⁸; hence
non-arising [applies]. (YNP 1)

The form is not found in the form [itself],
Nor is it found in the eye,
Or in the consciousness that arises in association with it.
It is as in the discussion of the rubbing sticks and the fire.
(YNP 2)

At the beginning, fire exists neither in the rubbing sticks
Nor in the block
Nor in the person’s hands,
It arises as something in dependence. (YNP 3)

Is mental darkness born before its own sons⁴⁶⁹
Or after [the sons] have been born?⁴⁷⁰
If the sons were not born first,
Then it is not real. (YNP 4)

⁴⁶⁷ Missing in the Sanskrit.

⁴⁶⁸ The Tibetan has *rkyen las*.

⁴⁶⁹ I.e., hatred and so forth.

⁴⁷⁰ I.e., reading *sute* as an abbreviation of the absolute locative *sute sūte*.

Given that they are thus only conditions,
 Phenomena lack an own-being. (YNP 5ab)
 A yogin who abides in this [view],
 Does not fall out of supreme bliss. (YNP 5cd)

Even though there is nothing to abandon or adopt at all,
 The conventional unfolds.⁴⁷¹
 Once dependent arising is understood,
 [One realizes that the conventional], like an illusion, lacks an
 own-being. (YNP 6)

Lacking an own-being, it has not [truly] arisen,⁴⁷²
 And due to conditions (i.e., dependent arising), there is no ter-
 mination [of it either].
 Thus, there is neither existence nor non-existence,
 But their indivisible union (*yuganaddha*) nonetheless manifests.
 (YNP 7)

The unity of emptiness and compassion
 Is not producible by one's own thought.
 It is the natural indivisible union (*yuganaddha*)
 Of emptiness and clarity. (YNP 8)

The good yogin directly realizes
 The profound inborn emptiness
 Endowed with all supreme aspects.
 May he [thereby] pay homage to the Buddhas. (YNP 9)

Once the wise man is always steeped [in this realization]
 With body, speech and mind,
 Whether he follows the [prescribed] conduct or not;
 He will still be called an observer of [proper] conduct.
 (YNP 10)

⁴⁷¹ Tib.: “[Such things still] occur on a conventional [level].”

⁴⁷² Tib. “Not having [truly] arisen they lack an own-being.”

The *Yuganaddhaprakāśa* composed by the renunciant Advayavajra, is ended. Translated and corrected by the Indian paṇḍita Vajrapāṇi and the Tibetan translator Tshul khrim rgyal ba.⁴⁷³

End of the Translation

Concluding Remarks

‘Indivisible union’ (*yuganaddha*) is originally a tantric concept and stands for the level of the fruit, being similarly the designation for the final level in the *Pañcakrama*, which is attributed to the tantric Nāgārjuna. On this final level, *saṃsāra* and *nirvāṇa*, insight and compassion, and similar pairs are experienced as an indivisible union, namely to be essentially one.⁴⁷⁴ Maitrīpa presents *yuganaddha* here in a Madhyamaka context. In the short commentary on the *Yuganaddhaprakāśa* which follows the root text of the latter in the ‘*Bri gung bka’ brgyud chos mdzod*, it is stated that there are two ways *yuganaddha* appears, depending on whether or not it is experienced in connection with an empowerment.⁴⁷⁵

Maitrīpa establishes his view in the first four verses and the first half of the fifth one. While he admits that phenomena arise from conditions, their non-arising is maintained on the grounds of their ultimate purity.

The root text of the *Yuganaddhaprakāśa* is followed by a short commentary in the ‘*Bri gung bka’ brgyud chos mdzod*. Its unknown author explains the first verse in the following way:

Once one realizes that all phenomena—whatever appears—are naturally pure throughout beginningless time—for a wisdom which realizes [things] in such a way there is no change. Since the phenomena of the apparent [truth] which have arisen from

⁴⁷³ According to the Peking BsTan ‘gyur the Tibetan translator was Nag tsho.

⁴⁷⁴ See Mimaki & Tomabechei 1994:49-55.

⁴⁷⁵ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 34b₆: *zung ‘jug gi (text: gis) don la dbang dang ‘brel ma ‘brel gyis ‘char tshul gnyis shes dgos so |*

conditions [then] appear in union with [what is unchangeable] they too are called unarisen.⁴⁷⁶

What this comes down to is the dependent arising of phenomena and their non-arising (or emptiness), namely apparent and ultimate truths, in indivisible union. Once the indivisible union of the arisen and unarisen is admitted as reality, the latter is seen to be not only non-arising.⁴⁷⁷ With regard to the remaining three and a half verses in which the view is ascertained (YNP 2a-5b), the commentary in the ‘*Bri gung bka’ brgyud chos mdzod* simply informs us that non-arising is established by arguing from dependent arising.⁴⁷⁸ According to the topical outline (*sa bcad*), verses 5c to 9d describe the practice after the view has been ascertained. The first point in this paragraph (verses 5c-7d) is a description of the actual meditative concentration (*samādhi*) one enters when engaged in such a practice.⁴⁷⁹ The commentary on 5cd in the ‘*Bri gung bka’ brgyud chos mdzod* informs us that such a realization (which must mean “of *yuganaddha* on the basis of Madhyamaka reasoning presented in the YNP up to now”) is the cause of pure bliss.⁴⁸⁰ The ‘*Bri gung* commentary opines that the first two lines of verse 6 exclude the possibility of apparent truth succumbing to contradiction, while the following six lines (6c-7d) present *yuganaddha* in terms of dependent arising.⁴⁸¹ Verse no. 8 stresses another aspect of *yuganaddha*, the natural union of emptiness and compassion or clarity, and verse no. 9 is said to

⁴⁷⁶ *Op.cit.*, 34b₂₋₃: *gang snang ba’i chos thams cad gdod nas rang bzhin gyis rnam par dag par rtogs na | de ltar rtogs pa’i ye shes de la ‘gyur ba med pa yin te | gang rkyen* (text: *skyon*) *las skyes pa’i kun rdzob kyis* (text: *kyis*) *chos rnams zung ‘jug du shar bas de yang ma skyes pa zhes bya’o |*

⁴⁷⁷ See also TDT (B 11b₃, D 167a₂, P 182b₃): *skyes pa dang ma skyes pa dag gi zung du ‘jug pa nyid ni de kho na nyid du rtogs par bya ste | ma skyes pa tsam ni ma yin no |*

⁴⁷⁸ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, fol. 34b₃: *ma skyes pa rten ‘brel gyi* (text: *gyis*) *rigs pas grub pa ni |*

⁴⁷⁹ *Op.cit.*, 86b₅: [*gtan la*] *pheb nas nyams su len pa’i* (text: *pa*) *gnas skabs la gsum ste | ting nge ‘dzin dngos dang*

⁴⁸⁰ *Op.cit.*, 34b₃₋₄: *de nas rkang pa gnyis kyis de ltar rtogs pa de zag med bde ba’i rgyu ru bstan |*

⁴⁸¹ *Op.cit.*, 34b₄: *de nas rkang pa gnyis kyis ‘jig rten tha snyad de dang mi ‘gal bar bstan | de nas tshig bcas phyed gnyis kyis rten ‘brel gyis don zung ‘jug du bstan |*

teach how one pays homage by attaining realization.⁴⁸² The last verse (YNP 10) shows how to enhance conduct by this practice.⁴⁸³

⁴⁸² *Op.cit.*, 86b₅₋₆: *bsgrub pa'i sgo nas mchod pa bstan pa'o* |

⁴⁸³ *Op.cit.*, 86b₅: *spyod pa bog 'don pa'i gnas skabs* |

16. The Manifestation of Great Bliss (*Mahāsukhaprakāśa*)

Translation of the *Mahāsukhaprakāśa*:

Homage to youthful Mañjuśrī!⁴⁸⁴

Having venerated Vajrasattva,
Whose nature is insight and means,
I will now explain in brief the non-duality of great bliss,
Which is the true reality of entities. (MSP 1)

The meditation of the creation [phase] is one [form of meditation],
And the meditation of the completion [phase] a second;
Therefore, the meditation of both together
Is here called identity. (MSP 2)

It is settled that phenomena do not possess
[Any such property as] not arising in dependence.
Since [all of them] have arisen in dependence by their nature,
Is it not likewise so for that which has arisen from [the syllables] *hūṃ* and *maṃ*? (MSP 3)

From the awakening towards emptiness, a seed [syllable] arises.
From it, an image [of a deity and so forth].
And for [such] an image there are projection and dissolution
[phases].⁴⁸⁵
Therefore, everything arises in dependence. (MSP 4)

⁴⁸⁴ Missing in the Sanskrit.

⁴⁸⁵ I take *vinṅāsa* as the opposite of *nyāsa*. The Tibetan translation *rnam par* of the prefix *vi-* is misleading.

What was taught by [Śākya]muni
 As the outer union of the couple,⁴⁸⁶
 [All] that [should] be clearly known in the tantras,
 To be for the sake of realizing something different.⁴⁸⁷ (MSP 5)

Without bliss there is no enlightenment,
 Since [the latter] is considered to have the nature of bliss.
 But [if bliss actually] existed, there would be great attachment,
 Which would be the cause of *saṃsāra* arising. (MSP 6)

The bliss which has arisen in dependence—
 Realize it as the bliss of primordial quiescence!
 It does not represent an entity[, though].
 Therefore we say that bliss neither exists nor does not exist.⁴⁸⁸
 (MSP 7)

True reality is, first of all, the non-arising
 Of phenomena on the level of ultimate truth.
 The pure apparent [truth] should be known
 To be something in which there is a false manifestation of
 bliss.⁴⁸⁹ (MSP 8)

These two truths are pure:
 Emptiness [and] the apparent [truth] of the yogin;
 Their non-duality must be established,
 Once what is worthless is abandoned. (MSP 9)

The gifted one, whose character is formed by the practice
 Of mantras and [visualized] forms, becomes submerged in bliss.

⁴⁸⁶ I.e., the physical union of a yoginī and a yogin.

⁴⁸⁷ Tib.: “for the sake of interior realization”

⁴⁸⁸ Tib.: “Therefore we say that it does not represent an entity. Bliss neither exists nor does not exist.”

⁴⁸⁹ Tib. *mi gsal ba* is difficult to construe. In the *Caturmudrānvaya* the bliss or co-emergent arisen from a *karmamudrā* is an imitation of an image of the real co-emergent bliss. (see Mathes 2009:107).

Then he sees in such a manner [of practice] the manifold
[world]
To be like an illusion and non-dual. (MSP 10)

By then, he will have penetrated to the extreme summit of true
reality
And reached the level of the indivisible union.
A yogin abiding on this level
Strives solely for the sake of sentient beings. (MSP 11)

The blissful mind [assumes] the form of the [chosen] deity
The “circle of the manifold” (*viśvacakra*)⁴⁹⁰ being the means.
The consort (*prajñā*) is called emptiness;
[Their] identity is taken as the goal. (MSP 12)

True reality has the nature of insight and means
For⁴⁹¹ its purity is [both] outer and inner.
Once it is realized, the mantra practitioner is, in short,⁴⁹²
Delighted through the practice of non-abiding. (MSP 13)

Being mere dependent arising,
[Bliss] is neither existence nor emptiness (i.e., nothing at all);
And [its] manifestation in the form of deities
Naturally lacks an own-being. (MSP 14)

No matter how [bliss] appears,
It will always have the nature of emptiness;
Whether [bliss] be taken as duality or not—
Here, [in tantric practice,] it is the fruit of mental imprints.
(MSP 15)

⁴⁹⁰ According to Kuladatta’s *Kriyāsaṃgrahaṇīkā*, chapter 6 (6.6.6.), prose after verse 14, the term is listed as the last of four *cakras*: *vajracakraṃ ratnacakraṃ padmacakraṃ viśvacakraṃ*.

⁴⁹¹ There is no causal relation in the Tibetan.

⁴⁹² *Samāsato* could also mean: “through [their] union.” I prefer to follow the Tibetan translation, however.

The yogin is proud of [becoming] Heruka;
 He strives to [become] Heruka.
 Once he has transformed the factors of existence into gurus,
 The divine [yogin] wanders about like a lion. (MSP 16)

For the victorious ones the multitude of the world appears in its natural purity, always and everywhere.

It did never arise, nor will it be terminated, and it is free from reckoning in terms of self and other throughout ten million eons.

It is indeed something in which there is the false manifestation of bliss, and whose nature is one of non-duality, that is, the equality of cyclic existence and peace.

The lord of the circle[, to whom all this appears], who has the qualities of a victorious one as a base and is a *vajra* sky-goer and a Buddha, made (*cakre*)⁴⁹³ it. (MSP 17)

The *Mahāsukhaprakāśa*, composed by the glorious renunciant master Advayavajra,⁴⁹⁴ is completed. Translated by Guru Vajrapāṇi and rMa ban.

End of the Translation

Concluding Remarks

Immediately after the *Mahāsukhaprakāśa* in the ‘*Bri gung bka’ brgyud chos mdzod*, we find the following summary of our text:

It is only through the realization that dependent arising is emptiness, and the gradual meditative stabilizations (*samādhi*) of the

⁴⁹³ The Tibetan did not render *cakre*, probably taking it as a locative (“in the circle”) and thus as a redundant modifier. For the concept, that the lord of the circle, i.e., Heruka, “made” the world, see HT I.8.41 (HT 94₃₋₄): “This entire world arises from me. The three parts of the world arise from me. Everything is pervaded by me; the visible world consists of nothing else.” (*madbhavaṃ hi jagat sarvaṃ madbhavaṃ bhuvanatrāyāṃ | madvyāpitaṃ idaṃ sarvaṃ nānyamayāṃ dṛṣṭaṃ jagat ||*)

⁴⁹⁴ The author is not mentioned in the Sanskrit.

creation and completion phases within that [realization], that there [can be said] to be cause and effect of great bliss. Therefore, since one connects with emptiness as it is gradually realized through [insight into] dependent arising on the path of the creation stage, this is called the manifestation of great bliss.⁴⁹⁵

⁴⁹⁵ *'Bri gung bka' brgyud chos mdzod, vol. kha, 32b₃₋₄: rten 'brel stong pa nyid du rtogs pa dang | de'i ngang nas bskyed pa dang rdzogs pa'i rim pa'i ting nge 'dzin rnams rim gyis (text: rims kyis) bde ba chen po'i rgyu 'bras 'ba' zhig pas na | 'dir bskyed rim gyis lam la rten 'brel gyis rim pas rtogs pa'i stong pa nyid [add la] sbyar bas bde chen gsal ba zhes bya'o |*

17. The Twenty Verses on True Reality (*Tattvaviṃśikā*)

Translation of the *Tattvaviṃśikā*:

Homage to the omniscient one!⁴⁹⁶

Prajñā [in the form of *karmamudrā*] is [related to the moments of] the manifold,
Maturation, relaxation and freedom from defining characteristics.⁴⁹⁷
Therefore, you must realize true reality from her,
So that you will be the supreme ruler pervading the world.
(TV 1)

Prajñā, [as *dharmamudrā*,] is the same as cyclic existence.⁴⁹⁸
She is the three *kāyas* and the three vehicles.
[As *samayamudrā*] she is the circle (i.e., the *maṇḍala*), the means of bliss,
And the yoginī. [All] this is myself and the other. (TV 2)

[She can appear as] Mañjuvajra, Mahāmāyā,
And a *vajra* sky-goer (*vajraḍāka*), and [as] other [deities] as well.
It is the *prajñā* itself, [though,] appearing individually.
[As *mahāmudrā*] she is liberation, having the nature of the victorious one. (TV 3)

⁴⁹⁶ Tib: “Homage to the venerable Buddha!”

⁴⁹⁷ It is noteworthy that the sequence of the third and fourth moments here does not accord with Maitrīpa’s system. It may have been inverted, though, for metrical reasons.

⁴⁹⁸ Tib.: “by nature is the same as cyclic existence.”

[*Prajñā*] is the inconceivable [mind] and nevertheless thought of;
 Non-duality and nevertheless dual;
 Endowed with all supreme forms;
 Existence and non-existence; perception and non-perception.⁴⁹⁹
 (TV 4)

The mind without consciousness,
 Devoid of cognitive objects, unsurpassable,
 Peaceful, pure [and] devoid of appearances
 Is the awareness known as *prajñā*. (TV 5)

The means of access to her
 Will become clear in the treatises of the Mantra[naya].
 For there are manifold means in them,
 Corresponding to persons of inferior, average and superior [faculties]. (TV 6)

Those with inferior capacities have perfectly cultivated the circle⁵⁰⁰
 With the help of the *karma-* and *samayamudrās*.
 [With a mind] directed to the external in the matter of pure reality,
 They meditate on enlightenment. (TV 7)

[In] union with a *jñānamudrā* (i.e., a visualized consort)
 With Mañjuvajra or the like as chief [deities],
 [All this] being neither true nor a false appearance—
 [This is the practice of] yogins with average faculties. (TV 8)

To those unable to know
 The level of self-empowerment as it really is,
 The path is taught in gradual steps
 Towards the attaining of enlightenment.⁵⁰¹ (TV 9)

⁴⁹⁹ Tib.: “perceived and perceiver.”

⁵⁰⁰ I.e., the *maṇḍala*, implying the union with a consort and so forth.

⁵⁰¹ Tib.: “The path is taught. They attain enlightenment gradually.”

Given your affection for deities,
 How is there not a mental imprint?
 [Even] if [this] mental imprint is pure,
 It will still be like all other [imprints]? (TV 10)

The yogin who has seen true reality, however,
 Is wholly devoted to *mahāmudrā*;
 His faculties being unsurpassable
 He abides in [the realization of] the nature of all entities.
 (TV 11)

Bliss, naturally attained
 And free from all imagining—
 This is precisely what the world is;
 Therefore, everything is free of confusion.⁵⁰² (TV 12)

This is because the outer entities perceived by the mind
 Do not appear as delusion;
 These vivid [presences] are just like a woman in a dream—
 Mind only—[but still] they serve a function. (TV 13)

For [one who has attained] enlightenment there is mind only,
 And mind is [then] taken as no-mind;
 No-mind [in turn] is self-awareness,
 And [such an] awareness depends on the guru. (TV 14)

The emptiness of all things
 Is not taken as the name of any [one] thing.
 This [emptiness], being the nature of all entities,
 Is difficult to realize directly by oneself. (TV 15)

Just as grains [become] boiled rice in this world
 Through the presence of fire and so forth,
 Ignorance becomes awareness
 [When] purified by suchness. (TV 16)

⁵⁰² Tib.: “thought.”

He for whom thought is meditation—
 For him nothing is inconceivable.
 The Buddhas declared to the world
 That a yogin is someone whose nature is inconceivable.⁵⁰³
 (TV 17)

The circle [of the *maṇḍala*] is the yogin,
 And he himself is *mahāmudrā*.
 He is the *dharmā-*, *sambhoga-*, and *nirmāṇakāyas*,
 And he himself is all forms. (TV 18)

He who has done his duty and is without any wish⁵⁰⁴
 Has turned away from all attachment,⁵⁰⁵
 And engages in the four modes of ascetic behaviour⁵⁰⁶
 Is a Buddha and regarded as a Buddha. (TV 19)

Non-duality having been presented as non-duality,
 May, by the merit I have accumulated,
 The world experience this very day
 Non-duality and great bliss. (TV 20)

The *Tattvaviṃśikā*, composed by the renunciant and glorious Advaya-
 vajra,⁵⁰⁷ is ended. From the mouth of the venerable Dhiri (=Dhīra?) Śrī
 Jñāna and translated by the translator Seng dkar Shā kya ‘od.

End of the Translation

⁵⁰³ I.e., the yogin sees everything as not being different from the inconceivable.

⁵⁰⁴ Tib.: “thought.”

⁵⁰⁵ Tib.: “hesitation.”

⁵⁰⁶ I.e., walking, standing, sitting and lying down. (see *īryāpatha* in Edgerton: *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2, s.v.).

⁵⁰⁷ The author is not mentioned in the Sanskrit.

Concluding Remarks

From the topical outline⁵⁰⁸ it is clear that Maitrīpa first introduces the four seals and then distinguishes them as skilful means for those with inferior, average, and sharp faculties. While inferior practitioners rely on a *karmamudrā* and the *samayamudrā*, (verse 7) a direct approach to *mahāmudrā* is open for those with sharp faculties (verse 11). Those of average faculties rely on the practice with a visualized consort (*jñānamudrā*).

⁵⁰⁸ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, fol. 86a₅-b₁.

18. The Twenty Verses on Mahāyāna (*Mahāyānaviṃśikā*)

Translation of the *Mahāyānaviṃśikā*:

Homage to the Svābhāvikakāya!⁵⁰⁹

I prostrate to the natural *kāya*
Which is unconditioned and without defining characteristics.
It is endowed with all supreme forms
And joined with the level “indivisible union.” (MV 1)

The seeing of the *nija[kāya]*, which is [contained]
In the *dharmā-*, *saṃbhoga*, and *nirmāṇa[kāyas]* as their true na-
ture,
Is the appropriate [practice]
For the attainment of perfect enlightenment. (MV 2)

The seeing of this [*nijakāya*] is deep insight (*vipaśyanā*)
Because of not superimposing [anything].
This will be explained now
In accordance with the Mantrayāna (i.e., Mantranaya). (MV 3)

The manifold [world] is not taken to be eternal,
Or said to be entirely annihilate [either];
Nor is it a combination of both eternal and annihilate,
Nor can it be that neither is the case. (MV 4 = TRĀ 28)

Knowers of reality know true reality
As being free from [these] four extremes.

⁵⁰⁹ Missing in the Sanskrit.

It is clear of the four extremes
While still being based on the four extremes.⁵¹⁰ (MV 5)

It is equivalent to space, if not [in reality];⁵¹¹
It is quiescent, without beginning, middle or end,
Inconceivable and still only mind,
It is the very nature of all entities. (MV 6)

Once the one taste in everything (“the world”),
Which is luminous and undefiled, is realized;
As long as one is not afraid of any thought,
One may abide as one pleases! (MV 7)

Neither are defilements different from enlightenment,
Nor do defilements arise in [the state of] enlightenment.⁵¹²
The thought of defilement [arises] because of delusion,
[But] delusion is stainless by nature. (MV 8)

For the wise who is free from concepts,
Activity on the level of the body is the ascetic life.
On the level of speech, it is the teaching of the Dharma.
Activity on the level of the mind is determination. (MV 9)

This illusion that the world is an illusion—
Do not think that an illusion is [just] an illusion!
[It is not that easy;] illusion is confusion, a great error,
And for the wise an error remains an error. (MV 10)

⁵¹⁰ In his quotation of the **Tattvadaśakaṭīkā* (DRSM 462₁₉₋₂₀), ‘Gos Lo tsā ba gZhon nu dpal understands 5cd in the following way: “As for the thorough knowledge of true reality, **in order to purify the four extremes** in any of the three interpretative [forms of imagination], **one abides evenly in these four extremes**. (*dn̄gos po’i de kho na nyid yongs su shes pa la ni dpyod pa gsum po gang la yang* | | *mtha’ bzhi rnam par dag pa’i phyir* | | *mtha’ bzhi po la mnyam par gnas* |). In other words, he must have read -*viśuddham* in the sense of -*viśuddhārtham* or -*viśuddhe*.

⁵¹¹ Based on the *Amanasikārādhāra* one could also translate: “It is equivalent to space, and at the same time to *a* (i.e., non-arising, luminosity).” Skt. *asamaṃ* has not been translated into Tibetan.

⁵¹² Tib.: “Defilements do not arise from enlightenment.”

Thus, in short, for Buddhas and other enlightened beings
 This is duly recognized.
 Experiencing everything wholly [in this way],
 The knower of reality succeeds. (MV 11)

Well, one may realize emptiness
 In the thousand collections of teachings;
 [But] it is not realized through analysis.
 The meaning of emptiness⁵¹³ [is learned, rather,] from the
 guru.⁵¹⁴ (MV 12)

For a wise man, given that [his] thoughts have ceased,
 All forms are blissful reality.
 [But] emptiness is not [this] blissful reality.
 Blissful [reality] is neither inconceivable nor the [ultimate, emp-
 tiness-like] bliss.⁵¹⁵ (MV 13)

He (i.e., the yogin) who does not, in ultimate terms,
 See [anything] as awakened, i.e., engage in any superimposi-
 tion—
 [Only] in the case of not [truly] seeing, it is possible that
 He acts later [appropriately] in whichever manner. (MV 14)

He for whom there is neither duality nor non-duality,
 And [for whom] enlightenment is not different from existence—
 [Such] a great yogin is free from any expectations
 And has reached the path of all forms. (MV 15)

All yogins should perform
 The initial activity as taught above;
 Wisdom which is inseparable from emptiness and compassion
 Is taken to be [present] in the state of enlightenment.
 (MV 16 = KDN 8)

⁵¹³ Lit. “destruction.”

⁵¹⁴ Tib.: “What is realized through the thousand collections of the Dharma is emptiness. This realization is not through analysis. [It comes] through the guru, without analysis.”

⁵¹⁵ See MSP 7-8.

Emptiness is nothing else than loving kindness,
 [And loving kindness] is another name of compassion.
 We do not say [this] as if having made something up;
 If we were to describe them, [we would do so] as their indivisi-
 ble union. (MV 17)

He whose practice of continuous meditation [remains undis-
 turbed, even]
 When apprehending [forms] such as a vase,
 Will become a great Buddha
 Whose single body [of compassion and emptiness pervades] all
 forms. (MV 18)

The unconditioned mind is the *dharmā[kāya]*;
 Realization is the defining characteristics of the *sambhoga[kā-
 ya]*.
 [Then there is] that: A variegated [body] has been emanated
 (i.e., the *nirmāṇakāya*).
 The natural one (i.e., the *nijakāya*) is the nature of all [three].
 (MV 19 = PĀ 2)

Through whatever merit I, fortunate one, have accumulated
 By [having composed] this [treatise]—
 May the entire world become determined
 [To attain] the enlightenment of the Buddha! (MV 20)

The *Mahāyānaviṃśikā*, composed by Advayavajra,⁵¹⁶ is ended. From
 the mouth of the Indian Paṇḍita Vajrapāṇi⁵¹⁷ and translated by the monk
 from mTshur Jñānākara (i.e., Ye shes 'byung gnas).

End of the Translation

⁵¹⁶ The author is not mentioned in the Sanskrit.

⁵¹⁷ Peking bsTan 'gyur: "Translated and finalized by the learned Indian man Divākara-
 candra and the Tibetan translator-monk Śākya brTson 'grus."

Concluding Remarks

The annotated list of *amanasikāra* texts from the ‘*Bri gung bka’ brgyud chos mdzod* contains the short note that Maitrīpa composed the *Mahāyānaviṃśikā* together with the *Mahāsukhaprakāśa*, the *Tattva-ṅviṃśikā*, the *Apratiṣṭhānaprakāśa*, and the *Yuganaddhaprakāśa* in order to explain in detail that *Yuganaddha* [Madhyamaka] is compatible with the view maintained in the *Madhyamkaṣaṭka*.⁵¹⁸

⁵¹⁸ “Yid la mi byed tho yig”, vol. *kha*, 79b₃₋₄: *lta ba de ldan zung ‘jug rgyas bshad phyir | theg chen nyi shu de nyid nyi shu mdzad | | de yang rten ‘brel rab tu mi gnas pa | bde chen gsal ba zung ‘jug gsal ba mdzad |*

19. The Five Verses on Penetrating Insight (*Nirvedhapañcaka*)⁵¹⁹

Translation of the *Nirvedhapañcaka* (the text contains verses and prose):

Homage to omniscience!⁵²⁰

Once the Buddha [within] is realized, the world becomes pure.
This is through the realization of the Buddha [within], this friend.⁵²¹
Oh primordially pure great Buddha!
Is the teaching of the Buddha understood?⁵²² (NVP 1)

These are words relating to the nature of someone who has overcome [all] concepts about remedy, true reality and fruit, and possesses penetrating insight [into] the co-emergent.⁵²³

Wisdom is [not only] spotless and empty,
[But] has [also] the nature of effortless compassion.
It arises in dependence
And is free from [both] an own-being and non-existence.
(NVP 2)

This explains the image of penetrating insight.⁵²⁴

⁵¹⁹ The Tibetans must have read **Nirbheda*pañcaka and translated *Mi phyed lnga pa* (“Five Verses on the Indestructible”).

⁵²⁰ Tib.: “Homage to the Buddha!”

⁵²¹ Tib.: “Those who possess the realization of the Buddha [within] are relatives.”

⁵²² Tib.: “[But] how is this teaching of the Buddha realized?”

⁵²³ Tib.: “...who possesses what is naturally inseparable. [His] essence is taught.”

⁵²⁴ Tib. (B): “This explains the nature of realization as being inseparable”; Tib. (DP): “...of the realization of the profound inseparable.”

The emptiness of phenomena—amazing!
 Compassion—even more amazing!
 Amazing, the power of great bliss!
 Amazing, the pure apparent! (NVP 3)

This teaches the roar⁵²⁵ of the profound co-emergent.⁵²⁶

Well, what [shall] we say, how [shall] we explain [it],
 [And] when we explain [it], where are the people [who under-
 stand]?⁵²⁷
 He, for whom realization occurs,
 Possesses it without effort.⁵²⁸ (NVP 4)

In this [verse] it is proclaimed that [true reality] is difficult to find for people who [only] believe in the profound Dharma, expressive of non-abiding [*nirvāṇa*, attained] through compassion.

My fruit, indeed, is the direct cutting [of sentient beings] from the
 Seed of the threads of their own *karman*.
 The violent is not to be harmed by me.⁵²⁹
 Even such a person, alas, I endure!⁵³⁰ (NVP 5)

In this verse [Maitrīpa] has considered the [compassionate] heart of bodhisattvas. They assist all sentient beings whose intellect is fettered and afflicted by the threads of their *karman*.

⁵²⁵ Tib.: “power”

⁵²⁶ Tib.: “...the power arisen from the profound inseparable co-emergent.”

⁵²⁷ Tib.: “[And] when we explain [it], who will understand?”

⁵²⁸ Tib.: “Once realized, the unchanging [abiding nature] appears without effort.”

⁵²⁹ Tib. “[But] I do not harm others.”

⁵³⁰ The last of line of the Sanskrit is incomplete and restored from the Tibetan.

The *Nirvedhapañcaka*, composed by the learned master Maitrīpa, is ended. Translated by the Indian paṇḍita Vajrapāṇi and the Tibetan translator rMa ban.

End of the Translation

Concluding Remarks

According to the annotated list of *amanasikāra* texts, the *Nirvedhapañcaka* was taught together with the *Premapañcaka* and the *Pañcathāgatamudrāvivarāṇa* in order to seal what had been summarized in the *Sekatātparyasaṃgraha* and the *Sekanirdeśa*. The latter two were composed in order to establish the connection with the empowerment of Mantranaya.⁵³¹

The ‘*Bri gung bka’ brgyud chos mdzod* contains a valuable commentary on the *Nirvedhapañcaka* probably by ‘Bum la ‘bar:

The first verse teaches the object to be purified, namely, the source of buddha qualities in sentient beings, which is [their] natural purity, and the related [conditions] of the effortless purifying [factors], the gradual purification of conceptual stains, and the gradual realization of suchness. Through these [factors] there are the Dharma, the Saṃgha, and the Buddhas [in sentient beings], purified on the path in such a way. Possessing the three purities (i.e., the natural purity, the purifying factors, and the gradual purification) one is united with the Buddhas. With respect to this thought one is said to be of the same non-conceptual nature, there being the indivisible union in terms of the ground, path, and fruit.⁵³²

⁵³¹ “Yid la mi byed tho yig” 79b₂₋₃: *khyad par sngags lam dbang dang ‘brel ba’i phyir | dbang skur mdor bstan dgongs pa mdor | bsdus dang dbang rnam nges rnam dag pra khrid mdzad | rgyas gdab nges bsten (=bstan?) phyag rgya lnga pa dang || dga’ bcug lnga pa mi phyed lnga pa mdzad |*

⁵³² ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 26a₄₋₅: *de ltar tshigs su bcad pa dang pos ‘gro ba’i khams rang bzhin gyis rnam par dag pa dag bya dang | dag byed lhun gyis grub pa dang | rnam par rtog pa’i dri ma rim gyis (text: rims kyis) dag dang | de bzhin*

The second verse [teaches] how the union of emptiness and compassion into a pair is realized in an ordinary way.⁵³³

The third verse explains extraordinary emptiness and compassion, the confinement of the winds and [related] mental states of the [system of] five *cakras* within the central [channel], the actualization of its power, which is the apparent illusory body, the purity in the form of luminosity, and the power of the co-emergent.⁵³⁴

As to the fourth verse, [usually] the explanation of this experience based on luminosity is not understood. When realized, the object of realization, namely, the unchanging abiding nature, appears without effort. It is even more difficult to find faith [in it] than to realize it.⁵³⁵

In the fifth verse [Maitrīpa] has the following thought: I cannot, out of love, endure that sentient beings who are bound by their own *karman* are in error about the level of true bliss. How to endure [their suffering when] thinking of them? I will help those in need of being tamed.⁵³⁶

nyid rim gyis (text: *rims kyis*) *rtogs pa'i rtsa lag gyis chos dang dge 'dun dang de ltar lam gyis sbyangs pa'i sangs rgyas te | dag pa gsum ldan gyis sangs rgyas rnams zung 'jug rtog pa'i ngor rnam rtog dang bral ba'i ngo bo nyid cig du bstan pa | gzhi lam 'bras gsum gyis zung 'jug dang |*

⁵³³ *Op.cit.*, 26a₅₋₆: *tshigs bcad gnyis pas ni | thun mongs kyis stong pa nyid snying rje zung 'jug du 'jug pa ji ltar rtogs* (text: *rtog*) *pa'i tshul dang |*

⁵³⁴ *Op.cit.*, 26a₆-b₁: *tshig bcad gsum pa ni | thun mongs min pa'i stong pa nyid snying rje dang | 'khor lo lnga'i rlung sems rnams dbu mar bsdom pa dang | de'i nus pa kun rdzob sgyu ma'i sku mngon du byas te | de yang 'od gsal du dag pa | lhan cig skyes pa'i mthu bshad pa |*

⁵³⁵ *Op.cit.*, 26b₁: *tshig bcad bzhi pa ni 'od gsal gyis nyams myong de bshad ni mi go la | rtogs na ni mi 'gyur ba* (text: *gyur pa*) *rtogs bya'i gnas lugs lhun gyis grub kyang* (read *lhun gyis grub pa nyid du snang?*) *| de la* (text: *las*) *rtogs pa las mos pa tsam yang rnyed dka' bas |*

⁵³⁶ *Op.cit.*, 26b₁₋₂: *tshig bcad lnga pas ni | rang gi* (text: *gis*) *las kyis 'ching ba'i sems can rnams bde ba dam pa'i go 'phang de* (text: *do*) *las phyin ci log tu gyur pa ni bdag nyid kyang brtse bas mi bzod la | de nyid kyi kyang dran pa ci ltar bzod de gdul bya rjes su 'dzin par dgongs pa'o |*

20. The Six Verses on the Middle [Path] (*Madhyamaṣaṭka*)

Translation of the *Madhyamaṣaṭka*:⁵³⁷

Homage to the Buddha!⁵³⁸

[Sākāravāda]

Non-dual wisdom⁵³⁹
Which is free from the four extremes really exists.
It is empty of thoughts and devoid of cognitive objects.
This is what the Sākāravādins know.⁵⁴⁰ (MṢ 1)

[Nirākāravāda]

[Here,] the right middle path [according to them] is upheld
Based on [the belief that while] self-awareness is not invalidated,⁵⁴¹
Blue and so forth do not⁵⁴² appear
And characteristic signs do not arise. (MṢ 2)

[Māyopamādvayavāda]

Clarity which is free from the four extremes
Has the defining characteristic of being false.

⁵³⁷ First translated by Brunnhölzl (2007:138-39)

⁵³⁸ Missing in the Sanskrit.

⁵³⁹ Tib.: “Momentary knowledge”

⁵⁴⁰ Tib.: “This is what the Sākāravādin should know.”

⁵⁴¹ Lit.: “cut off.”

⁵⁴² The negation is missing in the Tibetan.

It is non-duality [in the sense that everything is] like an illusion.
This is an acceptable tenet. (MŚ 3)

An awareness empty of entities
Spotless and without aspects—
This is the middle path right [for them].
After meditation it is the pure relative. (MŚ 4)

[Apratiṣṭhānavāda]

Whether [mind has] clarity or not,
In reality neither is apprehended,
Since by nature it is entirely unarisen.
The superior ones⁵⁴³ take this to be the [right] middle [path].
(MŚ 5)

Clarity which is free from the four extremes
Has the nature of deities.
It has the nature of non-dual bliss
And is mere dependent origination. (MŚ 6)

The *Madhyamaṣaṭka* is ended. This work is by the great paṇḍita and renunciant, the glorious Advayavajra.⁵⁴⁴ Translated by Guru Vajrapāṇi and Nag tsho.

End of the Translation

Concluding Remarks

Maitrīpa is said to have composed the *Madhyamaṣaṭka* along with the *Sahaṣaṣaṭka* in order to expound the particular view of Yuganaddha

⁵⁴³ Tib. *gzhan dag* is a wrong translation of *apare*.

⁵⁴⁴ Tib.: “... by the learned master and paṇḍita Maitrīpa.”

Madhyamaka.⁵⁴⁵ In the ‘*Bri gung bka’ brgyud chos mdzod* the *Madhyamaṣaṭka* is introduced with the following remark:

The proponents of the tenets each maintain that their own tenet represents the centre (i.e., the right middle path). I have composed this treatise, which is about what is taught by them in particular.⁵⁴⁶

In fact, the *Madhyamaṣaṭka* explains how the two Yogācāra-tenets (Sākāra and Nirākāra) and the two Madhyamaka tenets (Māyāpomādvaya and Apratiṣṭhāna) endorse the “right middle path” (*madhyamā pratipat*).

⁵⁴⁵ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 79b₃: *zung ‘jug de la lta ba’i khyad par phyir | | lhan skyes drug pa dbu ma drug pa mdzad |*

⁵⁴⁶ *Op.cit.*, 26b₃₋₄: ... *grub mtha’ smra ba rnams so so rang gis grub mtha’ dbu mar khas len pa la de dag gis khyad par du bstan pa’i bstan bcos* (text: *chos*) ‘*di mdzad do |*

21. The Five [Verses on Transcendent] Love (*Premapañcaka*)

Translation of the *Premapañcaka*:⁵⁴⁷

Homage to the Venerable Vajrasattva!

Were it not for the handsome suitor of appearances
Which are but dependent arising,
The [beloved] mistress of emptiness
Would be considered no better than dead. (PP 1)

Emptiness is a most lovely mistress
With an incomparable figure.
If they ever parted,
The handsome lover would be forlorn. (PP 2)

Therefore, trembling with anxiety,
The man and woman are seated in front of the guru,
And through their natural pleasure
[The guru] has generated the love belonging to co-emergence.
(PP 3)

Marvelous! Such mastery on the part of [this] genuine guru!
So great his skill:⁵⁴⁸
That these two are now inseparable from the natural [state],
Beyond cognitive objects, and unsurpassable! (PP 4)

All their qualities are complete,
And both of them are without the two extremes.

⁵⁴⁷ First translated by Brunnhölzl (2007:137-38)

⁵⁴⁸ Tib.: “Amazing, such a skill in means!”

This couple⁵⁴⁹ is the nature of all that is,
 [Yet] the two always manifest without an own-being. (PP 5)

The Five Verses on the Love of Insight and Means are ended.

End of the Translation

Concluding Remarks

In the Sanskrit text there is no colophon. The *Thabs dang shes rab rtse ba lnga pa* mentions Maitrīpa as the author. The translators were Vajrapāṇi and mTshur ston Ye shes ‘byung gnas. According to the Peking bsTan ‘gyur, it was rMa ban who, in collaboration with Vajrapāṇi, who translated the same Indian text also under the title *dGa’ gcugs lnga pa*.⁵⁵⁰ The dPal spungs edition of the second text mentions mTshur as the translator.

The *Thabs dang shes rab rtse ba lnga pa*, which Karma bKra shis chos ‘phel mentions in his list of *amanasikāra* texts and the *dGa’ gcugs lnga pa* are simply two different Tibetan translation of the same text, the *Premapañcaka*. This was not recognized by the compilers of the bsTan ‘gyur and the *Phyag chen rgya gzhung*, but in the ‘*Bri gung bka’ brgyud chos mdzod* we find only the *dGa’ gcugs lnga pa*. The topical outline divides the Five Verses on Transcendent Love into instruction on indivisible union (*yuganaddha*) based on worldly concepts (the first three verses) and a description of the wonderful realization of this state.⁵⁵¹ The ‘*Bri gung bka’ brgyud chos mdzod* further informs us that Maitrīpa taught these five verses after witnessing how a couple in union naturally experienced wisdom:

⁵⁴⁹ Thus taking account of the dual.

⁵⁵⁰ According to the Peking bsTan ‘gyur (124a_{5,6}).

⁵⁵¹ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 85b₄: *thabs dang shes rab du rtse ba lnga pa la don gnyis te | ‘jig rten pa’i tha snyad la brten nas zung ‘jug la gdams pa dang | rtogs pa ngo mtshar nas che brjod phul ba’o |*

A brother and a sister who were naturally together from
the beginning,
Gave up the shame of duality and had sexual inter-
course,
And as son, naturally arisen wisdom, resulted—
A wonder which had never happened before.

The great Maitrīpa saw that a worldly couple cannot abandon playing with each other as long as [the two] are together. The resulting bliss of satisfaction occurs, and a son is finally born. Likewise, there are—on the level of the ground—co-emergent [appearance and emptiness], which are united into a pair in such a way that one cannot abandon the other. On the path they play with each other as lovers in the union of bliss and emptiness, and on the level of the fruit, they have the genuine accomplishment of indivisible union (*yuganaddha*). Having seen this he composed the *Premapañcaka*.⁵⁵²

⁵⁵² *Op.cit.*, 25a₂₋₄: *gdod nas lhan cig skyes pa'i ming sring gang || gzung 'dzin ngo tsha spangs nas snyoms zhugs pas || rang byung ye shes sras bu rang gyur pas || 'di ni snga nas med pa'i ngo mtshar yin || de yang rje btsun mai tri pa chen pos 'jig rten gyi khyo shug ma bral gyi (text: gyis) bar du phan tshun brtse ba mi 'dor ba dang | phan tshun du brtse ba'i tshim pa'i bde ba 'byung ba dang | mthar gnyis ka la brten nas bu cig bskyed pa ltar | gzhi zung 'jug lhan cig skyes pa phan tshun 'dor ba mi srid pa dang | lam thes gnyis bde stong mnyam par sbyor ba'i brtse ba dag tu rol pa dang | 'bras bu zung 'jug du grub pa mtshan par gzigs nas dga' bcug lnga pa 'di mdzad do ||*

22. The Ten Verses on True Reality (*Tattvadaśaka*)

Translation of the *Tattvadaśaka*.⁵⁵³

Homage to Vajrasattva!⁵⁵⁴

Homage to you, suchness,
Which has no association with existence and non-existence,
Because, [when] stainless, this very [suchness]
Has the form of enlightenment in virtue of realization.⁵⁵⁵ (TD 1)

Somebody who wishes to know⁵⁵⁶ suchness does not [find it]
In⁵⁵⁷ [the Yogācāra tenets of] Sākāra[vāda] or Nirākāra[vāda];
Even the middle [path] (i.e., Madhyamaka) which is not adorned
With the words of a guru, is only middling. (TD 2)

This state of being is indeed enlightenment.
This is what it naturally is once attachment is abandoned;
Attachment is born from confusion,
And confusion is without a basis—[so] it is claimed. (TD 3)

What is true reality? It is the form (i.e., the nature)⁵⁵⁸ of entities,
And form is [indeed] no-form (i.e., emptiness),

⁵⁵³ An earlier version of this translation is contained in Mathes 2006:209-211.

⁵⁵⁴ Tib.: "...the youthful Mañjuśrī!"

⁵⁵⁵ The Tibetan is here difficult to construe.

⁵⁵⁶ The genitive of the participle (*icchataḥ*) is here taken as the logical subject.

⁵⁵⁷ The Tibetan supports a construction with the nominative: "It is neither Sākāra nor Nirākāra."

⁵⁵⁸ See TDT (B 17a₁; D 170b₅, P 186b₃₋₄): *de'i phyir dngos po'i de^a bzhin nyid ni de kho na nyid du bstan pa'o* |

^a B *rang*

Because⁵⁵⁹ no-form is also form, given its being by nature⁵⁶⁰
 [Both] the fruit [to be attained] and the [co-emergent] cause [of
 suchness]. (TD 4)

Thus phenomena are [all] of one taste,
 Unobstructed, and without an abode.
 They are all [realized as] luminous
 Through the *samādhi* of realizing true reality as it is. (TD 5)

[This] *samādhi* of realizing true reality as it is, for its part,
 Comes from engaging [*bodhi*]*citta*,
 Since true reality arises without interruption
 For those who are aware of its abode.⁵⁶¹ (TD 6)

The world itself, which is free from knowledge and knowable
 objects,
 Is taken to be non-duality.
 But even vain clinging to a state free of duality
 Is taken, in like manner, to be luminous.⁵⁶² (TD 7)

By the power of having realized this true reality,
 The yogin, with eyes wide open,
 Moves everywhere like a lion,
 By any [chosen] means [and] in any [chosen] manner. (TD 8)

[The yogin] who has left the [eight] worldly *dharmas* behind
 And adopted yogic conduct [that appears to be] crazy
 Does everything without [any need for] a reference point,
 Being adorned with self-empowerment. (TD 9)

What has been taught as stainless reality,
 What has been called non-duality—

⁵⁵⁹ Nothing corresponds to Skt. *yataḥ* in the Tibetan.

⁵⁶⁰ *Sahajavajra (TDT (B 16b₄)) takes "nature" as "dependently arisen self-awareness."

⁵⁶¹ Tib.: "Being aware of its abode, true reality arises without interruption."

⁵⁶² Tib.: "Therefore, even the vain clinging to a state free of duality..."

The gifted ones are worthy of its knowledge,
Having excluded from it⁵⁶³ sameness and difference. (TD 10)

The *Tattvadaśaka* is ended. This work is of the learned master and renunciant Advayavajra.⁵⁶⁴

End of the Translation

An Analysis of the *Tattvadaśaka* and *Sahajavajra's **Tattvadaśaka-ṭīkā*⁵⁶⁵

Maitrīpa composed the *Tattvadaśaka* along with the *Tattvaparakāśa* in order to teach the profound meaning in a few words.⁵⁶⁶ A brief glance at the ten verses on true reality (or suchness, as it is referred to in the first three verses) reveals two approaches to its subject: Not only can the nature of true reality be ascertained on the basis of common Madhyamaka logic, it can also be directly experienced as luminosity in meditative concentration which realizes true reality as it is (*yathābhūta-samādhi*). Ultimately there is of course only one true reality for Maitrīpa, but descriptions of it differ depending on one's approach: while true reality defies all categorization (ontological or otherwise), no matter what form of analysis, it can be described in more positive terms on the basis of direct experience. In his first verse, Maitrīpa introduces these two approaches by defining suchness along the lines of Madhyamaka as neither existent nor non-existent, and then equating, probably

⁵⁶³ The Tibetan has wrongly rendered *ato* by *de*.

⁵⁶⁴ Tib.: “The *Tattvadaśaka*, composed by the great learned master and renunciant Advayavajra, is ended. Translated by the Indian paṇḍita Vajrapāṇi and the Tibetan translator Tshul khriims rgyal ba.” P: “Translated by the guru Vajrapāṇi and Mtshur Yeshe ‘byung gnas]. Later, translated [again] by Tshul khriims rgyal ba.”

⁵⁶⁵ This analysis is based on initial observations on the **Tattvadaśakaṭīkā* published in Mathes 2005 and 2006. For a complete English translation of the **Tattvadaśakaṭīkā*, see Brunnhölzl 2007:141-90.

⁵⁶⁶ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 79b₅: *zab don nyung ngu’i tshul du ‘du ba’i phyir || de nyid bcu pa dang de nyid gsal ba mdzad ||*

under the influence of the *Ratnagotravibhāga*,⁵⁶⁷ stainless suchness with enlightenment.

In the second verse we are warned not to follow lower philosophical tenets which define suchness as a form of consciousness, whether accompanied by really existing cognitive content (*sākāra*) or not (*nirākāra*). Nor should one seek to grasp suchness with the help of middling Madhyamaka, unenhanced as it is by the words of a guru. This implies that the remaining eight verses have been enhanced by such words and are in line with supreme Madhyamaka. The guru's actual words are Pāramitānaya pith-instructions, which enable true reality to be experienced directly, even during initial stages of deep insight meditation (*vipaśyanā*). Suchness as enlightenment is then defined as the true state of being free from attachment, the latter having arisen from baseless confusion (TD 3). In verse 4, the logical subject then switches to true reality, which is taken as the nature of things on the authority of the famous statement "Form is empty and emptiness is form" (TD 4); and subsequently as the one taste of all phenomena—that is, luminosity. This is how it is experienced in the "*samādhi* of realizing true reality as it is" (*yathābhūtasamādhi*). The latter is cultivated by arousing *bodhicitta* (TD 5-6). Helpful concepts on the path, such as that the world is beyond duality, are also realized to be luminous by nature (TD 7), and the yogin moves at will, like a lion, on the strength of having realized true reality in such a way (TD 8). What then follows (TD 9) is clearly tantric in origin: such a yogin is said to have adopted a "mode of conduct that appears to be crazy" (*unmattavrata*)⁵⁶⁸ and "empowered himself" (*svādhiṣṭhāna*), the latter being the technical term for the third stage of the *Pañcakrama*.⁵⁶⁹ But from the *Kudṛṣṭinirghātana* it is also clear that Maitrīpa understands *unmattavrata* as an extreme form of Mahāyāna conduct which results from having perfected the six *pāramitās*.⁵⁷⁰ Moreover, for *Sahajavajra these terms (*unmattavrata* and

⁵⁶⁷ See *Ratnagotravibhāgavyākhyā* on I.25, where stainless suchness is taken as the transformation of the basis on the level of a Buddha (RGVV 21₉₋₁₀).

⁵⁶⁸ Normally translated as yogic conduct.

⁵⁶⁹ See Mimaki & Tomabechi 1994:31-39.

⁵⁷⁰ See the introduction to and explanation of verse KDN 13.

svādhiṣṭhāna) refer to non-conceptual realization.⁵⁷¹ To sum up, the *Tattvadaśaka* mainly propagates a direct approach to reality which, while in accordance with Mantranaya, mainly relies on pith instructions.

In the introduction to his commentary *Sahajavajra informs us that Maitrīpa’s ten verses on true reality are a summary of Pāramitānaya pith-instructions which accord with the secret Mantranaya:

Having presented in detail the stages of penetrating the meaning of non-abiding in accordance with Pramāṇa, Madhyamaka and authoritative scriptures (*āgama*),⁵⁷² [Maitrīpa] wished to compose brief Pāramitā[naya] pith-instructions which accord with the tradition of the secret Mantra[naya].⁵⁷³

In the commentary by Ti pi ‘bum la ‘bar on the **Tattvadaśakaṭīkā* we find the following explanation of this passage:

“Accord with the tradition of the secret Mantra[naya]” means: Even though [the *Tattvadaśaka*] does not really fall under the Mantra[naya], the realization of the view it has in common

⁵⁷¹ TDT (B 26a₃₋₄, D 176a_{7-b}₁, P 193b₆): “Yogic conduct [that appears to be] crazy (*unmattavrata*) means acting without the thoughts of the mental faculty” (*smyon pa’i brtul zhugs ni yid kyis^a bsam pa med par byed nyid do*)

^a BD kyī

TDT (B 26b₂₋₃, D176b₃₋₄, P 194a₃₋₄): “He is adorned by self-empowerment (*svādhiṣṭhāna*)” refers to an empowerment—by himself [so to speak]—in the form of the yogin’s own mind-stream, which is characterized by uncontrived true reality. That which emanates from [his] nature of suchness adorns him naturally.” (*rang byin brlabs pas rnam brgyan pa’o || zhes bya ba ni rang nyid^a gnyug ma’i de kho na nyid^b kyī bdag nyid kyī^c rnal^d ‘byor pa’i sems kyī rgyun de’i bdag nyid du byin gyis brlab^e pa’o || de bzhin nyid kyī rang bzhin las ‘phro ba^f rang bzhin gyis brgyan pa ni rgyan no*).

^a B bzhin ^b D nyid de bzhin nyid ^c P du ^d P om. ^e D brlabs ^f BD ba’i

⁵⁷² This probably refers to the *Tattvaratnāvalī*.

⁵⁷³ TDT (B 1b_{4-2a}₂, D 161a₂, P 176a₄₋₅): ... *tshad ma dang | dbu ma dang | lung^(a) mams gis ‘dir rab tu mi gnas pa’i^(a) don la ‘jug pa’i rim pa rgyas par^(b) bstan nas^(b) cgsang ngags kyī tshul dang^(c) rjes su mthun^(d) pa’i pha rol tu phyin pa’i^(e) man ngag mdor bsodus^(f) pa byed par ‘dod pas^(f) | ...*

^a DP gi grub pa’i ^b P nye bar rtogs pas ^c DP sngags kyī ^d P ‘thun ^e B pa dag gi ^f D par mdzad par bzhed nas

[with Mantranaya], that of non-abiding, [when] adorned with the pith-instructions of the guru, is a temporal necessity (i.e., the goal). Pāramitā[naya] refers to Sākāra, Nirākāra, and so forth. [But] this is a separate topic. As to the brief pith instructions, they account for the difference between [Pāramitānaya tenets which] are a means of realizing suchness and [those which are] not.⁵⁷⁴

In other words, Pāramitā[naya] pith-instructions do not really form part of Mantranaya. But when adorned with the pith-instructions of the guru, the tenet of non-abiding enables one to realize suchness, which accords with Mantranaya.

In his commentary on TD 2cd, *Sahajavajra points out that Pāramitā[naya] pith-instructions provide something what middling Madhyamaka lacks: “being adorned with the words of the guru”:

[Maitrīpa] said: “Even the middle [path] (i.e., Madhyamaka) which is not adorned with the words of the guru is only middling”, because [“middling”] refers to what remains postulated [even] after the particular features [of Sākāra- and Nirākāra-vāda] have been negated. As for the aim of [presenting true reality] here [as] *yuganaddha*-suchness—adorned with the pith-instructions of the genuine guru, [who is] Bhagavatī—it has been taught [in order to] captivate the minds of learned ones. This is because all phenomena are the non-arisen true reality.⁵⁷⁵

⁵⁷⁴ ‘Bri gung bka’ brgyud chos mdzod, vol. kha, 177b₆-178a₁: *gsang sngags kyi tshul dang rjes mthun pa ni | sngags dngos ma yin yang thun mongs (text: mong) nang gi lta ba rab tu* ^{(a)mi gnas^a} *pa bla ma’i man ngag gis brgyan pa rtogs pa ni gnas skabs kyis dgos pa’o | pha rol tu phyin pa dag ni rnam (text: rnam) bcas rnam (text: rnam) med la* ^{(b)sogs pa^b} *| de brjod bya’i khyad par ro | man ngag bsdus pa ni de bzhin nyid rtogs pa’i thabs dang thabs ma yin pa’i khyad par ro |*

^a The text reads *gnas* ^b The text reads *so*

⁵⁷⁵ TDT (B 11a₅-b₁; D 166b₆₋₇, P 182b₁₋₃): *bla ma’i ngag gis ma brgyan pa’i | dbu ma’ang ‘bring po tsam nyid do || zhes bya ba smras te | bye brag rnam^a bkag nas | lhag ma khas* ^{(b)blangs pa’i^b} *yul yin pa’i phyir ro^c || ‘dir bcom ldan ‘das ma bla ma dam pa’i man ngag* ^{(d)gi rgyan^d} *gyis brgyan pa’i zung du ‘jug pa’i de bzhin nyid kyi dgos^e pa ni mkhas pa rnam kyi yid^f ‘phrog par byed pa nye bar bstan^g te | gang gi phyir yang chos thams cad ni ma skyes pa’i de kho na nyid do |*

*Sahajavajra thus glosses “words of the guru” as “pith-instructions of the genuine guru, [who is] Bhagavatī”, the latter here being a personification of Prajñāpāramitā. In other words, pith-instructions are given by the genuine teacher, who embodies Prajñāpāramitā in the sense of having attained “perfection of insight” (*prajñāpāramitā*). This is clear from *Sahajavajra’s commentary on TD 4, in which reality is taken as the nature of things, on the basis of an allusion to the famous statement “Form is empty and emptiness is form”. The explanation of TD 4 concludes as follows:

Therefore, the nature of entities, it has been taught, is reality. These [teachings] are Pāramitā[naya] pith-instructions, [i.e., Pāramitānaya teachings] adorned with the pith-instructions of the genuine guru. This [reality] needs to become clear from the lotus of the guru’s mouth—he in whom one has taken real delight; it is nothing else.⁵⁷⁶

In this context it is interesting what ‘Gos Lo tsā ba gZhon nu dpal says about Maitrīpa in the introduction to his *Ratnagotravibhāga* commentary:

The lord of this doctrine (i.e., the *Ratnagotravibhāga*)—the father, the Venerable Maitrīpa—and his son (i.e., *Sahajavajra) assert that the emptiness taught in the *Madhyamakāvatāra* is middling Madhyamaka, and “awareness-emptiness” (*rig stong*) is the tradition of supreme Madhyamaka.⁵⁷⁷

‘Gos Lo tsā ba gZhon nu dpal obviously wants us to understand TD 2cd as implying that even the Madhyamaka of Candrakīrti is only middling if it is not adorned with pith-instructions. Maitrīpa’s *Tattvadaśaka* is

^a BP *rnam pa* ^b B *blang ba’i* ^c BP om. ^d P *gis brgyan* ^e DP *dgongs* ^f P *yid yid* ^g D *bsten*

⁵⁷⁶ TDT (B 17a₁₋₂, D 170b₅₋₆, P 186b₃₋₅): *de’i phyir dngos po’i rang bzhin nyid ni de kho na nyid du bstan pa’o || de dag ni pha rol tu phyin pa’i man ngag bla ma dam pa’i man ngag gis brgyan pa’o || de yang yang dag par shin tu mnyes par byas pa’i bla ma’i zhal gyi padma nyid las^a gsal bar bya’i^b | gzhan du ni ma yin no |*

^a DP *la* ^b D om. P *bya’o*

⁵⁷⁷ DRSM 16₁₆₋₁₇; see Mathes 2008a:187.

then, one may conclude, so adorned, and thus supreme Madhyamaka. Even though the term “awareness-emptiness” itself is not found in the *Tattvadaśaka*, the latter states (TD 5) that all phenomena are of one taste, unobstructed, without an abode, and experienced in the *samādhi* of realizing true reality as luminous. *Sahajavajra explains “one taste” as “the one taste in terms of suchness”, “unobstructed” as “not superimposing an own-being”, and “without an abode” as “not arisen”.⁵⁷⁸ It goes without saying that these terms define emptiness in accordance with Nāgārjuna and Candrakīrti. What makes Maitrīpa’s Madhyamaka supreme is the direct experience⁵⁷⁹ of this emptiness as natural luminosity, which is equated with self-awareness by *Sahajavajra, and this is exactly what gZhon nu dpal is referring to by means of the compound awareness-emptiness. The luminous nature of phenomena can be experienced in the *samādhi* of realizing true reality which is taken by *Sahajavajra as the path of uniting *śamatha* and *vipaśyanā* as a pair:

What is called natural luminosity is self-awareness, in view of its being naturally free from stains. One may ask, How does one see the phenomena of true reality, whose nature is such a suchness? Therefore, [Maitrīpa] said “through the *samādhi* [of realizing] true reality for what it is.” The latter is a path which features *śamatha* and *vipaśyanā* united as a pair.⁵⁸⁰

In the light of this explanation, TD 2cd implies that supreme Madhyamaka is supplemented with pith-instructions whose main purpose is to enable a direct experience of emptiness as luminosity on a path seek-

⁵⁷⁸ TDT (B 17a₄₋₅, D 170b₇-171a₁, P 186b₇₋₈): *ro gcig pa ni de bzhin nyid du ro gcig pa'o* | ... | *thogs pa med cing zhes bya ba ni rang bzhin sgro btags med pa'o* || *gnas med par zhes bya ba ni ma skyes pa ste* |

⁵⁷⁹ The expression “direct experience” is justified on the grounds, that the ultimate nature (emptiness) cannot be ascertained as being luminous or awareness through inferential valid cognitions (see Mathes 2008a: 184-85).

⁵⁸⁰ TDT (B 17a₆-b₁, D 171a₁₋₃, P 187a₁₋₂): (^a*rang bzhin gyis*^a) ‘*od gsal ba zhes bya ba ni rang bzhin gyis*^b *dri ma spangs pas rang rig pa ste* | ... | *de ltar gyur pa'i de bzhin nyid kyi bdag nyid kyic de kho na nyid kyi chos rnams ji ltar mthong zhe na* | *de'i phyir* | *ji bzhin*^d ‘*byung ba'i ting nge 'dzin gyis* | *zhes bya smras te* | *zhi gnas dang lhag mthong zung du 'jug pa dan ldan pa'i lam ni ji bzhin*^d ‘*byung ba'i ting nge 'dzin no* |

^a DP om. ^b P gyi ^c B gyis ^d DP ltar

ing to unite calm abiding with a particular form of deep insight. Without this addition, one has no choice but to rely on the reasoning of “middling Madhyamaka.” This is supported by *Sahajavajra’s commentary on TD 1. Having delineated the subject-matter as (a) true reality, (b) the act of attaining (the ends of meditation) and (c) that which must be attained (enlightenment), *Sahajavajra addresses the objection that these topics fall properly within the domain of valid cognition with the interesting remark that suchness is here approached through pith-instructions:

This is true, but the suchness which was formerly established through valid cognition as something which exists, is here established as *yuganaddha*[-suchness] by way of pith-instructions. These are not taught here, because arguments which establish [it], such as “on account of being free from the one and the many,” have been adduced [in my explanations of TD 1]. The reason for this is that attainment through conduct is not a topic of [relevance to] suchness, true reality and the like, for insight alone lacks skilful means, lacking as it does the pith-instructions of the genuine guru.⁵⁸¹

*Sahajavajra concludes this remark by referring to his commentary on TD 2cd. This is pretty straightforward: when one is merely concerned with knowing reality, the reasoning of middling Madhyamaka will do, but when it comes to skilful means, suchness must be established as the union of dependent arising and emptiness⁵⁸²—skillful means and insight—with the help of pith-instructions. In his commentary on TD 6 (in which arousing *bodhicitta* is taken as the foundation of the *samādhi*

⁵⁸¹ TDT (B 5b₅-6a₂, D 163a₅₋₇, P 178b₄₋₆): *de ni bden te | ‘on kyang de dag sngar gnas pa’i yod par tshad mas rab tu grub pa’i de bzhin nyid ‘dir man ngag gi sgo nas zung ‘jug par^a rab tu sgrub pa yin te | de dag ni ‘dir ma bstan te^b | | gcig dang du ma dang bral ba’i phyir zhes bya ba la sogs pa’i yang rab tu sgrub pa’i rigs^c pa nyid dran pa’i phyir | | gang gi phyir spyod pas rab tu sgrub pa nyid de bzhin nyid de kho na nyid la sogs pa’i dngos po ma yin te | bla ma dam pa’i man ngag mams dang bral bas shes rab kyi cha ‘ba’ zhig ni thabs dang bral ba’i phyir ro |*

^a DP pa ^b BDP to ^c P rag

⁵⁸² See TDT (B 11b₃; D 167a₂, P 182b₅): *skyes pa dang ma skyes pa dag gi zung du ‘jug pa nyid ni de kho na nyid du rtogs par bya ste |*

of realizing true reality), *Sahajavajra first summarizes the common Mahāyāna path of preparation as the path of calm abiding and deep insight united as a pair and properly endowed with the means of generosity and the rest, also known as arousing *bodhicitta*. This is achieved by combining meditative stabilization and analysis,⁵⁸³ which in turn leads to a stable *samatha* concordant with insight. *Sahajavajra refers readers to Kamalaśīla's *Bhāvanākrama* for information on further levels, while also pointing out a major difference between his and Kamalaśīla's approach. This is clear from the following passage from the **Tattvadaśakaṭīkā* on verse 6:

Here, in this regard, the distinctions made with respect to engaging [*bodhi*]citta within the tradition of Pāramitā[naya] are presented both concisely and at length in the *Bhāvanākrama* and other works of Kamalaśīla. One should look them up there; they are not written here for reasons of space.

No such engaging [*bodhi*]citta is intended here [in the *Tattvadaśaka*, however,] since whereas in the [*Bhāvanākrama*] it is [only] pure in virtue of having been produced on the basis of analysis, here [in the *Tattvadaśaka*] meditation is [performed] with non-analytical [*bodhi*]citta right from the beginning.⁵⁸⁴ When somebody who possesses Pāramitā[naya] pith instructions, which are adorned with the words of the guru internalizes Yuganaddha-Madhyamaka, then the very insight into the ultimate, [namely,] emptiness endowed with all excellent forms,

⁵⁸³ It should be noted that *Sahajavajra does not always use the term “analysis” (*dpyad pa*) in a sense at odds with that of pith-instructions; see *Sahajavajra's commentary (TDT (B 24a₅, D175a₆, P 192a₇): “... emptiness, which is analyzed on the basis of the pith-instructions of the genuine guru” (*bla ma dam pa'i man^a ngag gis dpyad pa'i stong pa nyid*). In TDT (B 21b₅, D 173b₆, P 190b₂) however, he opposes “detailed analysis” to “pith-instructions of the genuine guru” (*rnam par dpyad pa'am | bla ma'i man ngag gis dngos po mi dmigs pa nyid ni yid la mi byed pa'o*).

^a D *gdams*

⁵⁸⁴ The corresponding passage in the Derge and Peking bsTan 'gyur reads: “Here one must meditate before non-analytical [*bodhi*]citta (?)” (*'dir dpyad pa med pa'i sems kyi sngon du bsgom bya ba nyid do*); the version in the dPal spungs edition (B) is as follows: “Here, too, one needs to meditate directly, without an analytical mind.”

[spontaneously] continues within a continuum [of moments].⁵⁸⁵
This is calm abiding and nothing else, for it has been said [in the
Hevajratantra]:

Meditation is actually non-meditation (or non-product-
ion⁵⁸⁶ by the mind), the thorough knowledge of all phe-
nomena.⁵⁸⁷ (HT I.8.44cd)

For this reason, the path is characterised by such a union of
calm abiding and deep insight,⁵⁸⁸ and here, to be sure, an engag-
ing [*bodhi*]*citta* together with devotion toward a goal different
[from this path] is not being asserted. This is [also] taught in
[Maitrīpa’s *Mahāyānaviṃśikā*]:

Well, one may realize emptiness
In the thousand collections of teachings;
[But] it is not realized through analysis.
The meaning of emptiness⁵⁸⁹ [is learned, rather,] from
the guru. (MV 12)

It is further stated [in the *Mahāyānaviṃśikā*]:

He whose practice of continuous meditation [remains
undisturbed, even]
When apprehending [forms] such as a vase,
Will become a great Buddha
Whose single body [of compassion and emptiness per-
vades] all forms. (MV 18)

In order to elucidate these two [verses], [it should be remem-
bered that Maitrīpa] said [in the *Tattvadaśaka*]:

⁵⁸⁵ Tib. *rgyun chags su ‘jug pa* (DRSM 55₁₁). BDP: *lhun gyis grub pa rgyun* (DP *rgyan*)
gyis ‘jug pa.

⁵⁸⁶ Skt. *bhāvanā* can be translated as both “production” and “meditation.”

⁵⁸⁷ HT 95₆: *sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā* ||

⁵⁸⁸ Following DRSM.

⁵⁸⁹ Lit.: “destruction.”

[This *samādhi* of realizing true reality as it is, for its part,
Comes from arousing *bodhicitta*,]⁵⁹⁰
Because true reality arises without interruption
For those who are aware of its abode.⁵⁹¹ (TD 6)

For those who, thanks to the pith instructions of the genuine guru, are aware of the basis of this engaging [*bodhi*]*citta*, whose nature is the suchness [of the two truths] united as a pair, there arise uninterruptedly—that is, in every moment—emptiness and compassion inseparable, [these being] the defining characteristics of ultimate *bodhicitta*. They are called yogins because they are of this very nature.⁵⁹²

⁵⁹⁰ Not quoted by *Sahajavajra.

⁵⁹¹ Tib.: “Being aware of its abode, true reality arises without interruption.”

⁵⁹² TDT (B 19b₅-20b₁, D 172b₂-173a₁, P 189a₁₋₇): *de ltar de nyid ‘jug pa’i sems pha rol tu phyin pa’i tshul gyi^a rab tu dbye ba rnams^{aa} ka ma la shī^{(b)la’i sgom pa’i rim pa^b} la sogs^{(bb)pas bsdus pa dang rgyas pa la sogs^{bb}} pa’i sgo nas bstan te | de nyid las^{bbb} rtogs par bya’o | ‘dir^{bbbb} rgyas pas^c ‘jigs pas ma bris so ||^{(cc)‘di lta bur gyur pa’i^{cc}} ‘jug pa’i sems ni ‘dir dgongs^{ccc} pa ma yin no | ‘dir de dpyad^{(d)pa las byas pas^d} yongs su dag pa’i phyir ro | ‘dir^{(e)yang dpyad par med pa’i sems kyis mngon^e} du bsgom par bya ba nyid do || gang yang pha rol tu phyin pa’i man ngag ni bla ma’i man ngag gis brgyan pa dang bcas pas^f zung du ‘jug pa’i dbu ma nges par rtogs pa’o || de ni don dam pa stong pa nyid rnam pa thams cad kyi mchog dang ldan pa’i shes rab nyid^g lhun gyis grub par rgyun^h gyis ‘jug par ‘gyur ba ni zhi gnas^{hh} te gzhan du ma yin no | chos thams cad yongs shes nas || bsgom du med nyid sgomⁱ pa yin || zhes bya ba’i tshig gis so || de lta bur gyur pa’i zhi gnas dang lhag mthong zung du ‘jug pa dang ldan pa’i lam mo || ‘bras bu thob pa la mos par gyur pa’i ‘jug pa’i sems ni ‘dir dgongs^j pa ma yin no | de skad du | chos kyi phung po stong phrag rnams || rtogs^k pa zhes bya stong pa nyid ||^{(l)rtogs pa’i don ni^l} dpyad pa yin || bla ma dam pa’i dpyad pa med || ces pa’o || gang gis^m bum la sogs ‘dzin || bsam gtan de ni de la sbyorⁿ || rnam pa kun gyi lus gcig po || ‘di rtogs rtogs^o pa chen por ‘gyur || zhes bya ba^{(p)yo do^p} || ‘di dag ni gsal bar bya ba’i phyir | gang phyir de yi gnas rig pas || de nyid rgyun mi ‘chad las skyes || zhes bya ba^q bstan to^r | de ni ‘jug pa’i sems kyi gnas zung du ‘jug pa de bzhin nyid kyi bdag nyid | bla ma dam pa’i man ngag gis rig pa | de nyid stong pa nyid dang snying rje dbyer med pa don dam pa byang chub kyi sems kyi mtshan nyid do || rgyun mi ‘chad pa ni skad cig so so la skye bar ‘gyur ba’o || de’i bdag nyid kyi phyir rnal ‘byor pa zhes bya’o |*

^a B gyis ^{aa} P rnams ni ^b BDP la ^{bb} P om. ^{bbb} P du ^{bbbb} B ‘dir ni ^c P pa’i ^{cc} B de lta bur ^{ccc} B dgos ^d B par bya ba ^e DP dpyad pa med pa’i sems kyi sngon ^f DP pa’i ^g B nyid do ^h

In other words, *Sahajavajra propagates initial *vipaśyanā* sessions that can be performed by resorting to direct cognition on the basis of pith instructions. Such a *vipaśyanā* of direct insight into the ultimate is at the same time *śamatha*, the two being the same. As doctrinal support for this direct approach, *Sahajavajra quotes the second part of a verse from the *Hevajratantra* (HT I.8.44cd), whose first part (HT I.8.44ab) is adduced in Maitrīpa's *Amanasikārahāra* as proof that the practice of *amanasikāra* is also found in the tantras. The quoted verse is from a description of the completion stage in a chapter on the circle of the yoginīs:

This entire world arises from me.
 The three parts of the world arise from me.
 Everything is pervaded by me;
 The visible world consists of nothing else.⁵⁹³ (HT I.8.41)

DP rgyan^{hh} P nasⁱ DP bsgom^j B dgos^k B rtog^l B rtog pa 'di don^m D giⁿ DP sbyar^o
 P rtog^p BP yang ngo^q B bas^r DP te

DRSM 55₆₋₂₀: de la 'di dag ni 'jug pa'i sems pha rol tu phyin pa'i tshul gyi rab tu dbye ba ka ma la shī la'i sgom pa'i rim pa la sogs par bsdud pa dang rgyas par bzhag ste | de nyid las khong du chud par bya'i 'dir ni mangs pa'i 'jigs pas ma bris so || 'di lta bur gyur pa'i 'jug pa'i sems ni 'dir dgongs pa ma yin te | de'i de ni rnam par dpyad pa nyid kyi yongs su dag pa'i phyir dang | 'dir rnam par ma dpyad pa'i sems kyi dang po nas sgom pa nyid kyi phyir ro || gang gi tshe pha rol tu phyin pa'i man ngag bla ma'i gsung gis brgyan pa dang bcas pas zung du 'jug pa'i dbu ma khong du chud pa de'i tshe yang don dam pa rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid kyi shes rab kho na rgyun chags su 'jug par 'gyur ba ni zhi gnas yin gyi gzhan ni ma yin te | thams cad chos ni yongs shes na || sgom pa nyid ni sgom pa min || zhes gsungs pa'i phyir ro || de'i phyir de lta bur gyur pa'i zhi gnas dang lhag mthong zung du 'jug par gyur pa ni lam yin gyi | 'bras bu tha dad pa la mos par gyur pa'i 'jug pa'i sems ni 'dir bzhed pa ma yin te | de gsungs pa | chos kyi phung po stong phrag tu || stong pa nyid ni rtogs zhes pa || rtogs pa 'di ni dpyad las yin || bla ma dam pa'i dpyad pa med || ces bya ba dang || gang gis bum sogs 'dzin pa na || rtag tu sbyor bas bsam gtan te || rnam pa thams cad sku gcig pa | 'di ni sangs rgyas chen por 'gyur || zhes bya ba yang ngo || 'di dag nyid gsal bar bya ba'i phyir | gang phyir de'i gnas rig rnam la || de nyid rgyun mi 'chad par skye || zhes bya ba gsungs te | 'jug pa'i sems de'i gnas zung du 'jug pa'i de bzhin nyid kyi bdag nyid can bla ma dam pa'i man ngag gis rig pa de rnam la de kho na nyid stong pa nyid dang snying rje dbyer med pa don dam pa'i byang chub kyi sems kyi mtshan nyid rgyun mi 'chad par skad cig so so la skye bar 'gyur te | de'i bdag nyid can nyid kyi phyir rnal 'byor pa rnam la zhes bya'o |; see also Mathes 2008a:266-67.

⁵⁹³ HT 94₃₋₄: madbhavaṃ hi jagat sarvaṃ madbhavaṃ bhuvanatrayam | madvyāpitam idaṃ sarvaṃ nānyamayaṃ dṛṣṭaṃ jagat ||

The yogin who reflects in such a way
 And is well absorbed in this practice
 Will, without any doubt, attain [the goal],
 Even if he has little merit.⁵⁹⁴ (HT I.8.42)

He should think [of this],
 Whether eating, drinking [or] bathing, awake or asleep.
 Then the serious practitioner of *mahāmudrā*
 Will achieve continuity.⁵⁹⁵ (HT I.8.43)

The whole world should be meditated upon [in such a way]
 That it is not produced by the intellect.
 Meditation is actually non-meditation (or non-production⁵⁹⁶ by
 the mind),
 The thorough knowledge of all phenomena.⁵⁹⁷ (HT I.8.44)

[All] things, movable or fixed,
 Grass, a thicket, creepers and so forth—
 Are meditatively cultivated as the supreme truth
 Whose nature is one's own being.⁵⁹⁸ (HT I.8.45)

There is [only] one [thing] among them and no other,
 [And] that is the great bliss, which must be realized by oneself.
 It is attained through self-realization,
 Because meditation must be realized by oneself.⁵⁹⁹ (HT I.8.46)

⁵⁹⁴ HT 95₁₋₂: *evaṃ matvā vai yogī yo 'bhyāse susamāhitaḥ | sa sidhyati na sandeho mandapuṅyo 'pi mānavaḥ ||*

⁵⁹⁵ HT 95₃₋₄: *khānapāne tathā snāne jāgrat supto 'pi cintayet | sātatyam tu tato yāti mahāmudrābhikāṃkṣakaḥ ||*

⁵⁹⁶ Skt. *bhāvanā* can be translated as both “production” and “meditation.”

⁵⁹⁷ HT 95₅₋₆: *bhāvyaṭe hi jagat sarvaṃ manasā yasmān na bhāvyaṭe | sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā ||*

⁵⁹⁸ HT 96₁₋₂: *sthiracalās ca ye bhāvās tṛṇagulmalatādayaḥ | bhāvyaṭe vai paraṃ tattvam ātmabhāvasvarūpakam ||*

⁵⁹⁹ HT 96₃₋₄: *teṣāṃ ekaṃ paraṃ nāsti svasaṃvedyaṃ mahat sukham | svasaṃvedyād bhavet siddhiḥ svasaṃvedyā hi bhāvanā ||*

The practice of directly realizing co-emergent bliss or *mahāmudrā* is performed here in the context of experiencing the four joys during the completion stage, within a practice preceded by the initial generation of a circle of yoginīs. This passage of the *Hevajratāntra* has been examined by Ti pi ‘Bum la ‘bar, who explains:

As to the non-analytical [*bodhi*]*citta* here, in the secret Mantranaya, a non-analytical realization manifests during the fourth empowerment.⁶⁰⁰

It could be argued, however, that by quoting HT I.8.44cd, *Sahajavajra is simply intimating, that such a direct approach does indeed exist, and that the *vipaśyanā* of direct cognition accords only with Mantranaya, and is not a practice of the completion stage in the strict sense. As we have seen above, direct access to reality is made possible through pith instructions of the guru, which can consist of verses from the *Samādhirājasūtra*, for example (see below).

Now in the *Tattvadaśaka*, the means are Pāramitānaya pith instructions which “accord with Mantranaya.” The latter expression is also used in Maitrīpa’s introduction to his *Mahāyānaviṃśikā*, a text quoted by *Sahajavajra in his commentary on TD 6. The first two verses of this short treatise on the Mahāyāna define the goal as the “original (or natural) *kāya*” (*nijakāya*), namely the nature of the three *kāyas* (sometimes equated with the *svābhāvīkākāya*). Then, in the third verse, Maitrīpa declares:

The seeing of this [*nijakāya*] is deep insight (*vipaśyanā*),
Given that no[thing] is superimposed.
This will be explained now
In accordance with Mantrayāna (i.e., Mantranaya). (MV 3)

“Not to superimpose” is to be taken here as Maitrīpa’s own Madhyamaka view of not abiding in any ontological or similar extreme—achieved through the practice of mental disengagement (*amanasikāra*).

⁶⁰⁰ ‘Bri gung bka’ brgyud chos mdzod, vol. kha, 184a₃: ‘di la dpyad pa med pa’i sems ni gsang sngags kyi theg pa ‘di la dbang bzhi pa’i dus su ma dpyad rtogs pa ‘char bas so |

This is what Maitrīpa reads, too, out of the above-quoted *Hevajra* passage (HT I.8.44cd). Maitrīpa's seeing of the *nijakāya* in the *Mahāyānaviṃśikā* accords with the Mantranaya, just like *Sahajavajra's deep insight. It should be noted that the initial use of direct cognitions does not exclude non-inferential types of investigation.⁶⁰¹ Pith-instructions may, of course contain analytical statements, and thus may also be accompanied by analysis. *Sahajavajra quotes numerous instances of Madhyamaka reasoning himself, especially at the beginning of his commentary, and in his explanation of the next verse (TD 7) he explains *amanasikāra* as the “non-apprehension of things, achieved either by precise analysis or the pith-instructions of a guru,”⁶⁰² which shows not only that Madhyamaka reasoning is relied upon to provide the doctrinal foundations of his tradition, but also that it may be used during meditation practice. Still, it does not play the same crucial role as in Kamalaśīla's approach.⁶⁰³

Of particular interest is the following commentary on TD 7, in which these pith-instructions and the reality they reveal are called *mahāmudrā*. *Sahajavajra starts by defining non-duality in terms of his so-called Yuganaddha-Madhyamaka as being “*bodhicitta*, which is the reality of non-dual knowledge.”⁶⁰⁴ Prior to his explanation of the second part of the verse (TD 7cd), the following objection is addressed: To define reality in the above-mentioned way has the fault of bearing the characteris-

⁶⁰¹ According to Thrangu Rinpoche it is possible to ascertain the true status of phenomena (including mental events) by investigating their colour, shape, etc., with the help of direct cognition within one's introverted mental consciousness during *vipaśyanā*.

⁶⁰² TDT (B 21b₅, D 173b₆, P 190b₂): *rnam par dpyad pa'am | bla ma'i man ngag gis dngos po mi dmigs pa nyid ni yid la mi byed pa'o |*

⁶⁰³ This is also observed by gZhon nu dpal in his commentary on the “abandoning of characteristic signs” in the *Dharmadharmatāvibhāga* (DRSM 114₉₋₁₂): “Kamalaśīla maintains that the [interpretative] imagination that must be given up can only be given up through the insight of thorough investigation. [By contrast,] it is maintained in the commentary on Maitrīpa's *Tattvadaśaka* that it is not given up by thorough investigation, but by the ‘meditative stabilization which [experiences] reality exactly as it is’. The latter knows as luminosity [even] the own-being of that which must be given up. Here it is reasonable to follow Maitrīpa, who [re]discovered this treatise [known as the *Dharmadharmatāvibhāga*]“. See Mathes 2008a:390.

⁶⁰⁴ TDT (B 20b₆, D 21a₅, P 189b₆): *...shes pa gnyis med pa'i de kho na nyid byang chub kyi sems so |*

tic sign of an interpretative imagination of reality, in the same way as the practice of the *samādhi* of realizing true reality is accompanied by the characteristic sign of the interpretative imagination of remedies, and such characteristic signs must be abandoned through non-conceptual realization, as urged in the *Avikalpapraveśadhāraṇī*. TD 7cd, then, is taken as Maitrīpa’s answer to such a possible objection. It says, that nothing, not even such things as the characteristic signs of attainment, is really abandoned, but everything is simply realized as natural luminosity:

[The sentence] “The suchness of the non-dual world is *bodhicitta*” is the characteristic sign of an interpretative imagination of true reality. Likewise, the expression “The *samādhi* which [experiences] reality exactly as it is” is the characteristic sign of an interpretative imagination of the remedy,⁶⁰⁵ [and the sentence] “When realized, it has the nature of enlightenment” is the characteristic sign of an interpretative imagination of attainment. Somebody may [then] object: “If the illustrious one [repeatedly] taught in the *Avikalpapraveśa[dhāraṇī]* that even the characteristic signs [of the remedy etc.], [namely] those which become appearances and manifest, are completely abandoned through non-conceptual realization, how do these [sentences] then not contradict [what has been taught] here [in the *Tattvadaśaka*]?” [The possible answers are as follows:]⁶⁰⁶

⁶⁰⁵ BDP have *gnyen po’i phyogs*, not *snying po*, and gZhon nu dpal has the syllable *gnyen* in his commentary on this quotation (DRSM 464₁).

⁶⁰⁶ TDT (B 20b₆-21a₃, D 173a₅₋₇, P 189b₆-190a₁): ‘gro ba nyid gnyis su med pa’i de bzhin nyid kyi byang chub kyi sems zhes bya ba de kho na nyid^a (^bdpyod pa’i^b) rnam par rtog pa’i rgyu mtshan yin pa’i phyir dang | ji bzhin ‘byung ba’i ting nge ‘dzin zhes bya ba yang gnyen po’i phyogs la (^cdpyod pa’i^c) rnam par rtog pa’i rgyu mtshan no || de nyid byang chub rtogs^d pa’i rang bzhin can zhes pas ‘bras bu la dpyod^e pa’i rnam par rtog pa’i rgyu mtshan gyi phyir | ‘di dag ni yang rgyu mtshan gzhan gyis^f mngon du gyur par gzhan du snang ba ‘gyur la | gzhan ni yid la mi byed pas yongs su spang bar bya zhes bcom ldan ‘das kyi bstan te | rnam par mi rtog pa la ‘jug pa las bstan pa dang ji ltar mi ‘gal zhe na |

^a B nyid du ^b B dpyod pa ni P spyod pa’i ^c B dpyod pa’i D om. ^d P rtog ^e P spyod ^f P gyi

First of all, some say in this regard: With respect to apparent entities, the reality of what must be accomplished and what accomplishes must be expressed first, since otherwise it would follow that the teaching has no fruit. It has been taught[, though,] that later, after one has become familiar [with the fruit],⁶⁰⁷ the characteristic signs of what must be accomplished etc., will be abandoned. [This follows] from the practice of the abandonment of even the knowledge which is without characteristic signs. If [inferential] knowledge is taken first, how is there a contradiction? This is not the best answer, for it is insufficient. Therefore, another answer has been taught [in *Tattvadaśaka* 7cd]:⁶⁰⁸

But even the vain clinging to a state free from duality
Is taken, in like manner, to be luminous. (TD 7cd)

DRSM 462₇₋₁₁: ‘gro ba gnyis su med pa’i de bzhin nyid byang chub kyi sems so || zhes bya ba ni de kho na la dpyod pa’i rnam par rtog pa’i mtshan ma de yin la | yang dag pa ji lta ba bzhin gyi ting nge ‘dzin zhes bya ba yang snying po la dpyod pa’i rnam par rtog pa’i mtshan ma nyid do || rtogs na byang chub kyi rang bzhin can zhes bya ba ni ‘thob pa la dpyod pa’i rnam par rtog pa’i mtshan ma de yin te | mtshan ma ‘di dag kyang snang bar gyur cing mngon du gyur pa rnams yid la mi byed pas yongs su spong ngo | zhes bcom ldan ‘das kyes rnam par mi rtog par ‘jug pa las gsungs na | de dag dang ‘dir gsungs pa rnams ci ltar mi ‘gal zhe na |

⁶⁰⁷ I follow the reading of BDP here, which have *phyi nas goms par gyur nas ni* instead of *phyis goms pa las ni*.

⁶⁰⁸ TDT (B 21a₃₋₅, D 173a_{7-b2}, P 190a₁₋₄): ‘di^a la re zhig kha cig ‘di skad (^bsmras te^b) | bsgom pa ‘byung ba’i tshogs pas dang por brjod pa nyid de | bsgrub par bya ba dang sgrub par byed pa dang de kho na nyid do || gzhan du na bstan pa ‘bras bu med par thal^{bb} ba’i phyir ro || phyis nas goms par gyur nas ni bsgrub bya la sogs pa’i rgyu mtshan (^cspang bar^c) bstan pa (^dyin no | ^d) rgyu mtshan yang ni shes pa’i sbyor ba spangs pa’i (^ephyir zhes pa’o^e) || de’i shes pa’i dang por bya ba nyid^f ji ltar ‘gal bar ‘gyur || ‘di ni rab^g kyi lan^h ma yin te | ‘dis maⁱ bzod pas lan ni gzhan |

^a BP de ^b BP smra ste ^{bb} P thal bar ‘gyur ^c DP spangs par ^d D te ^e B phyir ro || zhes bya’o ^f B nyid de | ^g P rab rib ^h DP lam ⁱ P mi

DRSM 462₁₁₋₁₅: ‘di la re zhig kha cig gis smra ba ni | dngos po kun rdzob pa rnams la bsgrub par bya ba dang sgrub par byed pa’i de kho na nyid du dang por brjod par bya ba yin te | gzhan du bstan pa ‘bras bu med par thal ba’i phyir ro || phyis goms pa las ni bsgrub par bya ba la sogs pa’i mtshan ma spong bar gsungs te | shes pa mtshan ma med pa yang spangs pa’i sbyor ba las te | shes pa de dang por bya ba nyid yin na ji ltar ‘gal zhes so || ‘di la ni nus pa med pas rab kyi lan ma yin pa’i phyir lan gzhan |

The underlying intention here is as follows: In order that those who do not know true reality might thoroughly realize [that] reality, it was taught that one must give up the three interpretative [images] and likewise completely give up the four extremes. This is because it has been said [in *Sekanirdeśa*, verse 36]:⁶⁰⁹

He who does not abide in [the domain of] the remedy,
Is not attached to reality,
And who does even not desire the fruit,
Finds *mahāmudrā*. (SN 36)

Here *mahāmudrā* [stands for] the pith-instructions on the reality of *mahāmudrā*.⁶¹⁰ For those who thoroughly know the reality of entities there is no contradiction [with the *Avikalpapraveśadhāraṇī*], for [the interpretative imaginations of the remedy and the like] do not have to be abandoned in terms of the reality [of their luminous nature], as has been said [in *Mahāyānaviṃśikā*, verse 5cd] with regard to any of the three interpretative [forms of imagination]:⁶¹¹

⁶⁰⁹ TDT (B 21a₅-b₁, D 173b₂₋₃, P 190a₄₋₅): *gnyis dang bral bar rlom pa yang | gang phyir de ni 'od gsal 'dod || ces bya ba smras te | 'di ni 'dir dgongs^a pa yin te | de yongs su shes pas de kho na nyid do^b || de kho na nyid rtogs par bya ba'i phyir dpyod pa gsum rnam par spang bar bya ba^c bstan pa yin te | mtha' bzhi yongs su ^(d)spang ba^d) bzhin no |*

^a B *dgos* ^b B *de* ^c B *bar* ^d B *spangs pa*

DRSM 462₁₅₋₁₇: *gnyis dang bral bar rlom pa yang | de lta nyid phyir 'od gsal ba | zhes bya ba gsungs te | 'dir dgongs pa ni 'di yin te | de kho na nyid yongs su mi shes pa dag gis de kho na nyid rtogs par bya ba'i don du dpyod pa gsum spong bar gsungs pa yin te | mtha' bzhi yongs su spong ba bzhin no |*

⁶¹⁰ My translation is based here on B, D and P.

⁶¹¹ TDT (B 21b₁₋₂, D 173b₃₋₄, P 190a₅₋₇): *gnyen po'i phyogs la mi gnas shing || de nyid la yang mi chags pas || gang gi'ang 'bras bu mi 'dod pas || ^(a)de yis^a) phyag rgya chen po shes || zhes bya ba'i tshig gis so || 'dir yang phyag rgya chen po zhes bya ba ni phyag rgya chen po'i de kho na nyid kyi man ngag ste | dngos po'i de kho na nyid yongs su shes pa'o || yang dpyad pa gsum po 'di rnams kyang ste |*

^a B *de'i phyir* P *de'i*

DRSM 462₁₇₋₁₉: *gnyen po'i phyogs la mi gnas shing || de nyid la yang chags min gang || gang gis 'bras bu mi 'dod pa || de yis phyag rgya chen po shes || zhes gsungs pa'i phyir ro || 'dir yang phyag rgya chen po zhes bya ba ni phyag rgya chen po'i man ngag ste | dngos po'i de kho na nyid yongs su shes pa la ni dpyod pa gsum po gang la yang |*

In order to purify the four extremes
 [In any of the three interpretative forms of imagination],
 He abides evenly in these four extremes.⁶¹² (MV 5cd)

As to being free from duality, even the vain adherence to non-duality, namely the interpretative imagination of reality, is luminous, since it lacks an own-being and is pure by nature. Likewise, the vain adherence to what must be accomplished and that which accomplishes must be realized as being luminous.⁶¹³

The main point here is that, following *Sekanirdeśa* 36, both the pith-instructions and the revealed reality are called *mahāmudrā*. Rāmapāla comments on this verse (SN 36) by paraphrasing (in that comes close to a quotation) the *Avikalpapraveśadhāraṇī* which means that the abandoning of characteristic signs through non-conceptual realization can be understood as in this *dhāraṇī*. In other words, *mahāmudrā* as *amanasikāra* does not need to be a specifically tantric practice, even though the *Sekanirdeśa* supplies the tantric context of an empowerment based on the sequence of the four seals. But here again, it could be argued that by quoting the *Sekanirdeśa* *Sahajavajra is simply establishing a connection between the practice of the *Avikalpapraveśadhāraṇī* and *mahāmudrā*. In other words, a *mahāmudrā* practice based on Pāramitānaya pith-instructions would be only on a par with the *mahāmudrā* of

⁶¹² According to TDT (BDP) and MV 5cd: "[True reality] is clear of the four extremes while still being based on the four extremes."

⁶¹³ TDT (B 21b₂₋₄, D 173b₄₋₅, P 190a₇-190b₁): *mtha' bzhi la ni mnyam brten nas || mtha' bzhi las ni rnam par dag || ces bya ba nyid kyi de kho na nyid^a du ma yin pas 'gal ba ma yin no | gnyis dang bral ba ni gnyis su med pa'o || rlom sems ni de kho na nyid du dpyod pa'i rnam par rtog pa'o || 'di yang 'od gsal ba'i rang bzhin las med pas rang bzhin gyis rnam par dag pa'i phyir ro | de ltar bsgrub par bya ba dang sgrub par byed pa^b yang 'od gsal kyi rang bzhin du rtogs par bya'o |*

^a P om. ^b P par

DRSM 462₁₉₋₂₃: *mtha' bzhi rnam par dag pa'i phyir || mtha' bzhi po la mnyam par gnas | | zhes bya ba lta bur de nyid du spang bar bya ba ma yin pa'i phyir 'gal ba ma yin no | gnyis dang bral ba ni gnyis su med par rlom pa de kho na la dpyod pa'i rnam par rtog pa de yang 'od gsal ba ste | ngo bo nyid med cing rang bzhin gyis yongs su dag pa'i phyir ro || de bzhin du bsgrub par bya ba dang sgrub par byed par rlom pa yang 'od gsal bar rtogs par bya'o |*

the four seals, and not an advanced practice of the completion stage in the strict sense.

*Sahajavajra further points out that the vain clinging to non-duality, that is, the interpretative imagination of true reality, does not exist as anything other than its own luminous nature. Abandoning the characteristic signs of these imaginations through the practice of *amanasikāra* is what leads to the realization of their luminous nature, which is achieved by not focusing on the supposed own-being of phenomena, through [recourse to] either precise analysis or the pith instructions of a guru. This is clear from the next portion of the **Tattvadaśakaṭīkā* on 7cd:

Well then, as to [the phrase] “completely abandoning these characteristic signs through *amanasikāra*—here, *amanasikāra* does not mean that one does not become mentally engaged [at all], as when closing one’s eyes [results in] not seeing objects such as a vase. What is meant by *amanasikāra* rather is—through [recourse to] either precise analysis or the pith-instructions of the guru—not to focus on an own-being of entities. It has been said:⁶¹⁴

In brief, [when] walking or sitting,
 Sleeping or resting in equipoise,
 I look, listen and smell,
 Touch and experience,
 And even though I see [through] eyes of insight
 Based on analysis and pith-instructions,
 That no phenomenon arises,
 I have not seen.

What is meant by withdrawing one’s attention from characteristic signs, then, is merely the thorough knowledge that [phenom-

⁶¹⁴ TDT (B 21b₄₋₆, D 173b₅₋₆, P 190b₁₋₂): yang ‘dir rgyu mtshan yongs su spangs pas yid la mi byed pa zhes bya ba ni | ‘dir mig btsums pa ltar bum pa snam bu la sogs pa ci yang mi mthong ba ni yid la byed (^apa med pa^a) ni med do || yang na^b rnam par dpyad pa’am bla ma’i man ngag gis dngos po mi dmigs pa nyid ni yid la mi byed pa’o | de skad du |

^a D om. ^b DP ni

ena] are without characteristic signs. Well then, as to characteristic signs, [their] interpretative imagination is a verbal concept, for it has been said [in *Abhidharmakośa* I.14cd]:

A notion has the nature of apprehending characteristic signs.⁶¹⁵

Moreover, the illustrious one said: “Non-arising is purity.” Where? In the *Samādhirājasutra*,⁶¹⁶ [where] it has been said:⁶¹⁷

DRSM 462₂₃₋₂₅: ‘on kyang yid la mi byed pas mtshan ma ‘di dag yongs su spong ngo zhes bya ba la | ‘dir yid la mi byed pa ni mig btsum pas bum pa la sogs pa mi mthong ba ltar yid la byed pa med pa ni ma yin gyi | ‘on kyang rnam par dpyad pas sam | bla ma’i man ngag gis dngos po’i ngo bo nyid mi dmigs pa nyid yid la mi byed pa yin no || de gsungs pa |

⁶¹⁵ TDT (B 21b₆-22a₂, D 173b₆-174a₁, P 190b₂₋₅): ‘gro dang gnas dang ‘dug pa dang || nyal ba na yang mnyam par gzhas || nyan dang blta^a dang de bzhin snom^b || reg pa dang ni myong^c ba dang || shes rab mig^d ni dag pa yis || rnam par dpyad dang man ngag las || chos rnams thams cad ma skyes phyir | mthong ba yang ni mi mthong ‘gyur || zhes bya’o^e || de’i phyir rgyu mtshan gyi^{ee} yid la mi byed la^f || rgyu mtshan med par yongs su shes pa nyid de | yang ni rgyu mtshan la dpyod pa’i rnam par rtog pa zhes pa^g ^hmtshan mar ‘dzin pa’i rnam par dpyod pa’o^h |

^a DP lta ^b DP bsgom ^c DP myang ^d D nyid ^e B bya ba’o P pa’o ^{ee} BD gyis ^f B par ^g B bya ba ^h DRSM ‘du shes ni mtshan mar ‘dzin pa’i bdag nyid can no (AK I.14cd: ... samjñā nimittodgrahaṇātmikā)

DRSM 462₂₅ – 463₃: ‘gro ba dang ‘dug dang mdor bsdu na || nyal lam mnyam par bzhag pa’am lta dang mnyan dang de bzhin snom | reg pa dang ni myong ba dang | shes rab mig dag bdag nyid kyis || rnam par dpyad dang man ngag las || chos kun ma skyes pa nyid du || mthong yang mthong ba ma yin no || zhes so || de’i phyir mtshan ma med pa nyid du yongs su shes pa kho na mtshan ma yid la mi byed pa ste | ‘on kyang mtshan ma ni dpyod pa’i rnam par rtog pa ming gi ‘du shes te | ‘du shes ni mtshan mar ‘dzin pa’i bdag nyid can no || zhes gsungs pa’i phyir ro |

⁶¹⁶ The quoted passage (SRS XXXII.92-97b) has been collated with the help of Paul Thomas (Rangjung Yeshe Institute, Nepal) from the following bKa’ ‘gyur editions:

Lhasa, *mdo*, vol. *ta*, 170a₇-b₄

Lithang, *mdo*, vol. *da*, 114a₃₋₆

Dolpo^a, *mdo*, vol. *nga*, 152b₄₋₈

Peking, *mdo*, vol. *khu*, 114b₂

Phudrak, *mdo*, vol. *tsha*, 62a₅-b₂

sTog, *mdo*, vol. *ja*, 308a₄-b₂

^a I.e., the bKa’ ‘gyur of gNas gsar dgon pa digitalized by Lama Tenzin Gyaltzen in Bicher Gaon in 2012 and 2013.

Being cognizance,⁶¹⁸

A notion is characterized by the apprehension [of a characteristic sign].⁶¹⁹

But [in reality] the notion is non-apprehension,
[Since] it is taught as being empty [of truly existent characteristic signs].⁶²⁰ (SRS XXXII.92)

[What is empty [in such a sense] is [usually] taken to be a notion,

And it is [its] empti[ness]⁶²¹ which is being taught.]⁶²²

The own-being of a notion has not arisen,

⁶¹⁷ TDT (B 22a₂₋₃, D 174a₁, P 190b₅): *de yang ma skyes pa nyid de rnam par dag par bcom ldan 'das kyis bstan to || ji skad du bcom ldan 'das kyis ting nge 'dzin gyi rgyal po las |*

⁶¹⁸ For this meaning of *jānana* see Rhys Davids 1989, s.v.

⁶¹⁹ See AKBh 54₂₀₋₂₁: *saṃjñā saṃjñānaṃ viṣayanimittoḍgrahaḥ |*

DRSM 463₃₋₄: *de yang skye ba med pa nyid rnam par dag pa yin par bcom ldan 'das kyis gsungs te | ji skad du | ting nge 'dzin gyi rgyal po las |*

⁶²⁰ SRS 201₁₅₋₁₆: *saṃjñā saṃjñānārthena^a udgrahaṇa nidarsītā | anudgrahaś ca sā saṃjñā viviktārthena deśītā |*

^a Sandhi not observed.

Peking bKa' 'gyur , *mdo*, vol. *khu*, 114b₂: *'du shes kun du shes pa'i phyir || 'dzin par yang ni de bstan te || 'du shes de^a ni mi 'dzin pa | | dben^b pa'i don du rab tu bstan |*

^a Dolpo, Lhasa, Lithang *de*; Peking, Phudrak, Stog du ^b Peking *dpan*

TDT (B 22a₃, D 174a₁₋₂, P 190b₅₋₆): *yang dag shes phyir mtshan mar 'dzin || nye bar 'dzin par nges par bstan || mtshan mar 'dzin pa med (^apa yang^a) || rnam par nges na bstan pa yin | ; ^a P pa'i ngang*

DRSM 463₄₋₅: "A notion is characterized by a noted object, through the apprehension of it. And this notion is taught as being isolated from [the act of] taking in." (*kun tu shes pa'i don gyis de || 'dzin pas 'du shes nges par bstan || 'du shes de yang rjes su 'dzin || rnam par dbyen par bstan pa yin |*).

My translation follows the Sanskrit.

⁶²¹ The Tibetan according to the bKa' 'gyur editions has "notion" instead of "empty-ness]."

⁶²² The first two *pādas* are missing in the TDT and the DRSM.

Nor will it [ever] arise in such a way.⁶²³
(SRS XXXII.93cd)

The one who has the notion:
“I will eliminate notions!”
Delights in the fabrication of notions
And is not liberated from notions.⁶²⁴ (SRS XXXII.94)

Whose notion has arisen?
Who brought it forth?
Who experiences the notion,
And who stops it?⁶²⁵ (SRS XXXII.95)

⁶²³ The Sanskrit of 93cd differs: “The nature of a notion is known. Thus a notion will not occur [anymore].” SRS 201₁₇₋₁₈: *yac co viviktam sā saṃjñā yā viviktā sa deśanā^a | saṃjñāsvabhāvo jñātaś ca^b evaṃ saṃjñā na bheṣyati* ||. The first two *pādas* are missing in the TDT and the DRSM.

^a Read *deśitā*? ^b Sandhi not observed.

Peking bKa’ ‘gyur, vol. *khu*, 114b₂₋₃: *dben pa gang yin ‘du shes te || ‘du shes gang yin bstan pa^a de || ‘du shes rang bzhin ye shes de^(b) | de ltar ‘du shes med par ‘gyur^(b)*

^a Phudrak pas ^b Dolpo ‘*du shas kun tu shas pa’i phyar || de ltar ‘du shes rang bzhin ‘gyur |*

TDT (B 22a₃₋₄, D 174a₂, P 190b₆): *mtshan ma’i rang bzhin shes na yang || de ltar mtshan ma ‘byung mi^a ‘gyur |*

^a DP med

DRSM 463₅₋₆: “A notion has not arisen in terms of an own-being, nor will a notion ever occur in such a way.” (‘*du shes ngo bos ma skyes pa || de ltar ‘du shes ‘byung mi ‘gyur |*)

⁶²⁴ I thank Paul Thomas (Kathmandu) for providing the correct reading *prahāsyāmi* from his forthcoming edition.

SRS 201₁₉₋₂₀: *prahāsyāmi* (text : -*ma*) *imām saṃjñāṃ yasya saṃjñā pravartate | saṃjñā-prapañce carati na sa^(a) saṃjñātu^(a) mucyate* ||

^a Dutt reads *saṃjñāt tu*. *Saṃjñātu* is an ablative, *u* being in the place of *o metri causa*.

Peking bKa’ ‘gyur, vol. *khu*, 114b₃₋₄: ‘*du shes ‘di ni spang^a (b)snyam du^(b) || gang gi ‘du shes ‘byung ba ni || ‘du shes (c)spros la^(c) spyod pa ste || ‘du shes las ni de mi ‘thar^d |*

^a sTog *spangs* ^b Dolpo *du*, later corrected to *nas su* ^c Dolpo *spong ba* ^d Dolpo, Phudrak *thar*; sTog *mthar*

TDT (B 22a₄, D 174a₂₋₃, P 190b₆₋₇): *mtshan ma ‘di ni spang^a bar bya | mtshan (b)ma med mthong^(b) la ‘jug ‘gyur || mtshan ma spros pa la spyod pas || mtshan ma las ni grol ba med |*

^a P *sdang* ^b BD med *mthong ba*

DRSM 463₆₋₇: ‘*du shes ‘di la gang dga’ ba | ‘du shes rab tu ‘jug par ‘gyur || ‘du shes spros pa la dga’ ba || de ni ‘du shes su brjod de |*

No phenomenon was found by the Buddha
 For which a notion has arisen.
 Think here about this meaning,
 And there will be no notion [anymore].⁶²⁶
 (SRS XXXII.96)

When notions have not arisen,
 Whose notion [needs to] be blocked?⁶²⁷
 (SRS XXXII.97ab)

Likewise, [even] the thought that [this] is inconceivable and non-conceptual is a notion of the mind. It is, however, not the

⁶²⁵ SRS 201₂₁₋₂₂: *kasyeyam saṃjñā utpannā kena saṃjñā utpāditā | kena sā sparsitā saṃjñā kena saṃjñā nirodhitā ||*

Peking bKa' 'gyur, vol. khu, 114b₄: *su yi 'du shes 'di^a dag byung^b || su yis^c 'du shes 'di bskyed byas || sus^d ni 'du shes reg par byas || sus ni 'du shes (^ebkag par 'gyur^e) |*

^a Dolpo, sTog *de* ^b Dolpo, Phudrak 'byung ^c Lhasa, Lithang, Peking *yi* ^d Dolpo, sTog *su* ^e Litang, Lhasa, sTog *bkag par 'gyur*; Dolpo *bka' bar 'gyurd*; Phudrak *rnam par rtogs*

TDT (B 22a₄₋₅, D 174a₃, P 190b₇₋₈): *gang 'di mtshan ma skyes pa na || gang gis mtshan ma skyes pa yin || mtshan ma gang la gang gis reg || gang gis mtshan ma 'gog par byed |*
 DRSM 463₇₋₈: *gang la 'du shes skyes pa gang || ci zhib gis ni 'du shes bskyed || 'du shes gang la gang gis reg || gang gis 'du shes 'gog par byed |*

⁶²⁶ SRS 201₂₃₋₂₄: *dharmo na labdho buddhena yasya saṃjñā utpadyate | iha cintetha taṃ arthaṃ tataḥ saṃjñā na bheṣyati ||*

Peking bKa' 'gyur, vol. khu, 114b₄₋₅: *gang gi 'du shes 'byung^a ba ni | | sangs rgyas kyis^b kyang chos ma brnyes^c | | 'dir^d ni don de^e bsam par bgyis^f | | de nas 'du shes med par 'gyur^g |*

^a Phudrak *byung* ^b Phudrak *kyi* ^c Lithang, Phudrak *rnyes*; sTog *bsnyes* ^d Dolpo, Phudrak 'di ^e Phudrak *med* ^f Phudrak *gyis* ^g Dolpo 'gyurd

TDT (B 22a₅, D 174a₃₋₄, P 190b₈): *gang gis mtshan ma skye 'gyur ba | | blo yis chos rnam thob pa med | | sems 'di yis ni de bzhib sems | | de phyir mtshan ma 'byung mi 'gyur |*

DRSM 463₈₋₉: *sangs rgyas chos rnam thob pas | | gang la 'du shes skyes 'gyur ba | | 'di na don med pa yi don || de phyir 'du shes 'byung mi 'gyur |*

⁶²⁷ SRS 201₂₅: *yadā (text : kadā ; B yada) saṃjñā anutpannā kasya saṃjñā virudhyate |*
 Peking bKa' 'gyur, vol. khu, 114b₅: (^a*nam tshe 'du shes skyes pa na^a*) | | *su yi 'du shes yin zhes brjod |* ^a Phudrak *na tshe 'du shes med par 'gyur*

The Tibetan in the bKa' 'gyur must have read *nirucyate* instead of *virudhyate*.

case that there is no realization of emptiness (lit. “the lack of own-being”).⁶²⁸

In other words, the practice of *amanasikāra* involves the realization of emptiness. Such an interpretation finds support in Maitrīpa’s *Amanasikārādhāra*, where the state of *amanasikāra* is characterized by luminous emptiness (the initial letter *a* not only being a simple privative), while *manasikāra* is taken in the sense of self-empowerment (i.e., realization). The fact that *Sahajavajra quotes the *Samādhirājasūtra* at length (also further down in his commentary) shows that the related pith-instructions do not need to be tantric. It has become clear then that the term “Pāramitā[naya] pith-instructions” does not refer to instructions on *pāramitās*, but that those pith-instructions belong to the Pāramitānaya, even though they accord with Mantranaya.

To sum up *Sahajavajra’s commentary on TD 7cd, nothing is really abandoned, but phenomena are ascertained for what they are: under the lens of analysis they are seen to lack an own-being, and in the *samādhi* of realizing true reality they are experienced as luminosity. It should be noted that this supreme Madhyamaka of pith-instructions is referred to as *mahāmudrā* in a non-tantric context; that is, initial direct experiences of emptiness as luminosity do not require tantric empowerment, but are made possible here with the help of Pāramitānaya pith-instructions.

TDT (B 22a₋₆, D 174a₄, P 190b₈-191a₁): *gang la^a mtshan ma ma skyes pa* || (^b*ji ltar*^b)
mtshan ma ‘gag par ‘gyur || *shes pa’o^c* |

^a D ‘*di* ^b B *gang gis* ^c B *bya’o*

DRSM 463₉₋₁₀: | *gang tshe ‘du shes ma skyes pa* || *su yi ‘du shes ‘gogs par ‘gyur* || *zhes so* |

⁶²⁸ TDT (B 22a₋₆, D 174a₄, P 191a₁): *de ltar gyur ba’i sems^a med pa dang* || *rnam par rtog pa med pa zhes bya ba ni* | *sems^b dang rnam par rtog pa ‘di nyid dag ni rang bzhin med pa’i shes pa de dag^c med pa ni ma yin no* |

^a P *sems pa* ^b P *sems dpa’* ^c B *kho na nyid de* |

DRSM 463₁₀₋₁₁: *de ltar na bsam gyis mi khyab cing rnam par mi rtog pa’o snyam pa ni sems kyi rnam par rtog pa nyid de* || *rang bzhin med pa nyid du shes pa med pa ni ma yin no* |

Next, in his commentary on TD 8, *Sahajavajra judges this *mahāmudrā* approach of Pāramitānaya pith-instructions to be different from both Pāramitānaya and Mantranaya. The root verse is as follows:

By the power of having realized this reality,
 The yogin, whose eyes are wide open,
 Moves everywhere like a lion,
 By any [chosen] means and in any [chosen] manner. (TD 8)

*Sahajavajra immediately adds to this verse:

Thanks to the yoga of firmly realizing the previously taught non-dual reality with the help of pith-instructions of the genuine guru.⁶²⁹

A little later the text elaborates on this point:

Well then, if one asks, What is the difference in comparison to a yogin who follows Mantranaya? [The answer is as follows:] because [the yogin's practice] is [conducted] without [following] the sequence of the four seals, and because it takes a long time to perfect complete enlightenment through the type of equanimity that lacks the experience of great bliss resulting from pride in being the deity, there are great differences with regard to what is accomplished and that which accomplishes. On the other hand, it differs from the yogin in the Pāramitānaya, specifically because the suchness of indivisible union, the emptiness discerned through the instruction of a genuine guru, is firmly realized. Therefore, those who do not practice austerities [but rather] have perfect certainty that the reality of one taste is emptiness are like [skilful] villagers grasping a snake:

⁶²⁹ TDT (B, 23a₆-b₁; D 174b₆, P 191b₅₋₆): 'di'i sngar bstan pa'i gnyis su med pa'i de kho na nyid ni^a bla ma dam pa'i man ngag gis nges par rtogs pa'i rnal 'byor pas so |

^a B du

even though they touch the snake, they are not bitten. Some call this the wisdom of reality [or] *mahāmudrā*.⁶³⁰

In other words, the practice of realizing *mahāmudrā* on the basis of pith-instructions is clearly distinguished from both Pāramitānaya and Mantranaya. To conclude this topic, *Sahajavajra quotes and comments on a verse from Jñānakīrti's *Tattvāvatāra*:

For outstanding yogins
The union of means and insight is simply meditation.
The victorious ones call it
Mahāmudrā union^{631 632}.

[But] the followers of [Mantra]yāna point out that the mere meditation of means and insight is not *mahāmudrā* meditation;

⁶³⁰ TDT (B 24a₃-b₁, D 175a₄₋₇ P 192a₅-b₁): 'o na gsang sngags kyi tshul gyi^a rnal 'byor pa dang bye brag ci yod ce na || phyag rgya bzhi'i rjes su 'gro ba med pa'i phyir dang | lha'i nga rgyal gyi bde ba chen po'i ro med pas || btang snyoms kyi rnam pas mngon par byang chub pa dus ring pos rdzogs pa'i phyir | bsgrub par bya ba dang sgrub par byed pa nyid^b kyi rnam pas^c bye brag nyid shin tu che'o || gzhan gyis^d pha rol tu phyin pa'i tshul gyi rnal 'byor pa las 'di khyad par yod de | bla ma dam pa'i man^e ngag gis^f dpyad pa'i stong pa nyid zung du 'jug pa'i de bzhin nyid nges par rtogs^g pas shin tu khyad par 'phags pa'i phyir ro || de'i phyir 'di nyid dka' ba'i spyod pa med pa 'di nyid ni^h stong pa nyid du ro gcig pa'i de kho na nyid shin tu ngesⁱ pa dag ni yul gyi grong gis sbrul 'dzin pa ltar sbrul la rtse yang de'i^j 'bigs par mi 'gyur ro || 'di nyid la de kho na nyid kyi ye shes phyag rgya chen po zhes kha cig brjod de |

^a BD gyis ^b B gnyis ^c DP pa ^d P gyi ^e B gdams ^f D gi ^g D rtog ^h D om. ⁱ BD shes ^j B des ni D nges

First quoted and translated in Mathes 2006 :220-21.

⁶³¹ "Union of *mahāmudrā*" does not mean that one unites with an objective reality called *mahāmudrā*, it refers rather to a realization that lies beyond a perceived object and a perceiving subject (oral information from Chetsang Rinpoche).

⁶³² TA (B 327b₂₋₃, D 43a₇-b₁ P 47b₂₋₃): thabs dang shes rab mnyam sbyor ba'i || bsgom pa nyid rnal 'byor mchog gi^a ni || phyag rgya chen po'i^b mnyam sbyor ba || sgom^c par rgyal ba rnam kyis gsungs |. ^a B gis ^b BP por ^c D bsgom. This verse is also contained in the *Subhāṣitasamgraha* (SBhS, part 1, 397_{8,9}): prajñopāyasamāyogo bhāvanāvāgrayogināṃ | mahāmudrāsamāyogabhāvanā bhāṇyate jinaiḥ ||

otherwise it would follow that that Pāramitānaya and Mantranaya are not different.⁶³³

The verse cited above is taken from the beginning of the fourth chapter in Jñānakīrti's *Tattvāvatāra*, which considers the mode of Mantranaya for those of superior faculties. The verse is also found in the *Subhāṣitasamgraha*, where it is explained at length. In both sources⁶³⁴ it is clear that for the union of means and insight to be simply meditation, insight must be free from any mental fabrication. This goes hand in hand with the realization that phenomena are free of such mental fabrication.⁶³⁵ A little later in the *Subhāṣitasamgraha*, the means is explained in a purely tantric context, though:

[The question] “And what is the means?” is answered now: Through the power of sentient beings' [diverse] mental dispositions, a great variety of means have been taught in the Mantra[naya] treatises with divisions of the generation and completion stages.⁶³⁶

⁶³³ TDT (B 24b₁₋₃, D 175a₇-b₂, P 192a₁₋₃): *thabs dang shes rab mnyam sbyor bas*^a || *bsgom pa nyid ni rnal 'byor mchog* || *phyag rgya chen por mnyam sbyor ba'i*^b || *bsgom pa ru ni rgyal bas bshad* || *ces pa'o* | *thabs dang shes rab mnyam par sbyor ba bsgom pa tsam ni phyag rgya chen po bsgom pa ma yin te* | *pha rol tu phyin pa'i tshul dang* | *sngags kyi tshul dag^c tha dad med par thal bar 'gyur ba'i phyir ro zhes sngags pa dag go* |

^a DP *ba* ^b B *bas* DP *ba* ^c DP *om*.

⁶³⁴ The descriptions of *prajñā*, which follow this verse in the *Tattvāvatāra* and *Subhāṣitasamgraha*, are similar.

⁶³⁵ See SBhS, part 1, 397₁₄: “What is this insight here? What is the means? How are they cultivated? Together or separately? In this respect it has been said: “That which does not prepare the ground for any mental fabrication or verbal [superimposition, such] an awareness of (lit. “by”) the mind-*vajra* is known as insight.” Insight is the realization that all phenomena are without mental fabrication.” (*atha keyaṃ prajñā ? kaś copāyaḥ ? kathaṃ tayor vibhāvanā ? saha ? pṛthag veti ? | atrocyaṭe | yā sā sarvaprapañcānām abhūmir vacasām abhūḥ | vittīḥ sā *cittavajreṇa^a prajñeti parikīrtitā || sarvadharmāniḥprapañcatāvabodho hi prajñā*). ^a Bendall reports *cittaya* and two lacunae. My reading is supported by the Tibetan translation of this verse in the **Tattvāvatāra* (B 327b₅; D 43b₂; P 47b₄₋₅; *rigs de thugs kyi rdo rje yis*). The meter would also allow to read *vittīḥ sā *cittavajrasya*: “the awareness of the mind-*vajra*.”

⁶³⁶ SBhS, part 2, 7₃₋₅: *kaś ca upāya iti atrocyaṭe | sattvāśayavaśād utpattyutpannakrama-pratyekabhedena bahutaropāyo mantraśāstre deśitaḥ* |

The context of the *Subhāṣitasamgraha* thus leaves no room for Pāramitānaya-based *mahāmudrā*. In the *Tattvāvatāra*, too, the verse on the *mahāmudra* union of means and insight is taught at the beginning of a chapter on Mantranaya. Still, the clearly tantric description of *upāya* in the *Subhāṣitasamgraha* diverges from Jñānakīrti's more general Mahāyāna sense of the threefold compassion.⁶³⁷ It is worth recalling here what I already mentioned in previous publications: namely that for Jñānakīrti advanced Pāramitānaya practitioners of *śamatha* and *vipaśyanā* are already in the possession of *mahāmudrā* even at an initial stage.⁶³⁸ Moreover, in his description of the Pāramitānaya, Jñānakīrti links the traditional fourfold Mahāyāna meditation with *mahāmudrā* by equating the goal “Mahāyāna” in *Laṅkāvatārasūtra* X.257d with *mahāmudrā*.⁶³⁹

In summary, the fact that *Sahajavajra quotes Jñānakīrti's *Tattvāvatāra* shows that he and probably also his master Maitrīpa were familiar with Jñānakīrti's system of classification. In other words they could have picked up the idea of a *mahāmudrā* path outside of the sequence of the four seals from this famous master who worked with the translator Rin chen bzang po (958-1055). But while the **Tattvadaśakaṭikā* lends support for Pāramitānaya-based or ‘sūtra-based’ *mahāmudrā*, any mention of such a third approach beyond the methods of Pāramitā and Mantra is absent in the only other known work by *Sahajavajra, the *Sthitisamāsa*.⁶⁴⁰

⁶³⁷ I.e., compassion directed towards sentient beings, compassion beholding the impermanent nature of phenomena, and compassion without a focus. See TA (B 331a₁₋₅; D 45b₃₋₆; P 50a₃₋₈).

⁶³⁸ It should be added that Jñānakīrti structures his *Tattvāvatāra* around the distinction between three approaches to reality, namely those of the Mantranaya, Pāramitānaya and “the path of freeing oneself from attachment” (i.e., Śrāvakayāna). Each of these three has again three distinct forms, for adepts with sharp, average and inferior capacities.

⁶³⁹ See Mathes 2008:34-36.

⁶⁴⁰ In **Sthitisamāsa* V7cd, *Sahajavajra thus asks: “When one's [practice] is free from investigation, how can it be free from the tradition of *mantras*?” (see Mathes 2006:223).

23. A Justification of Non-conceptual Realization (*Amanasikārādhāra*)

Translation of the *Amanasikārādhāra* (the text consists of verses and prose):⁶⁴¹

Homage to the Buddha!⁶⁴²

[The word] *amanasikāra* is one that many are confused about.

[1. Objection:]

Some say that it is an ungrammatical word, for in compound [the appropriate form] should be *amanaskāra*.

Response: [In Pāṇini’s *Aṣṭādhyāyī* 6,3,14 it is stated:] “In the case of *tatpuruṣas*, when there is a [noun with a] *kṛt* [suffix, the locative ending] is often [preserved].”⁶⁴³ Given that [Pāṇini] says “often” in this [*sūtra*], the [ending of] the seventh case has not disappeared. When compounds are formed without the disappearance [of the case ending], the forms *amanasikāra*[, which means the same as] *amanaskāra*; *tvacisāra* (“firmness in the skin”), which means the same as] *tvaksāra* (“skin firmness”⁶⁴⁴); and *yudhiṣṭhira* (“resolute in battle”) result. Therefore, [*amanasikāra*] is not ungrammatical.⁶⁴⁵

⁶⁴¹ A first version of this translation was published in Mathes 2011.

⁶⁴² Tib.: “Homage to the Glorious Vajrasattva!”

⁶⁴³ See Böthlingk 1998:336.

⁶⁴⁴ I.e., fine skin.

⁶⁴⁵ Based on the optional disappearance of the locative ending, Padma dkar po distinguishes in his *Phyag chen rgyal ba’i gan mdzod* two different objects of negation: *amanasikāra* signifies that any object of mental engagement is negated; *amanaskāra* that the object of negation is mental activity as such: “Since the privative *a* thus negates an object in a locative meaning, [the form] is *amanasikāra*. It is understood that it must refer to the absence of [anything which could serve as] a basis or foundation of one’s

[2. Objection:]

The next [opponent] says: This term[, *amanasikāra*, can be] accepted as having accurate features, but unfortunately it [can] hardly [be] established as a Buddhist one.⁶⁴⁶

[Response:] Not so, for it is found in various sūtras and tantras. In the *Āryasarvabuddhaviṣayāvātārajñānālokālāṅkāramahāyānasūtra* [it is stated]:

The mental factors of *amanasikāra* are [taken to be] virtuous, and those of *manasikāra* not virtuous.⁶⁴⁷

Likewise [it is stated] in the same [sūtra]:

Homage to You, who are without imagined thoughts,
Whose intellect is not based [on anything],
Who are without mindfulness, whose realization is non-conceptual,
And who are without cognitive object.⁶⁴⁸

And in the *Avikalpapraveśadhāraṇī* [we find]:

A Bodhisattva, a great being, abandons all characteristic signs, which are [produced by] thoughts and consist of mental forms through non-conceptual realization (*amanasikāra*).⁶⁴⁹

focus.... As to *amanaskāra*, in this case it is the mental activity that is taken as the object of negation.” (*Phyag chen rgyal ba'i gan mdzod*, 38₁₆₋₁₉: *de ltar gnas gzhi can gyi don de thog ma'i a yig gis bkag pas | a ma na si kā* (text: *ka*) *ra zhes pa | gang du dmigs pa'i gnas sam rten gzhi med pa la bya dgos par shes te |... (39₁₄₋₁₅:) yid mi byed pa zhes pa yid kyi las 'dir dgag byar bzhed pa ste*)

⁶⁴⁶ In the Sanskrit, the equivalent of *sangs rgyas pa'i tshig* does not occur.

⁶⁴⁷ I could not locate this quotation in the *Jñānālokālāṅkāra* itself, but the same passage is also quoted in Rāmapāla's *Sekanirdeśapañjikā* (Mathes 2007:555), and the *Caturmudrānvaya* (Mathes 2009:115)

⁶⁴⁸ See JĀA 146₁₋₂.

⁶⁴⁹ See APDh 95₁₈₋₁₉.

Various other [passages] are not recorded here for reasons of space.

[3. Objection:]

Now, another [opponent] contends: [*Amanasikāra* may be] a term used by those who follow the Sūtras, but it is not used by those of the Mantra[naya], it being found [only] in Sūtras.

[Response:] That is not so, for it is stated in the *Hevajra[tantra]*, in the chapter on reality [I.5.1]:

Neither ... mind nor mental factors exist in terms of an own-being.

And also [in HT I.8.44ab it is said]:

The whole world should be meditated upon [in such a way]
That it is not be produced by the intellect.

By implication it is understood [that it is meditated upon] through non-conceptual realization (*amanasikāra*).⁶⁵⁰

[4. Objection:]

The next [opponent] says: [True, the sense of *amanasikāra*] is also [found] in the tantra[s], [but] what it refers to does not exist, since [*manasikāra*] is the object of the negative particle in a non-affirming negation.

⁶⁵⁰ The second part of the same stanza (HT I.8.44cd (HT 95₆): “When one thoroughly knows all phenomena, meditation is actually non-meditation.” (*sarvadharmaparijñānaṃ bhāvanā naiva bhāvanā* ||) is also quoted in *Sahajavajra’s **Tattvadaśakaṭīkā* in order to provide doctrinal support for the non-analytical meditation of the *samādhi* which realizes true reality as it is. Reading *amanasikāra* into the *Hevajratantra* thus prepares the way for extending its semantic range from a pure negation of mental activity and objective support to include direct realization of phenomena, which in the *Tattvadaśaka* are said to be luminous by nature.

[Response:] That is not the case. [A non-affirming negation] is a negation of what is relevant: Not to negate what is not applicable is [the defining characteristic of] a non-affirming negation, like for instance “the wives of the king who do not see the sun.” The meaning of this is as follows: The wives of the king are indeed kept secret (i.e., protected from other men), so that they even do not see the sun.⁶⁵¹ This does not imply the non-existence of the sun.⁶⁵² Then what [does it imply]? What is applicable: that the wives of the king see the sun—that is what is negated. In the case of *amanasikāra*, too, it is what is applicable—namely mental engagement (*manasikāra*) [resulting] in something perceived, a perceiver and the like—that is negated by the privative *a*, and not the mind [itself].⁶⁵³ Therefore there is no fault.

[5. Objection]

Whenever someone says that the illustrious one approved of mental engagement, which has the defining characteristics of permanence and nihilism,

[Response:] Then we say: Are eternalism, nihilism, and so forth mental engagement or not? Through it the abandonment of all acts of clinging is referred to—by the [very] term *amanasikāra*.⁶⁵⁴ This has been stated by the Illustrious One in the *Avikalpapraveśadhāraṇī*:

⁶⁵¹ “Sun” (*sūryaḥ*) is masculine in Sanskrit.

⁶⁵² This sentence corresponds to Tib.: “Not knowing it in such a way does not mean that it is not.”

⁶⁵³ It is interesting that such a definition of non-affirming negation allows for a distinction between what is meant to be negated (“what is applicable”) and a luminous nature or emptiness of the mind, to which the yogin directs his attention (*manasikāra*), as we shall see further below. This distinction could be well taken as a forerunner of the Tibetan *gzhan stong* (“empty of other”) interpretation of emptiness. Likewise, in the case of taking *amanasikāra* as an affirming negation, only a particular aspect of the mind, namely that part of it which is engaged in the normal dualistic process of conceptualization, is negated. This does not entail the negation of all mental processes.

⁶⁵⁴ The Tibetan differs here (probably not having understood that *kriyate* must be taken in the sense of ‘referred to’): “[Response:] Then we say: When not becoming mentally engaged, [even] to the extent of [thinking that the defining characteristics of] mental engagement are eternalism, annihilation and the like, all acts of clinging are eliminated by these [acts of *amanasikāra*]—by the [very] term *amanasikāra*.”

Son of a noble family, what is the reason [the state of] the non-conceptual sphere been called *amanasikāra*? It is in view of [one's] having gone beyond all characteristic signs [created by] conceptual thinking. In other words, the term *amanasikāra* denotes a state in which one has left all conceptual thinking behind.

[Affirming Negation]

Even [when *amanasikāra* is taken] in the sense of an affirming negation, there is no fault. When [someone] says “Bring a non-Brahmin,” the bringing of somebody similar to a Brahmin, a Kṣatriya or the like [is intended], not a low-caste person of base origin, such as a wagoner. Here, too, [where *amanasikāra* is taken as an affirming negation,] an awareness of essencelessness is maintained. Hence the tenet of Māyopamādvaya is established. From what, then, does the [undesired] consequence of the view of nihilism follow?

[*Amanasikāra* as a Compound in Which the Middle Word is Dropped]

Or, alternatively, the negative particle (i.e., the privative *a*) is only [used] in its usual [metaphorical] sense. This word (i.e., this negation) has two [meanings] that require explaining. [Everything] being either [like] an illusion or something not truly established,⁶⁵⁵ [the privative *a*] negates neither something existent nor something non-existent. By this reasoning it is ruled out [that the privative *a*] has the meaning of negating the world. I will explain the formation of the word. *Amanasikāra* means the *manasikāra* for which the letter *a* [in front of it] is the main [focus]. It is a compound in which the middle word is dropped, as in the case of a *śākapārthiva*, a “king [for whom] vegetables [are the main thing of his diet].” Accordingly, whatever mental engagement (*manasikāra*) there is, all of it is “*a*” which has the nature of non-origination.⁶⁵⁶

⁶⁵⁵ This means that the negation must be taken as implying the mode of emptiness asserted by the Māyopamādvayavādins or that asserted by the Apratiṣṭhānavādins.

⁶⁵⁶ Maitrīpa analyzes *amanasikāra* as a compound in which the component *pradhāna* (“the main thing”) has been dropped. This is fully in line with Jayāditya’s and Vāmana’s *Kāśikāvṛtti* on *Aṣṭādhyāyī* 2,1,60, in which Maitrīpa’s example of “vegetable king”

[Objection:] Where did the illustrious one teach that the letter *a* stands for non-origination?

[Response:] This is also as taught in the *Hevajra[tantra]*, in the chapter on mantras [I.2.1]:

The letter *a* is at the beginning because all phenomena have not arisen throughout beginningless time....

This means: Given that all phenomena have not arisen throughout beginningless time, the letter *a* is at the beginning; that is, it is the main thing. The letter *a* relates to the defining characteristic of non-origination, and this is stated as such in [*Mañjuśrī*]nāmasaṃgīti [V.1c-2b]:

is analyzed as a “king for whom vegetables are the main thing.” (see KV, vol. 2, 84: *śākapradhānaḥ pārthivaḥ śākapārthivaḥ*) When it is understood thus—that one directs one’s attention (*manasikāra*) to the letter *a* as the main [focus]—“*a*” can no longer be the simple privative, but must stand for a more profound negation, such as the one implied by emptiness or non-origination (*anutpāda*). In other words, the first analysis, in accordance with the *Kāśikāvṛtti*, implies a second analysis of *amanasikāra*, in which *a* is taken as having the nature of *anutpāda*. This suggests that a form of *manasikāra* which is aware of its true nature of non-origination or emptiness is not excluded by the term *amanasikāra*. Padma dkar po’s remarks in this regard are as follows: “The letter *a* being taken to mean non-origination, [the remaining] *manasikāra* is [then] explained as mental engagement. Thus the correct mental engagement [of realizing] the meaning of the letter *a* is ‘the mental engagement of *a*’ (*a-manasikāra*). The middle word [of the compound] has been dropped, just as in the case of calling a king who is fond of vegetables a “vegetable king.” *A* stands here for the ‘perfection of insight’ (*prajñāpāramitā*), ‘not arisen’ (*an-utpanna*) and ‘not obstructed’ (*a-nirodha*).” (*Phyag chen rgyal ba’i gan mdzod* 40₁₈ – 41₆: *a yig skye ba med pa’i don du byas te | ma na si kā ra yid la byed par bshad do || de ltar na a yig gi don tshul bzhin du yid la byed pa ni | a yid la byed pa zhes sbyar te | de yang | bar gyi tshig mi mngon par byas pa lo ma la dga’ ba’i rgyal po la lo ma’i rgyal po zhes pa bzhin || ‘dir a ni shes rab kyi pha rol tu phyin pa’o | a nu tpa nna | a ni ro dha....*). Padma dkar po’s analysis of the compound “vegetable king” is in accord with Jayakṛṣṇa’s *Subodhinī* commentary on the *Siddhāntakaumudī* (no. 739), where we find: *śākapriyaḥ pārthivaḥ śākapārthivaḥ* (SB, p. 178). Maitrīpa’s own analysis of the compound as “*manasikāra* for which the letter *a* is the main thing” shows, however, that he followed the *Kāśikāvṛtti*.

The letter *a* is the beginning of the alphabet.
 Its significance is great. It is the supreme letter (*akṣara*),
 Of great strength, without arising,
 Beyond words and exemplification.

Moreover, the letter *a* is the seed of the goddess Selflessness (Nairātmyā), and this is as stated in *Hevajra[tantra]* [II.4.22a]:

The first vowel (i.e., *a*) is [the seed syllable of] Nairātmyā.

Therefore, all mental engagement is said to lack a [true] self, an own-being. [This is stated,] moreover[, in *Hevajratantra* II.4.44]:

[Nairātmyā] has the nature of the first vowel.
 The Buddhas⁶⁵⁷ conceive her as being wise.
 In the yoga of the completion phase she is the female Buddha,
 The [personification of] insight.

Moreover, *a* stands for the word ‘luminous’, and *manasikāra* for the word ‘self-empowerment’ (*svādhiṣṭhāna*).⁶⁵⁸ It is both *a* and *manasikāra*, so we get *amanasikāra*.⁶⁵⁹ Because of that, the words *a*, *manasikāra*, and so forth,⁶⁶⁰ refer to the inconceivable state of being luminous and [the one of] self-empowerment, [that is,] an awareness which continues as something that is not separate from emptiness and compassion, [i.e.,] not distinct (*advaya*) from [the level of] indivisible union.

⁶⁵⁷ Tib.: “The knowledgeable”

⁶⁵⁸ Tib.: “Moreover, *a* stands for the word ‘luminous’, and *manasikāra* for the word ‘self-empowerment’.”

⁶⁵⁹ This means that *amanasikāra* is taken here as a *karmadhāraya* compound.

⁶⁶⁰ I.e., luminosity and self-empowerment.

The *Amanasikārādhāra*, composed by the great learned master, the glorious Advayavajra,⁶⁶¹ is ended. Translated by the Indian Paṇḍita Vajrapāṇi and the Tibetan translator rMa ban chos ‘bar.⁶⁶²

End of the Translation

An Analysis of the Term *Amanasikāra*⁶⁶³

The term *amanasikāra* looks back upon a long history. It is already well attested in early Buddhism, but at some point it became controversial— at the latest when it was used as a label for the teachings of the Chan master Mo-ho-yen (Mahāyāna),⁶⁶⁴ the famous opponent of Kamalaśīla during the bSam yas debate.⁶⁶⁵ It is difficult to say whether it was the provocative overtones the term had gained by then, but among the mahāsiddhas *amanasikāra* became a highly favoured description of both the practice and the goal of *mahāmudrā*.⁶⁶⁶ When Maitrīpa started to integrate these *mahāmudrā* teachings into mainstream Buddhism, he thus considered it necessary to compose a whole text to demonstrate that *amanasikāra* deserves to be considered a proper Buddhist technical term for defining *mahāmudrā* in a correct way.

Amanasikāra can already be found in early canonical sources, such as the *Majjhimanikāya* (I.436) and *Aṅguttaranikāya* (IV.425), where it relates to the notion of the multiple (Pāli *nānattasaññā*), that is, to the meditator having ceased to be mentally engaged in apperceptive notions of multiplicity.⁶⁶⁷ In the *Cūḷasuññatasutta* (*Majjhimanikāya* III.104-09) one first attends (Pāli *manasikaroti*) to the solitude grounded in the notion of the forest, after withdrawing one’s attention (Pāli *amanasi-*

⁶⁶¹ The author is not mentioned in the Sanskrit.

⁶⁶² The Tibetan translator is not mentioned in the Peking bsTan ‘gyur.

⁶⁶³ Already published in Mathes 2010:5-11.

⁶⁶⁴ This attribution is found in Chinese and Tibetan documents from Dunhuang (see Seyfort Ruegg 1989:192).

⁶⁶⁵ For a detailed discussion of this debate, see Seyfort Ruegg 1989:56-92.

⁶⁶⁶ The equation of *mahāmudrā* with *amanasikāra* is found, for example, in Saraha’s (or Śavaripa’s) *Dohākośanāma***Mahāmudropadeśa* (DKMU 75b₅).

⁶⁶⁷ See Seyfort Ruegg 1989:193f.

karitvā) from any notion of village or human beings. Likewise, one abandons the notion of forest and attends to the solitude grounded in the notion of earth, until one has successively withdrawn one's attention from the notions of the four spheres of infinite space, infinite consciousness, nothingness, and neither-perception-nor-non-perception. Finally, one attends to the solitude grounded in a concentration of mind which is beyond characteristic signs.⁶⁶⁸ This sequence of concentrative levels was first thought to be a path towards liberation, but the predominant strand of the early Buddhist tradition considered liberation without insight (*prajñā*) impossible and thus rejected the soteric function of such an attainment.⁶⁶⁹

In the presentation of the mundane path in the *Śrāvaka bhūmi*, in the paragraph on the two attainments without mental activity, *amanasikāra* is mentioned along with *asmṛti* ("not being mindful") in a similar context:

[The yogin] pursues [the practice of] not being mindful and withdrawing his attention (*amanasikāra*) from any notion (*saṃjñā*). As a result of this meditation, the state connected with mental activity is still active while [one is] on the path of preparation. But as soon as one has reached [the attainment of the cessation of all notions], mind does not function any more.⁶⁷⁰

The practice of withdrawing one's attention from apperceptive notions or characteristic signs (*nimitta*) must be combined with a certain type of mental engagement, namely the directing of one's attention (*manasikāra*) to space or the like. This is made clear in the following passage

⁶⁶⁸ CSS 104-08: *amanasikarivā gāmasaññaṃ amanasikarivā manussasaññaṃ arañña-saññaṃ paṭicca manasikaroti ekattaṃ. ... amanasikarivā ākiñcaññāyatana-saññaṃ amanasikarivā nevasaññānāsaññāyatana-saññaṃ animittaṃ cetosamādhiṃ paṭicca manasikaroti ekattaṃ.*

⁶⁶⁹ Schmithausen 2007:215-19.

⁶⁷⁰ Deleanu 2006, vol. I, 343: ... *saṃjñāsv asmṛtyamanasikāram anucarati. tasya bhāvanānvayāt prayogamārgē sacittikāvasthā bhavati. samanantarasaṃpannasya ca punaś cittaṃ na pravartate.* For the accompanying English translation, see Deleanu 2006, vol. II, 460-61. (It is only for terminological reasons that I present my own translation.)

from the third *yogasthāna* of the *Śrāvakabhūmi* (which is on the focusing of the mind):

Directing one's attention to the element of space as a remedy for [clinging to] forms is the mental engagement of [employing] a remedy. Non-conceptual realization (*amanasikāra*) [in the sense of not focusing on] a single characteristic sign and realizing (*manasikāra*) the sphere beyond characteristic signs is the realization (*manasikāra*) of the sphere beyond characteristic signs.⁶⁷¹

In the *nirvāṇa* section of the *Viniścayasamgrahaṇī* we have a similar combination of *amanasikāra* with *manasikāra*: the Arhat in the *nirvāṇa* with remainder is said to focus his attention (*manasikāra*), realizing the sphere beyond characteristic signs by virtue of non-conceptual realization (*amanasikāra*), in the sense of not focusing on a single characteristic sign.⁶⁷²

In the *Samāhitā Bhūmi*, the practice of *amanasikāra* is said to be performed during the nine stabilizations of the mind, that is, even during initial *śamatha* meditation:

How does one perform [the practice of] not being mindful and non-conceptual realization? By bringing the mind to rest within, and the like.⁶⁷³

In other words, the mental engagement of focusing on characteristic signs is already being avoided at an early stage of the path, either by directing one's attention to the sphere beyond characteristic signs or simply by *śamatha* meditation.

⁶⁷¹ ŚBh 395₁₈₋₂₁: *rūpapratipakṣeṇākāśadhātuṃ manasi kurvataḥ pratipakṣamanasikārataḥ | sarvanimittānām amanasikārād ānimittasya ca dhātor manasikārād animittadhātumanasikārataḥ |*

⁶⁷² See Schmithausen 1969:46-47.

⁶⁷³ Delhey 2009, part 1, 224 (4.2.9.1.2.) ... *katham asmṛtyamanasikāraṃ karoti? adhyātmacittasthāpanādibhiḥ.*

In Mahāyāna, the negation of “becoming mentally engaged” is also taken as an attribute of the Buddha, along with other predicates, such as the absence of thoughts, mindfulness or cognitive objects.⁶⁷⁴ This is at least what we find in the *Jñānālokālaṅkāra*, a Mahāyānasūtra which plays an important role in Asaṅga’s⁶⁷⁵ commentary on the *Ratnagoṭravibhāga* (or *Uttaratantra*). A further Mahāyāna source is the *Avikalpapraveśadhāraṇī*, in which the main practice of a Bodhisattva is described as abandoning all “characteristic signs” (*nimitta*) through “not directing one’s attention [to them]” (*amanasikāra*). These *nimittas* are those associated with the natural imagination (*prakṛtivilkalpa*) (which constitute the duality of the ordinary world) along with those associated with the three types of interpretative imagination (*nirūpaṇavikalpa*), relating to the remedy, reality (or suchness) and the fruit. For in the process of abandoning the mistaken projections of an ordinary mind, which operates under the influence of desire, hatred and so forth, one tends to cultivate mistaken notions of the remedy, reality and the fruit. The latter must likewise be abandoned through not directing one’s attention to them.⁶⁷⁶

Similarly, in the *Dharmadharmatāvibhāga* the same four sets of *nimittas* are abandoned by cultivating non-conceptual wisdom.⁶⁷⁷ This, however, requires one to become mentally engaged by directing one’s attention to the mind, whose imprints cause duality, and by realizing the non-existence of this duality in four steps.⁶⁷⁸ The *Dharmadharmatā-*

⁶⁷⁴ See JĀA 146₁₋₂: “Homage to You, who are without imagined thoughts, whose intellect is not based [on anything], who are without mindfulness, whose realization is non-conceptual, and who are without any cognitive object.” (*avikalpi^atasamkalpa apratiṣṭhitamānasa^b | asmṛty amanasikāra nirālamba^b namo stu te ||*).

^a The edition of the Taisho Study Group reads *-pa-*.

^b The edition of the Taisho Study Group reads *-aḥ*.

⁶⁷⁵ I here follow the Tibetan tradition of ascribing the *Ratnagoṭravibhāgavyākhyā* to Asaṅga.

⁶⁷⁶ See Mathes 2005:19-20.

⁶⁷⁷ The abandonment of the four *nimittas* in the *Dharmadharmatāvibhāga* is one of the six points that specify the means by which non-conceptual wisdom is cultivated (see Mathes 2005:12).

⁶⁷⁸ This is described in point 7, concerned with comprehending the transformation of the basis (see Mathes 1996:146-49).

vibhāga even defines non-conceptual wisdom by explicitly excluding *amanasikāra*:

As to the comprehension of the defining characteristics, [non-conceptual wisdom is known] by its own defining characteristics, which exclude five points: *amanasikāra*....⁶⁷⁹

Vasubandhu makes it clear that non-conceptual wisdom is not simply the negation of mental engagement; otherwise the knowledge possessed by small children and fools would be non-conceptual.⁶⁸⁰ Still, one could argue (as ‘Gos Lo tsā ba gZhon nu dpal did) that the abandoning of the four types of *nimittas* in the *Dharmadharmatāvibhāga* must be understood against the backdrop of the *Avikalpapraveśadhāraṇī*; that is, the *nimittas* must be abandoned through *amanasikāra*.⁶⁸¹ The obvious solution of this problem is to see in the *amanasikāra* of the *dhāraṇī* not simply a complete absence of mental engagement, such as the one found at times in small children or fools. This is clear from the following passage in the *Avikalpapraveśadhāraṇī*, where the path is linked to “correct mental engagement” (*samyānmanasikāra*):

In this way a Bodhisattva, a great being, abandons the characteristic signs of all kinds [produced by] thoughts through not directing his attention [to them] (*amanasikāra*), and is thus well connected with the non-conceptual. But first he does not touch the non-conceptual sphere.... As a result of proper mental engagement, he touches the non-conceptual sphere “without the wish to acquire it” (*anabhisamṣkārat*) or [without any other] effort (*anābhogataḥ*), and purifies [it] gradually.⁶⁸²

⁶⁷⁹ DhDhVV 485-88: *mtshan nyid yongs su shes pa ni yid la mi byed pa dang | ... rnam pa lnga spangs pa'i rang gi mtshan nyid kyis so |*

⁶⁸⁰ See Mathes 1996:87 & 143.

⁶⁸¹ See Mathes 2005:11-16 & 19-24.

⁶⁸² APDh 95₁₈₋₂₃: *evam sa bodhisattvo mahāsattva etāni sarvākāravikalpanimittāny amanasikārataḥ parivarjayan suprayukto bhavaty avikalpena | na ca tāvad avikalpaṃ dhātum sprśati | ... sa ... samyānmanasikārānvayād anabhisamṣkārad anābhogato vāvikalpaṃ dhātum sprśati | krameṇa ca pariśodhayati |*

The subsequent sentence in the *Avikalpapraveśadhāraṇī* (which is also quoted in Maitrīpa's *Amanasikārādhāra*) explains that the non-conceptual sphere is called non-conceptual (*avikalpa*) or *amanasikāra* (according to the Gilgit manuscript) in virtue of being beyond all characteristic signs (*nimittas*).⁶⁸³ In other words, the *amanasikāra* practice of the *dhāraṇī* goes hand in hand with proper mental engagement, in a way similar to the mental engagement of focusing on the sphere beyond *nimittas* in the *Śrāvakabhūmi*. This latter practice could be seen as a forerunner of the mental engagement of cultivating non-conceptual wisdom in the *Dharmadharmatāvibhāga*, which is, of course, not simply the abandonment of *nimittas* through the absence of mental engagement.

In his commentary on the *Avikalpapraveśadhāraṇī*, Kamalaśīla restricts the literal meaning of *amanasikāra* to the fruit of one's deep insight (*vipaśyanā*) practice—an insight which must be brought about by the logical inferences common to mainstream Madhyamaka. Analytic meditation turns into non-conceptual abiding in the same way as a fire kindled by rubbing pieces of wood burns the pieces of wood themselves:

It is the *nimitta* of precise investigation which is intended [by the expression] *amanasikāra*. It has the nature of being conceptual, but it is burnt by the pure wisdom-fire arising from it, in the same way as a fire kindled by rubbing two pieces of wood burns those very pieces.⁶⁸⁴

When the masters of *mahāmudrā* called their practice *amanasikāra*, they most surely did not have such an analytical path in mind. While Kamalaśīla's approach to the non-conceptual rests on inferential reasoning, Saraha propagated a revolutionary direct means of access to the true nature of mind with the help of pith-instructions. The term *ama-*

⁶⁸³ See the translation of the *Amanasikārādhāra* below.

⁶⁸⁴ APDhT (D 132a₂₋₃, P 157b₅₋₆): yang dag par so sor rtog pa'i mtshan nyid ni 'dir yid la mi byed par dgongs so || de ni rnam par rtog pa'i ngo bo nyid yin mod kyi | 'on kyang de nyid las byung ba yang dag pa'i ye shes kyi mes de bsregs par 'gyur te | shing gnyis drud pa las byung ba'i mes shing de gnyis sreg par byed pa bzhin no |

nasikāra is thus used in a more literal sense, as implying that we should become as natural and unaffected as a small child.⁶⁸⁵ Saraha (or Śavaripa?)⁶⁸⁶ maintains this in the same passage of the **Dohākośamahā-mudropadeśa* in which *mahāmudrā* is equated with *amanasikāra*:

May [your] uncontrived knowledge be like that of a small child!
 When thoughts [related to] focused attention arise, just make
 them look into themselves!
 Do not think of water and waves as two different things!
 In *mahāmudrā*, [the practice of] non-conceptual realization
 (*amanasikāra*),
 One does not meditate, for there is not the slightest reason to do
 so.⁶⁸⁷

“Not to meditate” does not mean here that one does not need to do anything at all. Saraha thus encourages us in the same *dohā* to watch our mind without distraction and realize its true nature.⁶⁸⁸ What the expression “not to meditate” rather refers to is a practice free from any attachment to the remedy, reality or fruit.

From the “notes (Tib. *zin bris*) summarizing the meaning and [containing] a topical outline of the twenty[-five] *amanasikāra* texts” of ‘Bum la ‘bar,⁶⁸⁹ we learn that the *Amanasikārādhāra* was composed in order to

⁶⁸⁵ This is a state of mind related to *amanasikāra*, and thus not accepted as non-conceptual wisdom in the *Dharmadharmatāvibhāga* (see above).

⁶⁸⁶ The attribution is uncertain.

⁶⁸⁷ DKMU (B 75b₅₋₆, D 123b₃, P 96a₂): | *ma bcos shes pa bu chung lta bur zhog* || *dran rtog byung na de nyid rang la ltos* || *chu dang rlabs gnyis tha dad ma rtogs shig* || *yid la mi byed phyag rgya chen po la* || *bsgom*^a *rgyu rdul tsam med pas mi bsgom*^b *ste* |

^a DP *sgom* ^b BP *sgom*

⁶⁸⁸ DKMU (B 74b₆-75a₁, D 123a₁₋₂, P 95b₈-96a₁): “Watch your own [mind] without distraction! When you realize the true nature of your own [mind] by yourself, even the distracted mind appears as *mahāmudrā*.” (*ma yengs sems kyī*^a *rang gis rang la ltos* || *rang gi de nyid rang gis rtogs gyur na* || *yengs pa’i sems kyang phyag rgya chen por ‘char* |)

^a B *kyis*

⁶⁸⁹ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, fol. 80a₅.

refute various objections.⁶⁹⁰ These objections are summarized—probably by the same ‘Bum la ‘bar, by way of an introduction to the *Amanasikārādhāra*—in the ‘*Bri gung bka’ brgyud chos mdzod*:

With regard to *amanasikāra*, objections were raised to this profound [term] to the effect that both the term and the meaning [assigned to it] are faulty, and it was formed in contradiction even to [our] own Buddhist treatises. Maitrīpa [thus] justified the term [*amanasikāra*] on the basis of canonical texts, logic, examples and pith-instructions.⁶⁹¹

In the ‘*Bri gung bka’ brgyud chos mdzod* we find, after the Tibetan translation of the *Amanasikārādhāra*, a few most valuable concluding remarks (by ‘Bum la ‘bar?) on Maitrīpa’s understanding of *amanasikāra*:

Manasikāra means mental engagement. It is the mind appearing as the manifold world. [The letter] *a* stands for non-arising. The two being identical, we get *amanasikāra*. Non-abiding, *amanasikāra*, the non-conceptual and the inconceivable are synonyms. In the commentary by Bra bo [‘Bum la ‘bar] it is said:

Amanasikāra does not mean that there are no objects; otherwise it would follow [that they resemble] a hare’s horn and the like. It is not the absence of consciousness; otherwise it would follow [that one becomes like] a vase. It is not the termination of notions, otherwise it

In his *gsan yig*, Bu ston lists a certain Bra bo ‘Bum pa ‘bar (according to the Blue Annals, his name was Bra’o ‘Bum la ‘bar) among the seven men from dBus and gTsang who received *mahāmudrā* teachings from Maitrīpa’s disciple Vajrapāṇi. See “Bu ston *gsan yig*” 115_{1,2}; and Roerich 1949-1953:857.

⁶⁹⁰ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, fol. 79b₂: *rtsod pa spangs ba yid la mi byed dang* |

⁶⁹¹ ‘*Bri gung bka’ brgyud chos mdzod*, vol. *ka*, fol. 200b_{5,6}: *yid la mi byed pa la ni ting ka pa ‘di la sgra skyon dang | don la don skyon yod || nang pa sangs rgyas pa rang gi* (text: *gis*) *gzhung dang yang mi mthun byas pa nas brtsad pa maitripas sgra bsgrubs || lung gis bsgrubs* (text: *bsgrub*) *rigs pas bsgrubs || dpes bsgrubs* (text: *bsgrub*) | *man ngag gis bsgrubs* (text: *sgrub*) |

would follow that it is the absorption into cessation, which is without notions. It is not cessation, otherwise it would follow [that it resembles] fainting and the like. It is not the decrease of knowledge; otherwise it would follow [that *amanasikāra* resembles] the consciousness of a small child. It is not the thought of *amanasikāra*, because this is precisely mental engagement. It is not analysis by means of discerning insight, because [such analysis] is not a non-conceptual path. Therefore, the *amanasikāra* approach is a realization that is based on experience and is free from all concepts.⁶⁹²

As for the ultimate path [of *amanasikāra*], the dualistic concepts of mental engagement on [the level of having attained] an illusory body are terminated by actual luminosity, which is the fourth stage [of luminosity].⁶⁹³ With regard to [the level of] union when [still] learning, there is still mental engagement on account of [one's] wisdom of discriminating awareness, but not on account of dualistic concepts. [Only this much is then] called mental engagement. The corresponding practice is found in the pith instruction for tantric practitioners and should be learned from the mouth of the guru. [Maitrīpa? said:]

⁶⁹² *Op. cit.*, 202b₅-203a₄: *ma na si kā* (text: *ka*) *ra yid la byed pa ste | sems nyid sna tshogs su snang ba'o | a ni skye ba med pa'o | de gnyis bdag nyid cig pa ni | a ma na si kā* (text: *ka*) *ra'o | rab tu mi gnas pa dang | yid la mi byed pa dang | rnam par mi rtog pa dang | bsam gyis mi khyab pa rnam grangs ste || bra bo'i ti ka las yid la mi byed pa ni yul med pa la mi bya ste || ri bong gi rwa la sogs pa la thal ba'i phyir dang || shes pa med pa la mi bya ste || bum pa la sogs pa la thal ba'i phyir dang || 'du shes bkag pa la mi bya ste | 'du shes med pa'i snyom 'jug sogs la thal ba'i phyir dang || 'gag pa la yang* (text: *mang*) *mi bya ste || brgyal ba la sogs pa thal ba'i phyir dang || shes pa nyams chung ba la mi bya ste || byis pa chung ngu'i shes pa la thal ba'i phyir dang || yid la mi byed do snyam pa la mi byed ste || de nyid yid la byed pa yin pa'i phyir dang || so sor rtog pa'i shes rab kyis dpyad pa la mi bya ste | rnam par rtog pa dang bral ba'i lam ma yin pa'i phyir ro | des na yid la mi byed pa ni || don nyams su myong bas rtogs la || rnam par rtog pa thams cad bral ba zhid yin no zhes gsungs |*

⁶⁹³ I.e., the fourth of the five levels: *lus dben*, *ngag dben*, *yid dben*, *don gyi 'od gsal*, *zung 'jug*. All five are taken as 'od gsal, the fourth being the "actual luminosity." (Khenpo Tenzin Wangchuk).

Since emptiness and dependent arising do not contradict each other,

Manasikāra and *amanasikāra* are not contradictory here, either.

Having perfected non-conceptual luminosity, one abides on the path

Through [this] supreme union (i.e., *manasikāra* and *amanasikāra*).

Moreover, he said:

Through the view of non-abiding

The extremes of permanence and annihilation are removed.

It is to those here who possess a magnificent accumulation of merit

That the pith instructions for entering [this path] are explained here.⁶⁹⁴

Both Kamalaśīla and Maitrīpa share the conviction that *amanasikāra* is not a simple negation of mind or all mental activity. A comparison of the *Avikalpapraveśadhāraṇī* and the *Dharmadharmatāvibhāga* shows that the abandonment of characteristic signs goes hand in hand with the mental engagement of cultivating non-conceptual wisdom. While Kamalaśīla propounds the traditional Mahāyāna approach of analysis that eventually leads to non-conceptual states that deserve the label *amanasikāra*, Maitrīpa (without excluding Kamalaśīla's analytical approach

⁶⁹⁴ 'Bri gung bka' brgyud chos mdzod, vol. ka, 203a₄₋₆: 'di'i lam mthar thug pa ni sgyu lus kyi yid la byed pa'i bzung 'dzin gyi (text: gyis) rnam rtog rim pa bzhi pa'i (text: pa) don gyi (text: gyis) 'od gsal gyis bkag pas || slob pa'i zung 'jug ni so so rang gis rig pa'i ye shes kyis yid byed kyang yod la || bzung 'dzin rnam rtog gis yid la byed pa ni med pa yid la byed pa zhes pa'o || de dang rjes su mthun pa'i nyams len ni || rgyud pa 'di'i man ngag la yod pas bla ma'i zhal las shes par bya'o || stong dang rten 'byung mi 'gal bas || yid byed mi byed 'dir mi 'gal || rtog med 'od gsal mthar phyin nas || zung 'jug mchog gis lam la gnas | slar yang smras pa || lta ba rab tu mi gnas pas || rtag dang chad pa'i mtha' bsal nas || rlabs chen bsod nams tshogs rnam la || 'jug pa'i man ngag 'dir bshad bya |

altogether⁶⁹⁵) prefers the direct path of *mahāmudrā*, on which the true nature of mind is experienced as luminosity. The practice of *amanasikāra* must thus be complemented either by the correct mental engagement of analyzing emptiness (Kamalaśīla) or the correct mental engagement of directly realizing emptiness as luminosity (Maitrīpa).

⁶⁹⁵ This is clear from *Sahajavajra's **Tattvadaśakaṭikā* (see Mathes 2006:218).

24. The Six Verses on the Co-emergent (*Sahajaṣaṭka*)

Translation of the *Sahajaṣaṭka*:⁶⁹⁶

Homage to Vajradhara!⁶⁹⁷

Buddhists take true reality
To be free from permanence and nihilism;
To engage in affirmation and exclusion
When it comes to naturally arisen phenomena—this is the talk
of fools. (SṢ 1)

To those who claim [that there is] existence we say
That, upon analysis, nothing exists.
To those who claim [that there is] no existence we say
That, when no⁶⁹⁸ analysis is done, everything exists. (SṢ 2)

In whatever manner superimpositions
Present themselves to the yogin of true reality,
In like manner superimpositions
Are destroyed by the yogin of true reality. (SṢ 3)

As the co-emergent is not fabricated,
Attachment does not pertain to the co-emergent.
Bliss is not different from the co-emergent;
Bliss has the defining characteristic of freedom from attach-
ment. (SṢ 4)

⁶⁹⁶ First translated by Brunnhölzl (2007:139-40)

⁶⁹⁷ Missing in the Sanskrit.

⁶⁹⁸ The negative marker is missing in the Tibetan.

Once the genuine bliss associated with realization is known⁶⁹⁹—
 [Bliss] whose nature it is to be free from attachment—
 Once the manifold [world] is turned into self-realization
 It is dissolved into the ocean of the co-emergent. (SṢ 5)

The yogin of *mantra* reality
 Is thoroughly established in a state without attachment.
 Once this has transformed the factors of existence into gurus,
 He should be one who has no attachment to objects.⁷⁰⁰ (SṢ 6)

This work, the *Sahajaṣaṭka*, by the learned renunciant, the glorious Advayavajra,⁷⁰¹ is ended. Translated by the Indian *paṇḍita* and the Tibetan translator and monk from mTshur, Ye shes ‘byung gnas.

End of the Translation

Concluding Remarks

According to the annotated list of *amanasikāra texts* from the ‘*Bri gung bka’ brgyud chos mdzod*, Maitrīpa composed the *Sahajaṣaṭka* and the *Madhyamaṣaṭka* in order to expound the particular view of Yuga-naddha-Madhyamaka.⁷⁰² The way this is understood is clear from the following introductory lines in the ‘*Bri gung bka’ brgyud chos mdzod*:

As for the primordial indivisible union, the co-emergent,
 It is, [once] established by reasoning, a tenet.
 In the practice of skilful means, it is great bliss.
 This treatise by Maitrīpa, which clarifies the meaning in a few
 words, is a delight.⁷⁰³

⁶⁹⁹ Tib.: “Because of knowledge, [there is]...”

⁷⁰⁰ Tib.: “They teach objects of non-attachment.”

⁷⁰¹ Tib.: “Maitrīpa.”

⁷⁰² ‘*Bri gung bka’ brgyud chos mdzod*, vol. *kha*, 79b₃: *zung ‘jug de la lta ba’i khyad par phyir || lhan skyes drug pa dbu ma drug pa mdzad |*

⁷⁰³ *Op. cit.*, 28a₄: *gdod nas zung du ‘jug pa lhan cig skyes || rigs pas gtan la phab pa grub pa’i mtha’ || thabs kyi nyams su blangs pa bde ba che | tshig nyung don gsal mai tri’i gzhung ‘di dga’ |*

The topical outline subsumes the six verses of the *Sahajaṣaṭka* under four points. The first two are the generation of experience by establishing the true nature of knowable objects (verses 1-2) and enunciating the yoga of pacification (verse 3). These are followed by the yoga of realization (lines 4a-c), while the fourth point is the experience of renunciation in which everything manifests with the same taste (lines 4d-6d).⁷⁰⁴

⁷⁰⁴ *Op. cit.*, 89a₂: *lhan cig skyes pa drug pa la don bzhi ste | shes bya'i gnas lugs dang zhi*
(text: *bzhi*) *ba'i rnal 'byor gyis nyams skyes lugs dang | rtogs pa'i rnal 'byor dang | dgos*
pa med pa'i nyams chos can ro mnyam du shar ba'o ||

25. A Pith Instruction on Reality Called A Treasure of
Dohās
(**Dohānidhināmatattvopadeśa*⁷⁰⁵)

Translation of the **Dohānidhināmatattvopadeśa*:

Homage to Glorious Heruka!

The three ways (*yānas*) are explained in terms of four positions.⁷⁰⁶

It should be known that the Vaibhāṣikas are the [first] two [ways].⁷⁰⁷

The inferior and average Śrāvakas are from the west;

The superior ones and the Pratyekabuddhas, from Kashmir.
(DN 1)

The five *skandhas* are the tenet of all,

[But only] the two [schools] from the west assert an inexpressible person.

All [of them] take refuge for life in the three [jewels]

While the [self-]compassion of [wishing to] discipline themselves arises exceedingly. (DN 2)

For those on the inferior [Śrāvaka]yāna, the notion of clinging to the purity of the body

Must be understood as a stain with the help of the cultivation of the repulsive.⁷⁰⁸

⁷⁰⁵ In the Tibetan: *Do ha ti (!) zhes bya ba de kho na nyid kyi man ngag.*

⁷⁰⁶ I.e., schools of thought.

⁷⁰⁷ I.e., Śrāvakayāna and Pratyekabuddhayāna.

⁷⁰⁸ ‘*Bri gung bka’ brgyud chos mdzod*, vol. ka, 199b₆-200a₁: *theg pa dman pa’i mi gtsang sgom pa des || gtsang ‘dzin blo de dri mar shes par bya |*

Exhaling and inhaling is the meditation of the average [Śrāvakas].

The stain of this [meditation] is breath retention. (DN 3)

The meditation of superior [Śrāvakas] is [focused on] the four truths,

The eightfold path, and the emptiness of a person[al self].

Suffering is *saṃsāra*; origination attachment;

Cessation *nirvāṇa*; and freedom from bad influences the path.

(DN 4)

To apprehend so-called permanence⁷⁰⁹ is known as a stain.

Pratyekabuddhas meditate by themselves on the inconceivable.

The stains of their meditative equipoise [should] be known to be twofold:

They should be known to be excitement and lack of attention.

(DN 5)

[The world is] an accumulation of subtle [atoms]—[this according to] the tradition of the Sautrāntika.

[Their] meditation is on the inconceivable, and [their] stains are like the previous ones.

[Their] view is [centred on] the six perfections,

And with the power of compassion they dedicate [their merit to others]. (DN 6)

The world is only mind. There are no subtle atoms.

The Yogācāras [claim that the world] is like a dream.

The manifold appearances of blue, yellow and the rest:

Claim [them to be] what you want—everything has the nature [of mind]. (DN 7)

Everything is [for them as experienced in] the meditation of self-awareness.

[Their] view of permanence [should] be known as [their] stain of meditation.

⁷⁰⁹ *Op. cit.*, 200a₂: *rtaḡ pa zhes pa la dmigs*.

Moreover, they maintain that there are mental imprints of [our] existence.

All the forms [they produce appear] to be opposed [to the mind]. (DN 8)

Space-like non-duality is inconceivable and pure.

It has the nature of compassion, lacks [mental] forms, and is the perfect Buddha.

The two form *kāyas* arise from [this] root.

The stains of [their] meditation and view are like the previous ones. (DN 9)

Mere self-awareness beyond the four extremes—[everything being]

Like the reflection of the moon in the water, an illusion, and a dream—

The meditation of this view has been taught [in Madhyamaka].

The nihilism of abandoning self-awareness is [their] stain of meditation. (DN 10)

People go further and further afield and attain something else.

[But] all forms are naturally pure:

This is the matchless [tenet of] non-abiding.

The stains of meditation [and] view boil down to perceiving [reality] in extremes. (DN 11)

This aspect is the outer (i.e., exoteric) Pāramitānaya.

[Using] experiences of [one's] blissful nature is the great secret Mantra[naya].

It is the [blissful] mind that [results from] the uniting of the *vajra* and lotus.

The moon and sun (i.e., *prajñā* and means) of supreme attachment unite. (DN 12)

Through the power of the means, compassion, all sentient beings

[Can] abide in this desire [while realizing it] as suchness.

Wherever there is the one taste whose nature is *bodhicitta*—

This is co-emergent bliss. (DN 13)

At this time two [drops] have actually fallen into the [lotus].⁷¹⁰
 Moreover, emptiness and compassion have there become equal.
 The entire world is realized as having an aspect of the co-
 emergent
 In accordance with the teachings of the supreme guru. (DN 14)

The **Dohānidhināmatattvopadeśa*, composed by the great learned master and renunciant, the glorious Advayavajra, is ended. Translated by the reverend Dhari Śrī Jñāna.

End of the Translation

Concluding Remarks

The colophon of this text mentions Advayavajra as author. It is not found in the Indian collection of Maitrīpa texts, but it is contained in the bsTan ‘gyur, as well as in the dPal spungs and ‘Bri gung collections of Indian *mahāmudrā* works. It is the second work in the ‘Bri gung list of the *amanasikāra* cycle, and described there as a treasure of *dohās* which links the meaning of the *Tattvaratnāvalī*—the first entry in the ‘Bri gung list, outlining the common tenets—with Mantranaya.⁷¹¹ Indeed, the *Dohānidhi* presents the four tenet systems in the same way as in the *Tattvaratnāvalī*, with Apratiṣṭhāna-Madhyamaka (Maitrīpa’s favoured tenet) at the summit. Contrary to the *Tattvaratnāvalī*, though, which mentions Mantranaya but stops short of commenting on it, the *Dohānidhi* dedicates a few lines to how one uses bliss as a skilful means.

⁷¹⁰ In his *Caturmudropadeśa* Maitrīpa explains that co-emergent joy is experienced when “two of what is present in the form of four drops are at the tip of the jewel and two in the middle of the lotus.” See Mathes 2011:108 (Based on Khenpo Phuntsok’s (Lekshay Ling) explanation that there really is only one drop I had suggested to read “four[fold] drop” instead of “four drops”). The two fallen drops are then, as emptiness and compassion, Vajrasattva (see Mathes 2009:105-107).

⁷¹¹ “Yid la mi byed tho yig” 79b₁₋₂: *thun mongs grub mtha’ bstan pa rin po che phreng || de’i* (text: *de*) *don sngags dang sbyor ba dohā* (text: *dho ha*) ste |

The **Dohānidhināmatattvopadeśa* in the ‘*Bri gung bka’ brgyud chos mdzod* is followed by a short statement of the intention which underlies these *dohās*:

As the yogin [ascends] from the tenets of the Vaibhāṣikas to [the one of] Apratiṣṭhāna-Madhyamaka, he abandons [ever finer] forms of confusion and develops by increasingly becoming endowed with [fine] qualities. Then he enters the Path of Mantras, his ultimate view of Madhyamaka [and] Cittamātra [now] being adorned with the pith-instructions of the guru, and embraces co-emergent great bliss. This is the intention of these treatises. It has been said, however, that the [real] intention of this master [Maitrīpa] is to guide [the yogin] to Apratiṣṭhāna-Madhyamaka.⁷¹²

⁷¹² ‘*Bri gung bka’ brgyud chos mdzod*, vol. ka, 200b₃₋₅: *de ltar bye brag tu smra ba nas | dbu ma rab tu mi gnas pa’i bar gyis grub mtha’ rnam la || ‘khrul pa’i cha rnam gong ma gong mas spangs || legs cha rnam ni yar ldan du sbyar nas dam mthar dbu sems kyi* (text: *kyis*) *lta ba la bla ma’i man ngag gis brgyan nas sngags kyis lam la zhugs ste || bde chen lhan cig skyes pa la sbyor ba ni gzhung ‘di dag gis dgongs pa’o || ‘on kyang slob dpon ‘di’i dgongs pa yin || dbu ma rab tu mi gnas pa la bkri bar bzhed pa yin no |*

26. A Pith Instruction on Settling the Mind Without Be-
coming Engaged in the Thought Processes of Projecting
and Gathering—A Genuine Secret
(*Shes pa spro bsdu med par 'jog pa'i man ngag gsang ba
dam pa*)⁷¹³

Translation of the *Shes pa spro bsdu med par 'jog pa'i man ngag
gsang ba dam pa*:

Homage to the genuine gurus!

A practitioner of inconceivable yoga
Awakens his mind of compassion instantaneously;
It is sealed with unborn insight
And is characterized by inconceivable non-duality. (SM 1)

Appearances [simply] remind him of the unborn.
The nature of mindfulness is without a perceived object.
Through the nature of entities—form and the other [*skandhas*]
He experiences the taste of great bliss
And realizes the inconceivable yoga. (SM 2)

Through the kindness of the guru, in turn,
[One's practice acquires] the nature of discriminating aware-
ness. (SM 3)

Since [mind] produces [everything] in conformity with [one's]
experience,

⁷¹³ This short text is not contained in the Indian collection of Maitrīpa texts, either. The Tibetan translation in the bsTan 'gyur mentions neither author nor translator. Thus the attribution of this second last work to Maitrīpa seems to be doubtful. Chos grags rgya mtsho included it in his cycle of *amanasikāra* texts, however.

Mindfulness [produces] neither a perceived [object] nor the opposite.

Since cause and fruit are inseparable,
I do not have [gradual] levels of meditation. (SM 4)

Tasting the taste of emptiness,
Even meditation is realization;
This is because through meditation [with] insight
Everything [becomes] *mahāmudrā*. (SM 5)

Even in what is opposed [to liberation]
There is nothing but *mahāmudrā*,
No matter for however long the duality of diversity arises.
[In this] naturally relaxed and carefree [state],
[Everything] melts [back] into what it has arisen from. (SM 6)

Possessing blissful wisdom as a result of that
There is no hope for any fruit. The yogin of non-conceptual realization
Has nothing to think about emptiness, the essential nature.
(SM 7)

Insight into non-duality [rests] in itself
[And categories such as] “absorption” or “subsequent attainment” no [longer] apply.
The practitioner of a yoga which is a continuity of the inconceivable
[Rests] in himself, not becoming engaged with duality. (SM 8)

He truly awakens to non-arising,
[All] entities having evaporated into the non-arisen.
What in reality is non-dual accords with *vajra* [emptiness];
States of being overpowered by faults are [only] adventitious.
(SM 9)

Therefore, [the yogin] is straight and fresh,
This [world] and true reality being experienced directly.
May the yogin who sees non-arising
Not clutch at knowledge but rest in natural clarity! (SM 10)

Why gather [anything] in or project [anything] onto
The non-arisen true nature of mind?

Pith instructions are the supreme means! (SM 11)

The *gSang ba dam pa* is ended.

End of the Translation

27. A Golden Garland of *Mahāmudrā* (**Mahāmudrākanakamālā*)

Translation of the **Mahāmudrākanakamālā*:

Homage to the genuine gurus!

The flowers and leaves of magical trees have blossomed, and have many sweet fruits.

The Dharma kings have adorned the fertile fields in the billion worlds with them.

In the skies is the dance of suns and moons along with the dance of moving stars;

And the crown of the *nāga* kings is ornamented with the precious jewel [removing sickness].

Beautiful and breath-taking beings are decorated with fine pearls,

And authentic Buddhas manifest among the assemblies of gods and men. (MKM I.1)

[Even an ordinary] mind has many precious jewels and qualities,

But without a captain you cannot cross the ocean [of the mind of *samsāra*].

You may have studied a lot and possess all the qualities of the [three] baskets,

But without blessing you will not realize the meaning of non-arising. (MKM I.2)

Although plants grow in the summer,

There will be no harvest without planting seeds in the fields.

Likewise, although the sentient beings in the six realms are a buddha within,

They will not see this liberating wisdom without meditation. (MKM I.3)

Obstructed [by] visual distortions [and] doubts,
 Travellers do not reach the desired land.
 Likewise, an untrusting and doubtful mind
 Will not find the level of great bliss and enlightenment is not
 found. (MKM I.4)

Meditation and non-meditation are within the reach of a concep-
 tual mind.
 When you [even] do not think about non-meditation, the ground
 without distraction
 Is the *mahāmudrā* path of non-conceptual realization (*ama-
 nasikāra*).
 Ah! [This is] freedom from [worldly] action, non-arising, and
 beyond the intellect. (MKM I.5)

The wisdom lamp of the true nature of phenomena, which is
 clarity and emptiness, luminous awareness,
 [Shines] for the king of bliss and emptiness, the undefiled great
 bliss.
 Non-conceptual appearance and emptiness is the true nature of
 phenomena.
 [His] eyes see this amazing truth of the true nature of phenome-
 na. MKM I.6)

Illusions are drawn into the light of the luminous *dharmakāya*;
 There is an illusory body—characterized by the union of lumi-
 nosity and *dharmakāya*'s appearances.
 Meeting the non-dual co-emergent and true nature of phenome-
 na
 Oh you gurus! Is this not Buddha[hood]? (MKM I.7)

Nāgasara (i.e., Nāgārjuna), Cāryapa (i.e., Kṛṣṇācārya), Śava-
 [ripa], Saraha,⁷¹⁴
 Śānti[deva] Bhusu[ku], Virūpa, Deṅgipa, Mīnapa (i.e., Macce-
 ndranātha),⁷¹⁵

⁷¹⁴ The syllables *ma ya* after *saraha* could not be rendered.

⁷¹⁵ The syllables *pu dhri* after *mī na pa* could not be rendered.

Candrabhadrapa, Ārya Mekha[lā], Kāropa,
 Ravi,⁷¹⁶ Koṅkali[pa] (i.e., Kaṅkāripa), Bhagavīra, Tilopa,
 Kaṅka[ṇa], Koki[lipa], Anaṅga[pa], Candra, Sarva[bhakṣa], Ko-
 ṭali[pa],
 Bhande[pa], Kana[khalā], Kambala, Ḍombi Heru[ka], Dāri-
 ka[pa],
 Kṛṣṇa, Nāgaprabhā,⁷¹⁷ Kukku[ripa], Ghaṅṭāpa! (MKM I.8)⁷¹⁸

One who is not realized should not adopt the conduct of the re-
 alized!

If they do, it is like ordinary people violating the law of the
 king.

The realized should not adopt the conduct of those who are not
 realized!

If they do, it is like the steadfast great elephant entering a
 swamp. (MKM I.9)

O friends! This co-emergent

Is not found somewhere else. Ask the guru!

When you realize this essence of ultimate instructions,

Your mind will be immortal, and your vital energy without in-
 terruption. (MKM I.10)

Whoever does not realize the luminous

True nature of phenomena, the undefiled

Body of *nirvāṇa* which is great bliss,

Cannot be taught the non-conceptual path. It is the supreme es-
 sence. (MKM I.11)

Since your own body is the *maṅḍala* of the victorious ones,

No effort whatsoever is needed, it would [only] obstruct the path
 of liberation.

⁷¹⁶ The syllables *di to* after *ra bi* could not be rendered.

⁷¹⁷ Or Nāgaprabhāpa? (i.e. reading ... *pra bhā ka* stead of ... *pra bhā pa*).

⁷¹⁸ Not having been able to identify all these names with certainty, my translation of
 MMK I.8 remains preliminary.

[This applies to] outer and inner *maṇḍalas*,
Made of powdered colors or not. (MKM I.12)

[Through] the blessing of the guru who experiences non-dual
bliss and emptiness,
There is the lamp of the self-arisen true nature of phenomena.
You have not realized and will not realize [anything]: There is
nothing to be meditated upon.
Not [being able to] say that it is this and that, you remain silent.
(MKM I.13)

[On] the path of the non-arisen uncontrived [nature],
Which neither comes from anywhere nor goes [anywhere],
The sun of the true nature of phenomena, enlightenment, and the
dharmakāya,
Are free from the darkness of ignorance. (MKM I.14)

Like a tortoise, it is not tainted
By the faults of *saṃsāra*, and ever pure.
Through the kindness of the guru, who is [like] a lamp without
darkness,
There is this sun of wisdom. (MKM I.15)

Do not look at it! It is not seen by looking.
Do not conceptualize it! It is beyond the reach of analysis.
Do not think about it! It is inconceivable.
Do not hope for it! It is beyond hope and fear. (MKM I.16)

Not being an object seen by looking,
It must be cultivated through the blessing of the guru.
Do not think there is any seeing of something that is the true na-
ture of phenomena.
Liberation is free from identifying. (MKM I.17)

Somebody who has abandoned [worldly] action
Is free from such action, without anything to do, and beyond
perceived and perceiver.
For someone whose practice is beyond hope and fear

There are no thoughts and nothing to meditate upon.
(MKM I.18)

Wonderful! You see the amazing truth of the true nature of phenomena.
Wonderful! The lamp of experiencing the blessing shines.
Wonderful! [Your] faith in, and respect for, the guru is unwavering.
Wonderful! The fruit is natural luminosity, clearly manifest blessing. (MKM I.19)

Self-awareness has never arisen.
It is empty, uncontrived, and without effort.
The naturally luminous jewel [of this] nature of mind, which is self-awareness
Is bright, pure, and unobstructed. (MKM I.20)

Natural luminosity is not found
Through [any] conceptual [state of] meditation or non-meditation:
It is the uncontrived, undistracted ease
In undistracted non-meditation. (MKM I.21)

Self-awareness is the co-emergent, true nature of phenomena
[And] great bliss[, both of which] are inexpressible.
They are [beyond] self and other, happiness and suffering—they transcend the reach of the intellect,
They are the vision of the truth of the true nature of phenomena, and the expanse of the *dharmakāya*. (MKM I.22)

Self-awareness is realized by itself.
It is like the [ever pure] water element, gold, and space.
There is no difference whatsoever between a Buddha and a sentient being,
Samsāra and *nirvāṇa*, or what to reject and what to adopt.
(MKM I.23)

The natural liberation within the three poisons is the Dharma lamp's

Non-dual bliss and emptiness, which [are the nature of] the channels and winds.

The knot of attraction and repulsion, which is a reification of ordinary thought,

Is liberated in itself, in the [very duality of] a perceived and a perceiver. (MKM I.24)

Wisdom, namely the pure luminosity of phenomena's true nature of embodied beings,

Is free from extremes, without basis, and beyond apprehension.

Therefore, delusion and non-delusion, the basis of delusion, and the root of delusion

Have no origination and terminate within the sphere free from [worldly] action. (MKM I.25)

The illusory body is like a rainbow.

It is the seal of abundance (*samayamudrā*). By directly encountering

The natural manifestations of sense faculties, which are without fixation,

The truth of the true nature of phenomena is seen. (MKM I.26)

Undeclared great bliss is the *karmamudrā* which is the sun of the True nature of phenomena. It is the wisdom lamp of the true nature of phenomena,

Non-arisen enlightenment. Being free from all thought it extinguishes

The suffering of *samsāra* in the expanse of great bliss. (MKM I.27)

The *ḍākas*, *ḍākinīs*, and Dharma protectors—

The *maṇḍala* of the victorious one in your own body—

Are your natural seals, channels, winds, and *bodhicitta*.

They cannot be apprehended as anything. (MKM I.28)

To realize the ultimate nature of mind, which is bliss and emptiness,
 The true nature of phenomena, is the path of *mahāmudrā*.
 In the absence of any apprehension in terms of object and act of apprehension
 It cannot be conceived of as anything. (MKM I.29)

The lion sound of essencelessness [and], as a consequence of it,
 The lamp of meditative concentration on emptiness
 Remove all hindrances,
 Such as happiness and suffering, permanence and annihilation.
 (MKM I.30)

Wholesome and unwholesome deeds
 Dissolve into the natural sphere of non-grasping;
 The body of the true nature of phenomena [and] great bliss
 Are recognized in the sphere of non-dual self-awareness.
 (MKM I.31)

Because there is no bliss when one is without the lamp
 Of commitment, which is like the sound of a lute,
 One sees the sun as the sun of the true nature of phenomena
 Through the wisdom-sun of commitment. (MKM I.32)

As you go through [the process of] the four empowerments, you
 see the four paths;⁷¹⁹
 You are liberated, the four *kāyas* being the four seals.
 The *vajra*-body, which is indivisible union endowed with means
 is perfected
 Within the sphere of the victorious ones, which is your own
 body. (MKM I.33)

⁷¹⁹ I.e. the four paths of the creation stage, the perfection stage, the union as a pair, and inseparable [*saṃsāra* and *nirvāṇa*]. Oral information from Khenpo Blo gsal.

Mental imprints are self-liberated as wisdom; in it there is neither permanence
 Nor annihilation, neither rejection nor adoption, neither superimposition nor wrong denial.
 In the primordially pure natural [state of] the true nature of phenomena
 There is neither hindering dullness nor agitation, neither hope nor fear. (MKM I.34)

When the inconceivable luminosity of self-awareness is recalled,
 No [duality of] a perceived and a perceiver whatsoever [remains].
 Defilements become naturally purified and thoughts [are recognized as] the *dharmakāya*;
 [Otherwise,] the Buddhas of the three times could not be sought at all. (MKM I.35)

Just as mercury transforms [metal] into gold, the three realms
 Are satiated by the taste of great bliss, which is the true nature of phenomena.
 Ultimately, the apparent [truth] of *samsāra* is pure,
 And the true nature of phenomena free from extremes. This is the Middle Way. (MKM I.36)

The scorpions—the concepts—of purity and impurity
 Belong to the *samsāra* of a perceived and a perceiver.
 Because of [this] delusion great bliss is not seen, and the yogin
 Who does not see [that this scorpion is *samsāra*], does not find [great bliss]. (MKM I.37)

The ordinary mind dissolves into the middle of [its] interior.
 When the six collections [of consciousness] are purified, bliss is uninterrupted.
 All imagination is futile and the cause of suffering;
 Since [bliss] cannot be meditated upon, just enter [its] natural sphere. (MKM I.38)

Mahāmudrā is spontaneously present in yourself.

Enter [its] sphere of effortlessness without thinking and cognizing!

It lacks [the extreme of] annihilation [because one can] have a direct experience [of it];

It lacks [the extreme of] permanence, too, [because it is] indivisible union beyond fixation. (MKM I.39)

Just as the chariot cannot go anywhere without its two wheels,
Realization is not genuine without a guru, even if one makes an effort to be generous and the rest.

[Even as] full-grown vultures start off into the sky with their wings,

[So too] do fortunate beings do well by internalizing empowerment, blessing, and instruction. (MKM I.40)

Inside the deep and vast oceans there are plenty of jewels;

What is under the control of the *nāga*-kings is amazing.

All sight and sounds have ever been the unchangeable *dharma*-*makāya*.

What is enjoyed by yogins in possession of realization and experience is amazing. (MKM I.41)

Just as the power of gold-producing mercury

Transforms iron into gold,

So the power of precious empowerments

Transforms defilements into non-dual wisdom. (MKM I.42)

Because the colour of experience manifests

In the wish-fulfilling jewel of realization,

[All] desires and hopes will be fulfilled through the power of enjoying [anything].

Those who experience the equal taste [of everything] accomplish this. (MKM I.43)

Even though one possesses great bliss, it is not realized, being hindered by delusion;

Whoever wishes to remove [delusion], must gather the accumulations of merit and wisdom;

One may strive a hundred eons before the two accumulations
are [completely] gathered,
But without a guru great bliss is never realized. (MKM I.44)

The Buddhas of the three times are one in essence;
Their nature is one's own mind.
If you wish to realize [this nature], leave it as it is!
Once you are familiar [with it], it becomes directly manifest.
(MKM I.45)

First, one must realize one's mind through the [blessing of the]
gurus;
Then one must establish that it is not separate from any phe-
nomena;
Realizing non-duality; one [endures] living in charnel grounds,
And [through this] experience one easily adopts the yogic con-
duct [that appears to be] crazy. (MKM I.46)

The [related] bliss of equality is [stable] like a horse, an ele-
phant, and an ocean;
[Mental] fabrication[, however,] resembles a monkey [trying] to
paint in the water.
The inseparable [qualities] resemble [those of] a river, the sun,
and medicine;
By focusing on the crown of the head, one attains [a level] simi-
lar to that of a universal monarch. (MKM I.47)

All those abiding on [bodhisattva-]levels are fortunate;
Once you have gone down deep into the ocean, you will be free
from poverty.
If you hold a sword in hand, your riches will be great;
Having reached the level of no limitations, you will meet
friends. (MKM I.48)

If you do not torment your mind, your view will be great;
If you are without fixation, [everything] will be of equal taste;
If you are without exertion, you will have the best meditation;
Once free from dualistic appearances, you will be a perfect
Buddha. (MKM I.49)

The three [channels] *lalanā*, *rasanā*, and *avadhūtī*—
 You must empower yourself and [thus] control [them].
 The trio, guru, mind, and appearances—
 You must rely on them in order to generate realization.
 (MKM I.50)

[This completes the verses from] the first circle of gathered qualities in the **Mahāmudrākanakamālā*, the first chapter on spontaneously manifest blessing.

Lūi[pa], Jālan[dhara], Virūpa, Kama[lā], Indra[bhūti], Khaḍga-
 pa,⁷²⁰
 Viku[nṭhana], Nātha [Siddha] Gorakṣa, Dhoka[ripa],⁷²¹
 Ghuṇa[pa], Aṅgaja,⁷²² Kaṅkāri[pa], Dhahu[ripa],⁷²³ Teli (i.e.,
 Dhilipa),
 Odra⁷²⁴ Saka[ra] (i.e., Saroruha),⁷²⁵ Kaṅkaṇa[pa],⁷²⁶
 Capa[ripa], Kusali,⁷²⁷ Sata[pa] (i.e., Putalipa), Dharma[pa], Ku-
 kkuripa,⁷²⁸
 Rāhu[la], Kusū[lī] (i.e., Kucipa), Kumari[pa] (i.e., Kumbhari-
 pa),⁷²⁹
 Dhoka[ripa],⁷³⁰ Cāmā[ripa],⁷³¹ Karṇika! (MKM II.1)⁷³²

When one rubs honey on the nose of an undisciplined wild dog,
 it bites in all directions;

⁷²⁰ For *kha ra bha*?

⁷²¹ *Bhe ṇi bi na si* could not be identified.

⁷²² For *a na dzo*?

⁷²³ *Ba bo* could not be identified.

⁷²⁴ For *o tra*? A place in North Orissa.

⁷²⁵ *Ni dra yi* could not be identified.

⁷²⁶ *Na ga na si* could not be identified.

⁷²⁷ For *ku si ya li*?

⁷²⁸ For *ku ru na*?

⁷²⁹ *La kha dha kha pa ra pu* could not be identified.

⁷³⁰ *Bi ṭa ṇe ra pa* could not be identified.

⁷³¹ For *tsa ma*? *Dha ka* could not be identified.

⁷³² Not having been able to identify all these name with certainty, my translation of MMK II.1 remains preliminary.

If one gives an unworthy person of low intellect [pith] instructions, he burns his [mind] stream.

When one puts a sword into the trunk of a stable and powerful elephant, all hostile troops are conquered.

A fortunate intelligent being conquers [all] thoughts by meeting head-on the appearances which [still manifest within his] realization of non-arising. (MKM II.2)

If there is no experience [of it] even though one realizes non-arising—

This is like a boy carried away in the hand of a demoness.

If there is no realization of the abiding nature even though one experiences [it]—

This is like throwing an iron hook at the trunk of an elephant. (MKM II.3)

The [ultimate] meaning will not occur to those who [only] offer to the Buddhas;

As long as one struggles for something, one will not become a Buddha.

Through the pith instructions of the guru[, which are his] blessing, experience increases;

This is [only] on the part of the intellect, but is not the actual [true nature]. (MKM II.4)

Don't look at anything, but look into the middle!

[In the middle of] supreme [joy] and the [joy of] no-joy there is great bliss.

Once the union with a secret tantric consort has been performed, The yoga [practice] must be directed in accordance with the identified goal. (MKM II.5)

If there is no self-empowerment the very moment [great bliss manifests],

One will not become a Buddha by either of the two—exoteric or esoteric—[forms of] conduct.

If one is not separate from the manifestations of fully developed bliss,

One attains the supreme experience by abandoning fixation.
(MKM II.6)

By attending the venerable genuine [guru], one sees true reality;
By meditating in an opening of a forest, one attains isolation;
Once one realizes that phenomena are mind, there is nothing
that is unfavourable;
Drinking the milk of the sky, one will be satiated. (MKM II.7)

Once bliss and emptiness are realized as freedom from ex-
tremes,
One will obtain satisfaction through a wish-fulfilling tree.
Once a victorious being knows how to go to sea [and find wish-
fulfilling jewels],
A son will be born to *brahmin* parents. (MKM II.8)

It is by attachment, hatred and delusion [themselves], that the
Attraction and repulsion of a perceived and a perceiver are natu-
rally terminated.
It is by not being fixated [on them, things which] are like an il-
lusion in a dream, that
Experience will become the unobstructed openness of clarity
and emptiness. (MKM II.9)

Clarity, clarity, the guru of great bliss
Is clarity, the guide to enlightenment.
The experience of the non-dual, clear, and pure *dharmadhātu*
[Becomes] clear within the sphere of the natural state.
(MKM II.10)

Bliss, guru, great bliss, bliss!
Do not cling to bliss! Do not conceptualize it! Bliss!
The perceived is naturally liberated, the perceiver naturally pure
and blissful.
A being free from [worldly] action has nothing it need do. Bliss
is beyond the intellect. (MKM II.11)

Empty! Empty! The ordinary body
And the illusory body are empty in a sphere devoid of fixation;

Their indivisible union is empty within the state of non-arising;
 Self-awareness is empty in terms of the co-emergent *kāya*.
 (MKM II.12)

Awareness! Awareness! It is your mind.
 It does not perceive anything. Non-conceptual awareness!
 It does not analyze anything. Inexpressible awareness!
 It is awareness beyond the reach of conceptual analysis.
 (MKM II.13)

[It is] non-conceptual, without thought, beyond the reach of
 conceptual analysis,
 No-mind, inconceivable, not to be thought of as anything,
 Beyond support and supported, and without going, coming, and
 abiding.
Samsāra and *nirvāṇa*, happiness and suffering—[everything] is
 exhausted in the space of [this] great bliss. (MKM II.14)

In an alertly relaxed state which is uncontrived and undistracted,
 Mental factors come to an end. [There] is luminosity without
 coming and going.
 Appearances are inexpressible. The undistracted master recog-
 nizes them
 As the true nature of phenomena, the *dharmakāya* of self-
 luminous awareness. (MKM II.15)

The nature of mind has not been seen, there has been nothing [to
 see].
 It is not to be seen now, it cannot be shown.
 It has not been distracted, there is no distraction, and there is
 nothing to be distracted;
 There is no meditation and nothing to meditate upon.
 (MKM II.16)

Free! Free! You are free from *samsāra* and *nirvāṇa*;
 Free in the expanse of great bliss and the true nature of phe-
 nomena!
 You are liberated within inexpressible awareness;

Free in the sphere of meditation that is devoid of fixation!
(MKM II.17)

Lie on the shore of not having anything that needs to be done!
O wonderful true nature of phenomena! You see the true nature
of phenomena!
O [this is] buddha[hood], o [this is] buddha[hood]!
Well, you have attained the level of enlightenment;
Wonderful, amazing! There is no [more] cause of death.
(MKM II.18)

Phenomenal existence is not true. It has ever been false,
Is an adversary, has never existed, and is an appearance of delu-
sion.
Everything produced has no [true] meaning and is suffering.
Once you are free from attraction and repulsion, you are a Bud-
dha. (MKM II.19)

All action has no [true] meaning and is the cause of suffering.
Bliss is when nothing needs to be done; yoga without effort is
bliss.
No matter what you think of, your desires and hopes will not be
fulfilled.
Therefore there is bliss [only] in a natural state without thought.
(MKM II.20)

The nature of mind is great bliss, the body of drops,
The continuum of the mind, which is inseparable bliss and emp-
tiness.
Like the sky, the inexpressible true nature of phenomena
Is imperceptible and cannot be shown. (MKM II.21)

Wonderful, amazing! The body (*kāya*) of the guru
Is emptiness, freedom from mental fabrication, the non-
conceptual state,
Inseparable appearance and emptiness, the empty sphere,
Always contained in the non-arisen *dharmakāya*. (MKM II.22)

The mind of appearances, Buddhas and sentient beings,
 Are like the sun and its rays of light.
 Beyond abandonment and attainment, without hatred and at-
 tachment—
 Whoever does not have [these stains] is a Buddha.
 (MKM II.23)

Knowable objects appear but lack independent existence;
 Knowledge is clear[ly] manifest but non-conceptual.
 [When one rests] without distraction in undefiled great bliss,
 Which is the nature of mind, there is nothing to meditate upon.
 (MKM II.24)

The nature of mind is the guru, the body of the Buddha;
 The conditioned mind of appearances is the basis of virtue.
 The *dharmakāya* is the path of meditative absorption [even in
 the] lower realms,
 And pride is endowed with non-dual *bodhicitta*. (MKM II.25)

The uncontrived true nature of phenomena is free from [all] no-
 tions [such as]
 The beginning and end of *samsāra*, and hope and fear.
 [The true nature] is without an object of meditation and medita-
 tion, acceptance and rejection.
 [Its] fruit is supreme self-luminous self-awareness.
 (MKM II.26)

The co-emergent body of self-awareness, [namely]
 The buddha nature [of all beings] in the six realms,
 Which essentially is self-luminous awareness,
 Possesses the ornament of non-conceptual commitment.
 (MKM II.27)

The mind of appearances is the true nature of phenomena[, and
 thus] possesses
 The *dharmakāya*. [This] unequalled, non-conceptual,
 And pure illusory body is the path to enlightenment.
 Indivisible union is non-arising bliss, the ornament of the higher
 realms. (MKM II.28)

The mind of appearances is the great bliss of self-awareness,
 free from mental fabrication;
 The illusory [body] is [based on] the inexpressible channels and
 winds, the winds and mind.
 Dream [yoga is based on] luminosity, and great bliss [on] indi-
 visible union;
 In it the vivid presence of the four *kāyas* and wisdom is unob-
 structed. (MKM II.29)

Invisible! Your invisible mind
 Is pure and manifests as the guru.
 Appearances and empti[ness] are the body of great bliss,
 And inseparable bliss and emptiness are the ornament of bless-
 ing. (MKM II.30)

The nature of mind is invisible; [its] root which is beyond the
 intellect,
 Is clarity and emptiness, the secret of the *ḍākinīs*.
 Appearances are emptiness, [and this is] the body of great bliss;
 Inseparable appearance and emptiness are the ornament of the
ḍakinīs. (MKM II.31)

For [somebody] free from action, and whose winds and mind
 are non-conceptual,
 The empty appearances are free from mental elaboration.
 The great bliss [of this] emptiness is inexpressible;
 Bliss and emptiness free from extremes are the ornament of the
 winds. (MKM II.32)

Your own mind is great bliss, *bodhicitta*,
 Undeiled great bliss, and the *dharmakāya*.
 The appearances in the expanse of empty luminosity
 Are the wisdom of bliss and emptiness, the ornament of enlight-
 enment. (MKM II.33)

Appearances are empty of true [existence, like] a dream;
 Attachment and aversion of a perceived and a perceiver are ob-
 jects of confusion.

The imagined is [like] a banana tree without essence—you
[must] not be attached [to it];
Whatever appears is [then] the ornament of the path.
(MKM II.34)

What neither comes nor goes anywhere
Is the non-conceptual nature of mind.
Its ornament is the [direct] vision of the nature, the true nature
of phenomena,
Which can be neither objectified nor shown. (MKM II.35)

There is suffering [and] no happiness in *saṃsāra*,
But when one is introduced [into the true nature through] the
blessing of the guru,
Dullness and agitation, which are the enemies of meditation ex-
periences,
[Become] an ornament of self-awareness, a vision of luminosity.
(MKM II.36)

Experience without [worldly] action is a [form of] meditation
beyond the reach of the intellect;
It is free from apprehension and thought, a perceived and a per-
ceiver.
In the effortless [sphere] of not conceptualizing anything
It is the ornament of the natural liberation from hope and fear,
denial and affirmation. (MKM II.37)

Emptiness which possesses wisdom
And has compassion as an ornament is the path to indivisible
union.
It is great bliss, the body of *mahāmudrā*,
Inasmuch as emptiness and compassion are inseparable.
(MKM II.38)

Spontaneously manifest bliss is an experience
Without fixation and beyond the intellect; [in its] natural ex-
panse
Bliss has the ornament of truly knowing the true nature of phe-
nomena;

This wisdom is without meditation and distraction.
(MKM II.39)

Not to conceptualize anything, not to intend anything,
Not to grasp anything, devoid of conceptual analysis,
And nothing that needs to be done, this is self-luminous aware-
ness,
The ornament of natural liberation, without having to correct or
modify [anything]. (MKM II.40)

It is bliss—any non-conceptual experience you like:
It is empty, the true nature of phenomena beyond the intellect;
It is conduct[, i.e.,] the path on which the equal taste [of every-
thing] manifests spontaneously;
It is liberation[, i.e.,] the ornament of natural liberation [within]
hope and fear. (MKM II.41)

It does not exist as anything. No matter what the object of phe-
nomenal existence is,
It is empty. There is neither a determining mind
Nor conceptual analysis [behind it]. The path leaving *samsāra*
behind
Is the ornament of the natural state without meditation and anal-
ysis. (MKM II.42)

Once the experience of abiding in the stream has become stable,
[Everything] will gradually become conduct.
Mental acts of attachment and aversion are pacified
In accordance with the pith instructions of a genuine guru.
(MKM II.43)

[This completes the verses from] the second circle of gathered qualities
in the **Mahāmudrākanakamālā*, the second chapter on experiencing the
object of meditation.

Tilopa, Nāropa, Bhadra[pa],⁷³³ Candana, [Ava]dhūtī[pa],⁷³⁴
 [Kṛṣṇ]ācārya, Ratrī, Maitrīpa, the Tibetan Legs sbyin, Padma-
 pāda,
 Vajradhara, Joginī, Kāhna[pa], Mekha[lā], Khanakhalā,⁷³⁵
 Rari, Rañka, Sauri, Jvāla[pati], Cindha[kumāra], Virūpa,
 Jñānavajra, Medhapa, Dombi [Heruka],⁷³⁶
 Kamparipa,⁷³⁷ Prajñā,⁷³⁸ Vajra[pāda] (i.e., Mīnapa), Kāna[pa]
 (i.e., Kāṅhapa),⁷³⁹
 Ho, Rakṣita[pāda],⁷⁴⁰ Karṇika,⁷⁴¹ Bhūti⁷⁴²! (MKM III.1)⁷⁴³

On the golden side of Mount Meru is the abode of birds,
 When [these] birds are chased away,⁷⁴⁴ it looks golden.
 Once the learned ones realize non-arising
 And set aside [the notion of] the nature of entities, [their] bliss is
 great. (MKM III.2)

I have been a Buddha from the very beginning,
 But I did not see this Buddha [in me] through [any] power of
 thought.
 When I realized it, I neither saw nor heard [anything];
 The non-duality by which I realized [this Buddha in me] is
mahāmudrā. (MKM III.3)

Just as small children grow strong through being nursed by their
 mother,

⁷³³ For *bha su tra*?

⁷³⁴ *Ra ma ya* could not be identified.

⁷³⁵ For *ma hā la*?

⁷³⁶ *Bha ta ri ro pa* could not be identified.

⁷³⁷ For *ka ma kri ta*?

⁷³⁸ *Ru* after *pra dznyā* is problematic.

⁷³⁹ *Na ma se* could not be identified.

⁷⁴⁰ For *ra si ti*?

⁷⁴¹ For *ka ra na*?

⁷⁴² *Ma ta bra ma na* could not be identified.

⁷⁴³ Not having been able to identify all these name with certainty, my translation of MMK III.1 remains preliminary.

⁷⁴⁴ Lit. “[this] nature of [being covered by] birds is put aside,”

Those with a poor mind gradually [enter] the great path through the guru's pith instructions.

Just as all diseases [caused by] the interaction of wind, bile, and phlegm are cured through the power of medicine,
All severe diseases of clinging to an "I" and self are burnt away by the guru's pith instructions. (MKM III.4)

Just as somebody who sees [can] guide
Any group of blind people,
The eyes of the guru lead
Those who are lost on the path of wisdom to enlightenment.
(MKM III.5)

Just as the troops of the universal king
Control all countries,
[The king of] great bliss finds the co-emergent taste
And controls *samsāra*. (MKM III.6)

Being of a noble, supreme family, and having the empowerment of [a Buddha] family,
The guru, *dākinīs*, and the true nature of phenomena are [your] friends.
View, conduct, and meditation are present together;
You see the truth [through] the exemplifying and [then through] actual wisdom. (MKM III.7)

The path of the worthy masters of yoga [consists of]
The three *kāyas*, the great luminosity of the true nature of phenomena,
The clear, pure nature of mind, the illusory body,
The seal of liberation, and their indivisible union.
(MKM III.8)

Those [who observe] the three codes are an ornament among the beings in the six realms,
View, meditation, conduct, and non-fixation being [their] ladder.
Being aware that one's body has the nature of great bliss, one is

Free from the experiences of denial and affirmation, abandonment and adoption;
 Hope and fear become self-luminous [through] the kindness of the guru. (MKM III.9)

Before one has realized [their] identity, a pure rice dish and a corpse are very different;
 Once one has realized [it], a sweet and pure rice dish and this rotten corpse are not different.
 Likewise, when not realized, *saṃsāra*⁷⁴⁵ and Buddhas are taken to be different.
 When realized, *saṃsāra* [is seen to have] the body of the great primordial Buddha. (MKM III.10)

In abandoning [worldly] action, [one is following] pith instructions;
 If there is no anger or desire, there is realization;
 [When] there is no concrete bliss, [there] is meditation.
 When nothing needs to be accomplished, there is conduct. (MKM III.11)

[When] means and insight are uncreated, [there] is the view.
 [Then] one is fully pervaded by the guru's stream [of blessing],
 And the fruits on the pure wish-fulfilling tree of the co-emergent
 Fully ripe without effort. (MKM III.12)

The best of codes among all Buddhas
 Is when one's mind does not indulge in thoughts;
 Therefore, whatever is realized by the natural mind,
 Is [also] seen by all Buddhas. (MKM III.13)

Everything a yogin hears is genuine;
 He is a supreme teacher because he realizes non-arising through
 [whatever] he sees;

⁷⁴⁵ I take the *dag* after *'khor ba* as a collective plural particle.

He is resourceful because non-duality is clear [to him] through everything he does;

The fruits of virtue and wrong-doing are not two [different things] for this [realized] being. (MKM III.14)

The co-emergent taste

From the empowerment [that comes] from him,

The genuine guru, pervades everything;

It is sealed by non-arising, [the seal of] Vajradhara.

(MKM III.15)

Inseparable bliss and emptiness become perfect in the pure lotus of the heart [*cakra*].

They are mental engagement with non-arising, the mind of inconceivable great bliss.

The yogins [then] experience all sight and sound as the three types of equal taste;

Because the blessing of the venerable ones arises, there [also arises] the inseparable perfect Buddha. (MKM III.16)

One analyzes many times all phenomena and one's own mental factors,

[But] when all [one's] realization is without pith instructions on experience,

The various colours of a crystal [are wrongly seen] to be true in terms of own-being.

When it has these [false] phenomena, be satisfied without hope or fear. (MKM III.17)

First, the wise gives rise to realization.

Second, he meditates one-pointedly in the forest.

Once an experience has arisen,

He will become superior through conduct. (MKM III.18)

Whatever the type of co-emergent [may be],

When [the accompanying realization] is produced in a reduced way,

Pain occurs, as in the eye of an elephant [suffering reduced vision].

If one loosens up [the mind] without fixation, that is supreme meditation. (MKM III.19)

Bliss! Bliss! Non-abiding is bliss;
The nature of not being attached is bliss;
To know that everything imagined is this [co-emergent] is bliss;
Buddha[hood] without practice is bliss. (MKM III.20)

If one puts on a massive armour
And in one's mind sails a boat [to its interior]
With jewel-like courage, [one's mind of]
Great bliss [can even] enter the chest of a human corpse.
(MKM III.21)

In whatever [thought], in whatever place, and with whatever
[presuppositions]
The conceptual and analytical intellect [is engaged],
One falls necessarily under the power of the demon of taking
things as real;
Therefore, not to cling to anything at all is the most intelligent
[thing to do]. (MKM III.22)

Appearances [are rightly seen] in the sun of the true nature of
phenomena,
But they are [usually] consigned to the dark prison of the per-
ceived and the perceiver;
The nature of mind, [its] luminosity, [and] the very *dharmakāya*
itself
Are [thus] covered by a net of dark ignorance. (MKM III.23)

[Through] the blessing of the guru [arises] the great bliss of
non-duality,
Spontaneously manifest and without fixation in the expanse of
experience;
Being the progression of conduct whose nature is natural libera-
tion,
It is the *dharmakāya* beyond hope and fear. (MKM III.24)

Non-arising and without [false] imagination—
 The path to enlightenment is free from concepts,
 Non-conceptual, without clinging, and beyond the reach of the
 intellect;
 Wherever you search, it is [only found] within the non-
 conceptual. (MKM III.25)

Look at the invaluable treasure of buddha-qualities
 [Which manifests] from natural stainlessness, [i.e.,]
 The mind whose nature is means and insight!
 [This is possible] through the kindness of the guru, the sun of
 the genuine Dharma. (MKM III.26)

The spiritual friend who has gone beyond deluded truth,
 Who has cut the fetters of defilements,
 And who has attained mastery over the truth of the true nature
 of phenomena,
 Sees the luminosity of non-arising. (MKM III.27)

Insight is without eyes, and the demon of real existence
 Is conquered; self and other, [everything] is the body of great
 bliss.
 The experience of not conceptualizing anything
 And freedom from [worldly] action is the bright wisdom lamp.
 (MKM III.28)

Whoever clings to things in terms of existence and non-
 existence
 [Does not realize wisdom which is] like a lamp.
 [Wisdom] is not an object of the intellect, [and precisely] be-
 cause [mistaken clinging] is difficult to abandon
 One must destroy the knot of correcting and modifying what is
 beyond the intellect! (MKM III.29)

This lamp of insight which lacks means
 Is [like] a flower of the sky. The [true] path of insight
 Is free from an intellect that grasps at extremes;
 Like a rabbit's horn, [these extremes] are meaningless and must
 be abandoned. (MKM III.30)

Precisely this is *mahāmudrā*,
 By which the meaning of non-duality is realized. [This means
 that]
 The true nature of phenomena is not seen [in an ordinary way,
 but that]
 One is undistracted from the sun of the true nature of phenome-
 na, the *dharmakāya*. (MKM III.31)

The luminous emptiness of *saṃsāra* and *nirvāṇa*,
 Which is free from knowledge and knowable objects,
 Is the lamp of insight beyond the reach of the intellect;
 It is not to be seen and cannot be shown. (MKM III.32)

With the boat of continuous compassion
 [The Buddhas] liberate sentient beings without exception
 From the great ocean of suffering which is unbearable *saṃsāra*.
 [This boat] is the ladder of means. (MKM III.33)

Appearance and mind are not two, and means
 And insight are inseparable; it is the path to enlightenment.
 Just as in the case of milk [mixed with] water,
 The experience of equal taste cannot be divided. (MKM III.34)

Naturally stainless non-dual wisdom [beyond] existence and
 non-existence,
 Perceived and perceiver, and defining characteristics and object
 to be defined
 Is the lamp of the true nature of phenomena.
 It is the secret of all the Buddhas in the three times.
 (MKM III.35)

It is the basis of sentient beings' happiness and suffering, faults
 and [good] qualities;
 Like clouds in the sky,
 It abides in all sentient beings
 Like a wish-fulfilling gem without exception. (MKM III.36)

Experience which is free from denial and affirmation, hope and
 fear,

Is not to be seen and cannot be shown;
 Once true reality is seen
 As it really is, one is liberated. (MKM III.37)

The suffering of the six realms [can be] the great bliss
 Of experiencing the [mere] appearances of the mind;
 [Such] appearances, not the common ones,
 Are seen [through] the kindness of the guru, and this is libera-
 tion. (MKM III.38)

In the light of experience [and] with the eye of wisdom
 Is the true nature of phenomena—this sun of enlightenment
 Of great purpose, the inexpressible
 Great bliss of everything—is truly and easily seen.
 (MKM III.39)

He who, possessing the kindness of the guru, severs
 The bondage of [false] imagination—his experience is without
 fixation;
 Whoever remains inattentive
 Will not find bliss within *samsāra*. (MKM III.40)

It is because one hears words without [making] the link to
 [their] objects
 And because of insight without a cognitive object
 That the mind is endowed with the qualities of a precious jewel;
 [This is realized] through the kindness of the guru.
 (MKM III.41)

Unwavering faith and devotion—the lamp of this commitment
 Is the treasure of the victorious one in one's body;
 It is the source of great bliss and qualities,
 And one sees what cannot be seen. How wonderful!
 (MKM III.42)

The experience of the natural state,
 Which is free from going to and coming from anywhere,
 Is inexpressible and without distraction.

It does not depend on meditation and is beyond the reach of the intellect. (MKM III.43)

The mind of pure luminosity, which is the true nature of phenomena,
Is enlightenment, vivid presence, and the expanse of phenomena;
You will find this stainless jewel of mind,
Which has the body of great bliss and wisdom. (MKM III.44)

Do not look at it! Great bliss cannot be seen.
Do not conceptualize it! [Its] experience is beyond the reach of the intellect.
Do not think about it! Realization is the expanse of the true nature of phenomena.
There is nothing that needs to be done; it is without distraction. (MKM III.45)

Now, this precious experience of resting in the supreme
Is not [to be] analyzed; it is the natural state without distraction.
[This] undistracted abiding nature, which overcomes [all notions of] entities, the clinging to the self of material forms,
Is beyond any concepts involving the adoption of virtue and the abandonment of wrong doing. (MKM III.46)

The lamp of wisdom is without cognitive object, its realization being non-conceptual;
[With it] one cuts through the bondage of the [false] imagination related to recollection.
The movement [of mind] is terminated in the expanse
Of the true nature of phenomena, the *dharmakāya*. (MKM III.47)

[For] the blind who have not meditated there is nothing to be seen; therefore,
[Through] the kindness and the transmitted blessing of the guru, who is aware of the
Taste of nectar through meditation, one becomes aware of [this] taste of bliss

Within the experience of the natural state, [but] nothing whatsoever is grasped. (MKM III.48)

It is without concepts [such as] *saṃsāra* and *nirvāṇa*,
And beyond the reach of conceptual analysis.
Objects of meditation and meditation do not exist as anything;
There is no grasping, [and] the confusion of reifying thoughts is abandoned. (MKM III.49)

[This is] the lamp of the Dharma
Which possesses the eye of the Dharma and the *dharmakāya*.
The two accumulations are the drum of the Dharma.
The great path to enlightenment is the conch of the Dharma.
It is the conch proclaiming luminous essencelessness.
(MKM III.50)

[This lamp of the Dharma] is the magical cow which bestows precious jewels;
One takes it in as the quintessence of immortal nectar.
There are the flowers of the wish-fulfilling tree, an ocean full of fruits,
Mount Meru, the excellent vase,
The sun and the moon in the sky, song, dance, and play.
(MKM III.51)

The [ultimate] meaning is known directly or analyzed
By means of inferential valid cognition. Through trust that one will see the meaning,
Accompanied by [a sense of] certainty,
One meets it in a reunion, [like] a son [meeting] the previously known mother. (MKM III.52)

Dharma and non-dharma are equal,
But sentient beings [take them as] separate. On account of a deceptive intellect
They deprive themselves of liberation. Thoughts on this life
Are not liberation. [Such beings] are in the mouth of a sea monster. (MKM III.53)

[When] compassion and emptiness
 Are split apart and separate, the [ultimate] meaning is not seen;
 The path of inseparable emptiness and compassion
 Means to abide in neither *saṃsāra* nor *nirvāṇa*. (MKM III.54)

Nobody likes the knot of experiential objects
 [Produced] by a conceptual intellect [under the sway] of fixation;
 The path of non-origination is full of the taste
 Of co-emergent bliss [found in] objects of sensual pleasure.
 (MKM III.55)

As for the true nature of mind, which is good in itself,
 If the sensation of the co-emergent taste,
 Which is the directly manifest great bliss of the natural state,
 cannot be expressed,
 Then the meaning of true reality will not be found by [relying
 on] signs. (MKM III.56)

This is because deluded people, who conceptualize great bliss
 As *saṃsāra* and *nirvāṇa*, are bound;
 No matter where you look for it,
 True reality is beyond the reach of the intellect. (MKM III.57)

On the path, on which the great bliss of self-awareness [can]not
 be characterized,
 And on which the mental consciousness is [experienced as] the
 co-emergent,
 The taste of the natural [state] is realized [through] the kindness
 of the guru;
 From experience gained through meditation on non-origination
 One sees the [ultimate] meaning. Non-origination is wonderful!
 (MKM III.58)

Natural liberation from *karman*, which binds sentient beings,
 The realization of the mind of self-awareness,
 Which knows the [true] meaning, and supreme *nirvāṇa*—
 [All] this is free from the cognitive objects of mental fabrication.
 (MKM III.59)

The nature of mind, this treasure of precious jewels,
Is beyond *samsāra*, the pacification of cyclic existence, and *nirvāṇa*.

[It is covered by] the seeds of virtue and wrong-doing, the roots of imprints,

[And still it is] the path of liberation, the body of finding enlightenment. (MKM III.60)

Once the nature of mind is liberated in this open sky

Of the true nature of phenomena, all sentient beings

Are [recognized as] the wisdom sun of [natural] purity;

There is no other enlightenment besides this natural liberation.

(MKM III.61)

People in *samsāra* may be filled with the taste of great bliss,

But without means they do not see the [true] meaning of reality.

Those beings with means and freedom from [worldly] action

Possess the immortal beyond abodes of going and coming.

(MKM III.62)

Whoever grasps is overpowered by

The demon of entities; for those [so] confused

There is no path of liberation from bondage.

Therefore, the teacher of the path of liberation depends on [a mind] without grasping.

(MKM III.63)

The bees of conceptual mental consciousness mounted on the horses of the winds

Follow the objects of sensual pleasure, the honey of a perceived and a perceiver;

What they have followed lacks bliss. Having cut away the confusion of [this] *samsāra*,

One must grasp the true nature of phenomena, [which is related to] the channels and winds of wisdom and enlightenment.

(MKM III.64)

For whoever is empowered by the realization of a knowledge holder,
 The objects of sensual pleasure are merely entertainment;
 In continuously seeing self and other[, however,]
 One does not see one's continuum and [so] is not satisfied.
 (MKM III.65)

This is because phenomena, which are free from existence and non-existence,
 Are neither [true] entities nor the opposite.
 Whatever way one takes them, they [remain]
 Objects of the intellect, because grasping is conceptual.
 (MKM III.66)

Empty, emptiness—this qualifies as fruit;
 As long as one is overpowered by the great demon of clinging to existence,
 [Emptiness] is not seen, no matter where one abides;
 [Even] when not used [by the demon] as [his] servant.
 (MKM III.67)

A mind full of devotion [displays] respectful great intelligence,
 [But when it is] linked to *karman* one [still] possesses the root of mental imprints
 And a mental body; through seeing the true nature of phenomena,
 One sees what helps others, like the jewel of a wish-fulfilling tree. (MKM III.68)

Free from the dullness and agitation of meditative absorption, and not agitated
 By the wind of concepts, one is without concepts, and possesses the *dharmakāya*;
 May the guru, who is the mountain and sun of the true nature of phenomena
 And the *dharmakāya*, free us from the darkness of ignorance.
 (MKM III.69)

He of a loving mind and with an ocean full of compassion for
sentient beings
Is the unwavering glorious Vajradhara,
The lord of compassion; may the wisdom lamp
From the treasure chest of his heart show us the path to enlight-
enment! (MKM III.70)

You are a wish-fulfilling tree, always full of flowers and
fruits—
You virtuous one who are filled with the taste of immortal nec-
tar!
Show us the unchangeable meaning and conquer the demon of
entities
Through your play of selfless great bliss, free from mental fab-
rication! (MKM III.71)

Teacher, glorious source of radiance,
You who are endowed with all qualities of precious jewels
And who radiate the light of unarisen luminosity and emptiness!
Utter the sound of non-dual emptiness free from mental fabrica-
tion! (MKM III.72)

Fearless great *paṇḍita*, source of bliss, great bliss,
Secret of all Buddhas, fearless lion!
May you show us the non-conceptual nature, the true lamp be-
yond the intellect,
Just like a bee, which extracts the nutritious nectar from flow-
ers! (MKM III.73)

Renunciant, inexhaustible treasure of space-like qualities
Ornamented by supreme merit,
[You who possess] the wisdom of a Buddha and the four *dhar-*
mas,
Make us attain the Dharma of enlightenment! (MKM III.74)

You possess the unarisen space-like properties of the wise,
Unconditioned emptiness and luminosity,
Free from extremes, without a self and mental fabrication; your
gathered qualities

Are the *dharmakāya*. May you make us realize true wisdom through [your] sun! (MKM III.75)

[Your] co-emergent nature is the co-emergent body of sentient beings,
 The sphere of *nirvāṇa* with its pure properties, free from thoughts.
 [Your] two accumulations are spontaneously present, and you have the eyes of a Buddha;
 Chief, master, of gathered qualities, make us see the true nature of phenomena! (MKM III.76)

The concealed essence of the noble *ḍākinīs*, which is the concealed essence of all Buddhas—
 [This] source of bliss, sun of great bliss, and radiance of all bliss—
 Is the secret treasure of the guru, the treasure whose secret is essential pith instructions;
 [Such] a selfless great bliss! May we have [these] gathered qualities of great bliss! (MKM III.77)

As for the purity of cyclic existence and peace,
 The principal one who embodies it as a *maṇḍala* of equal taste
 Is the supreme [master] of gathered qualities, this circle of gathered qualities,
 The chief, the master, of the gathered qualities. May I possess his glory! (MKM III.78)

The emptiness of non-existing phenomena,
 Which is non-dual and free from grasping—
 The luminous true nature of phenomena—
 May I see [this] circle of gathered qualities, [this] true enlightenment! (MKM III.79)

May I stand, through [these] gathered qualities, [this] circle of gathered qualities,
 Within the [transmission] lineage of Maitreyaṇātha,
 Who severs the bondage of the [false] imagination

Of focusing on meditation and object of meditation.
(MKM III.80)

Peaceful intelligence is the sphere of *nirvāṇa*, which lacks a self.

As long as there is the quintessence of essential meaning in secret Mantra[naya],

Which is linked with the continuity of great bliss, supreme *bo-*
dhicitta, and compassion,

There is the light of the Buddha's enlightenment, the great path to enlightenment[, on which everything is experienced as] illusion. (MKM III.81)

[In their] clinging to the dichotomies of existence and non-existence,

Inanimate and animate, [people] are misguided,

[But] the lord who pervades [them], is the victorious lion of men;

In the city of the Buddha, the supreme abode of the circle of gathered qualities,

[Everybody] possesses [his] lamp of enlightenment, [his] lamp-light of wisdom. (MKM III.82)

[In their natural] purity, sentient beings have always been Buddhas by nature.

Still, because of the dark clouds of ignorance that have gathered, deluded beings

In the six realms are without a proper path, the sun of the Sugata having set;

It is for them that the wisdom light of the circle of gathered qualities shines [like] a great fire. (MKM III.83)

Master of sentient beings! You possess the root of the path to the true nature of phenomena,

Great bliss and enlightenment, which are *nirvāṇa*, [the state in which] phenomena are

Naturally free from mental fabrication! You enjoy the bliss of *nirvāṇa*, which is non-duality

And unimpaired, undefiled luminosity! May you keep us in [your] heart! (MKM III.84)

You remove the darkness of ignorance, light of enlightenment from the sun of wisdom!

Enlightenment of the glorious Dharma! Wisdom of the Dharma lamp!

Spiritual friend of enlightenment, you are accomplished on [the basis of your own [efforts],

Intelligence of the Dharma! May you keep us [in your heart] with the power of recalling the true nature of phenomena! (MKM III.85)

You, of virtuous mind, are the only friend of all qualities,

Resolute in compassion, the lion of men,

A wish-fulfilling tree of love, a spiritual friend, a precious jewel,

And an inexhaustible great treasure! May you protect us in your shade! (MKM III.86)

Glorious master of all qualities in the three worldly realms,

Supreme man, king, crest-jewel of all gods and semi-gods,

Genuine lord possessing all qualities!

May we possess the precious ornaments of being born in [Buddha] realms! (MKM III.87)

You are free from concepts, venerable physician of effortless Dharma!

You remove the pain of defilements, having become a protector of sentient beings!

Sage! Expel from us fortunate ones the inexhaustible pain

Of *karman*-related defilements produced by *karman*!

(MKM III.88)

May you purify all stains of *samsāra*

With your eye which is the true nature of phenomena—the sun of the Buddha!

You are born from *mantras* through the lamp of the immortal stream of the guru's nectar,

Which is like a clear and bright crystal [reflecting] the stainless moonlight. (MKM III.89)

You, hero, father of the lamp, remove all the suffering of sentient beings out of compassion!
 Glorious one, you are the cause of benefit to [both] yourself and others through stainless means and insight!
 Incomparable guru of the lineage, hero, you are a treasure of all qualities!
 Liberated from the ocean of existence, you live as a great hero who interrupts [the turning of] the wheel of *saṃsāra*!
 (MKM III.90)

You, o son, who possesses the eye of the Dharma, offer to the assembly of the glorious victorious ones!
 You, o son, offer to the assembly and its lord, and entirely dry up the ocean of existence!
 You, o son, offer to the Buddha, and be like a wish-fulfilling tree, an ornament [full] of all qualities!
 You are a son of the *dākinīs*' secret teaching and of the unarisen circle of the gathered qualities of all Buddhas! (MKM III.91)

Mother, mother, unique mother! You are the noble mother embodying the great bliss of the circle of gathered qualities!
 As a guide to non-dual enlightenment, you are the essencelessness of the circle of gathered qualities; you have the eye of the Dharma!
 The sun-light which opens through your kindness the lotus of my intellect,
 Is the lamp of seeing, hearing, and remembering, the wisdom lamp of enlightenment, which removes the darkness of ignorance. (MKM III.92)

[This is the] rosary of precious pearls which perfectly propagates the experience of yogins and the realization of learned ones.
 At [this] time when there are neither precious jewels nor [good] qualities in the six realms,

The sons of the Buddha, who possess the eye of the Buddha's Dharma, hold the lineage of precious jewels;
 [Their] *mahāmudrā* [teaching] of non-conceptual realization cuts away the roots of mental imprints on the path to enlightenment. (MKM III.93)

It contains the meaning of the Dharma with regard to the true nature of phenomena, [this] great path of the supreme Dharma, [this] breath-taking golden rosary.

The [all-]pervading lords and protectors of sentient beings, who have arisen from non-dual wisdom, have seen the state of this meaningful Dharma treasure of precious jewels.

[This is the] intent of [their enlightened] mind, which is the pure vision of the meaning of liberation according to the canon.

[May all] see the meaning of great bliss as [it occurs] on the path of seeing, in that, through the kindness of the [protectors], not seeing [becomes] seeing!

[May all] be free from doubt, and [may] enlightenment, [that] trustworthy lamp, shine clearly and purely, without stains or thoughts!

May the natural experience be without fixation!

May the radiant sun of the true nature of phenomena clear away the darkness of ignorance! (MKM III.94)

This is the fruit from the tree of enlightenment, whose roots of mental imprints and *karman*

Are connected through the prayer for encountering [the true nature]—[a tree] which has a beautiful trunk of intent and flowers of realization as fruits.

In [this tree's] cool shade of belief,

How should the son of prayer not meet the mother [of enlightenment] like when old friends meet? (MKM III.95)

[This completes the verses from] the third circle of gathered qualities in the **Mahāmudrākanakamālā*, the third chapter on self-evident belief in non-duality. The Precious Golden Rosary of *Mahāmudrā Vajra* Songs is completed. It is instruction from the teachings of many accomplished yogins and *paṇḍitas*, combined into one text by the venerable master

Maitrīpa. Translated by this *paṇḍita* (i.e., Maitrīpa) and the translator Mar pa Chos kyi blo gros.

End of the Translation

An Analysis of Maitrīpa's **Mahāmudrākanakamālā*

Maitrīpa's **Mahāmudrākanakamālā* was translated into Tibetan by Mar pa Lo tsā ba. Even though not included in the cycle of *amanasikāra* texts, the text embodies its themes and shows that all aspects of Maitrīpa's *mahāmudrā* were indeed passed on to early bKa' brgyud masters. The **Mahāmudrākanakamālā* is a garland of inspired *mahāmudrā* verses, which resemble a series of key instructions.

One of the most noteworthy features of Maitrīpa's *mahāmudrā* system is the way he presents the four moments and four joys of tantric empowerment. As can be seen from the *Sekanirdeśa*, Maitrīpa clearly follows, like his teacher Ratnākaraśānti, a tradition which claims that the moment of freedom from defining characteristics and co-emergent joy are placed in the third position.⁷⁴⁶ However, the majority of scholars—Kamalanātha, Abhayākaragupta, Raviśrījñāna, Vibhūticandra,⁷⁴⁷ and most of all, also Mar pa Lo tsā ba's main teacher Nāropa,⁷⁴⁸ put them in the fourth position. Given that the correct sequence of the four joys was a subject of considerable debate in late Indian Buddhism, it is noteworthy that Marpa faithfully renders Maitrīpa's position in his translation of the **Mahāmudrākanakamālā*, verse II.5, even though this goes against the mainstream view, including that of his root guru Nāropa. In MKM II.5, Maitrīpa perfectly summarizes the essence of the *Caturmudrānvaya* where a well attested, but hitherto unrecovered tantra encourages the adept to identify the goal in the middle of supreme joy and the

⁷⁴⁶ Mathes 2009:99-106.

⁷⁴⁷ See Kvaerne 1986:34-35.

⁷⁴⁸ See SUT_s 106₁₋₂₀. In this context, however, *virama* means "intensification of joy" and not "the [joy of] no-joy."

joy of no-joy.⁷⁴⁹ In the second part of the verse, Maitrīpa tells us not to look at anything except the middle of the second and fourth joy. The joy of the third moment is here clearly understood as being beyond a perceived and a perceiver, which means that the third moment, *vilakṣaṇa*, is taken as "freedom from defining characteristics." In Maitrīpa's empowerment, only the third moment with its erotic joy at the peak of union is truly beyond duality and as such able to provide a glimpse of Buddhahood.

Going by Nāropa's commentary on the *Sekoddeśa*, *virama* (Maitrīpa's [joy of] no-joy) is taken to be in the third position, understood as an even further intensification of the immediately preceding supreme joy—all this being induced by the continuously descending drop of *bodhicitta*, which is then prevented from moving out of the *vajra*-jewel. It is precisely from this withdrawal that the adept experiences the co-emergent joy.⁷⁵⁰ Zhwa dmar Chos kyi grags pa, whose *mahāmudrā* lineage goes back to both Maitrīpa and Nāropa composed an interesting comparative study of these two traditions of empowerment. He perceptively points out that

[the two masters] may differ in their presentation of the [joy of] no-joy and co-emergent [joy] in the third and fourth positions, but in the *Sekanirdeśa* and its commentary it is said that the teaching of the [joy of] no-joy in the third and the co-emergent [joy] in the fourth [position] were given in accordance with the sequence [in the *Hevajratantra*]. It is a forceful empowerment

⁷⁴⁹ See CMA 3: Between supreme [joy] and [the joy of] no joy see the goal and stabilize [it]!

⁷⁵⁰ SUT_T 272₁₇-273₂: "The energetic movement [of the drop] out of the *vajra*-jewel is stopped. The bliss of not having lost the nectar of moon, which [then] has the nature of the co-emergent joy on the level of body, speech, mind and wisdom, is called the great *prajñā* and is the fourth empowerment." (*rdo rje nor bu las phyi rol tu g.yo ba las 'dzag pa 'gog pa | sku'i lhan cig skyes pa'i dga' ba dang gsung gi lhan cig skyes pa'i dga' ba dang thugs kyi lhan cig skyes pa'i dga' ba dang ye shes kyi lhan cig skyes pa'i dga' ba'i bdag nyid zla ba bdud rtsi mi 'pho ba'i bde ba gang yin pa de ni shes rab chen po zhes bya ba dbang bskur bzhi pa ste |*)

for the general public, for those [full of] defilements and was taught with the generation stage in mind.⁷⁵¹

In other words, Chos kyi grags pa fully supports Maitrīpa's account, but accepts in an inclusivistic way the competing sequence of four joys as a provisional teaching given with the purpose of furthering beginners on the generation stage. In support of their interpretation of the *Hevajra-tantra*, namely that the co-emergent joy is the third one, Maitrīpa and Rāmapāla pointed out that the third and fourth joy are the same. This in turn proved to be useful for Chos kyi grags pa's strategy to demonstrate the common intentional ground Maitrīpa and Nāropa share.⁷⁵² Of particular interest is also, that in the commentarial traditions of the Six Dharmas of Nāropa, Maitrīpa's identification of the goal of the co-emergent before no-joy shines through in a list of six joys:

Those who comment on the Six Dharmas of Nāropa extensively distinguish six joys, namely joy, supreme joy, intensification of joy, joy of no-joy, co-emergent [joy], and no-joy. Going by this distinction, the reassurance that one is Vajrasattva, arises from both the joy of no-joy and co-emergent [joy]. From this it is easy to understand that the intentions of these two realized masters are not contradictory.⁷⁵³

⁷⁵¹ Zhwa dmar Chos kyi grags pa: "mKhas grub nā ro mai tri dbang gi bzhed pa mthun par grub pa zhes bya ba bzhugs so," 842₁₇₋₂₀: *dga' bral dang lhan skyes gsum pa dang bzhi par bzhag pa'i khyad par yod na'ang | dbang bskur nges bstan rtsa 'grel du | dga' bral gsum pa dang lhan skyes bzhi par gsungs pa ni | go rim gyi dbang gis bzhag pa dang | nyon mongs pa mang ba rnams la drag po'i dbang bskur ba | dgos pa'i tshig dang | bskyed rim gyi phyogs la dgongs nas gsungs so |*

⁷⁵² See also Chos kyi grags pa (ibid., 843₂₀₋₂₂), who takes the third and fourth as the co-emergent joy: "Since the terms 'no-joy' and 'joy of no-joy' are freely used with the same meaning in the *Hevajratantra*, the two realized masters are forced to explain, going by [this] meaning, both the third and the fourth joy as the co-emergent [one]." (*brtag gnyis su | dga' bral dang dga' bral gyi dga' ba don gcig la ming ci bder gsungs 'dug pa'i phyir | mkhas grub de dag dga' ba gsum pa dang bzhi pa gnyis ka lhan skyes su don gyis bzhed dgos so |*)

⁷⁵³ *Ibid.*, 845₅₋₉: *nā ro chos drug rgyas par 'chad pa rnams kyis | dga' ba mchog dga' khyad dga' dga' bral gyi dga' ba lhan skyes dga' bral te | dga' ba drug tu dbye ba 'byung ba'i bye brag shes na rdo rje sems dpa'i dbugs dbyung ba | dga' bral gyi dga' ba*

That the co-emergent is sandwiched in between the joy of no-joy and no-joy is a remarkable compromise that accommodates the two positions of Maitrīpa and Nāropa.

*dang | lhan skyes gnyis ka las 'byung bas mkhas grub de dag gi dgongs pa 'gal ba med
par bde blag tu rtogs par 'gyur ro |*

Conclusion

The fine blend of *mahāmudrā* and Madhyamaka in Maitrīpa’s cycle of *amanasikāra* texts reflects an ingenious and most successful integration of the new teachings and practices of the Mahāsiddhas into the mainstream Mahāyāna current of late Indian Buddhism. The early stages of this process are discernable in the *Caturmudrānvaya*, where the definition of *mahāmudrā* contains interpolations of non-tantric elements, namely, two quotations from the *Jñānālokālaṅkāra*. An originally purely tantric presentation of *mahāmudrā* within the sequence of the four seals is thus linked with the view of non-abiding and with the practice of non-conceptual realization (*amanasikāra*). This combination of Tantra (i.e., *mahāmudrā*) with Sūtra was subsequently fully exploited in the *Sekanirdeśa* and its commentary. *Mahāmudrā* thus became equated with the recently introduced Indian doxographical category Apratiṣṭhāna-Madhyamaka—a strongly anti-foundationalist strain of Madhyamaka having certain obvious affinities with the so-called *Prāsaṅgika-Madhyamaka tradition that Tibetans associated with Nāgārjuna, Candrakīrti and others. This *mahāmudrā* was directly linked in the *Sekanirdeśapañjikā* with Mahāyāna texts such as the *Avikalpapraveśadhāraṇī*. As the latter elaborates the practice of abandoning characteristic signs as was similarly presented in the *Dharmadharmatāvibhāga*, Maitrīpa’s *mahāmudrā* forges, according to ‘Gos Lo tsā ba gZhon nu dpal, close ties with some of the central works of Maitreya (i.e., the *Dharmadharmatāvibhāga* and *Ratnagotravibhāga*), works which increasingly functioned as a bridge between sūtras and tantras. This sūtra-based *mahāmudrā* comes of course doctrinally close to Chan Buddhism, and we have also seen that Maitrīpa’s disciple Vajrapāṇi in his **Guruparāmparākramopadeśa* makes room for also an instantaneous approach to enlightenment (which is also typical of Chan) in addition to the generally accepted gradual path.

However, Maitrīpa’s differences from the Tibetan tradition of Northern Chan teachings that was allegedly rejected as a “heretical doctrine” (*chos min*) at the eighth century Sino-Indian bSam yas Debate are clear-

ly specified in his *Amanasikārādhāra*. There, the very term *amanasikāra* that had become controversial since Kamalaśīla accused the Chinese Chan master Heshang, is not only explained as not becoming mentally engaged, but also as a mental engagement that is luminous self-empowerment—terminology that clearly suggests a tantric context. But as we have seen in *Sahajavajra's commentary on the *Tattvadaśaka*, a direct realization of the luminous nature of mind is also considered possible on a *mahāmudrā* path that does not depend on tantric generation and completion stages. Moreover, Maitrīpa claims in his *Tattvaviṃśikā*, that the practices of *karmamudrā* and *samayamudrā* are only meant for yogins of inferior capacities, even if the direct *mahāmudrā* for the advanced is still part of Mantranaya according to TV 6. To be sure, what is suggested by the term *amanasikāra* in the *Amanasikārādhāra* is a direct realization of the ultimate nature of mind. Maitrīpa thus shares with Kamalaśīla the conviction that *amanasikāra* is not a simple negation of mind or all mental activity. But while Kamalaśīla stresses the necessity of initial investigation as a condition for attaining non-conceptual states that deserve the label *amanasikāra*, Maitrīpa insists on the immediate insight of his *mahāmudrā* path.

The differences between Maitrīpa's *mahāmudrā* and Kamalaśīla's interpretation of *amanasikāra* as the fruit of analytic meditation are also a major concern in *Sahajavajra's commentary on Maitrīpa's *Tattvadaśaka*.⁷⁵⁴ Contrary to the *Bhāvanākramas*, *Sahajavajra's meditation (including deep insight meditation) must be performed with a non-analytical *bodhicitta* right from the beginning.⁷⁵⁵ Maitrīpa's Apratiṣṭhāna-Madhyamaka is thus characterized by a non-conceptual realization of inconceivable emptiness and luminosity, accompanied by the Madhyamaka view of non-abiding. Based on the *Tattvadaśaka*, *Amanasikārādhāra*, and *Tattvaratnāvālī*, it could be shown that non-abiding means to refrain from both the wrong superimposition of an independent existence and the wrong denial of dependently arisen appearances. The related practice of non-conceptual realization (*amanasikāra*) thus corresponds to a non-affirming negation (*prasajyapraṭiṣedha*), but in the sense that only what is applicable is negated. When Maitrīpa maintains

⁷⁵⁴ Mathes 2010:9-10.

⁷⁵⁵ Brunnhölzl 2007:174; Mathes 2006:217.

in *Tattvadaśaka* verse 5 that phenomena are experienced as being luminous, or in *Mahāyānaviṃśikā* verse 3, that the original nature of the three *kāyas* (i.e., the *nijakāya*) can be seen in *vipaśyanā* by avoiding any reification, the Madhyamaka method of non-affirming negations is not violated, for we have by then left behind the level of inferential investigation. The yogin now has immediate access to true reality and experiences it directly, as being luminous. The teachings of natural luminosity, buddha nature and so forth can thus be taken as a positive description of this experience. As such it can be regarded as a teaching with definitive meaning (*nītārtha*). To deny or reify the experience of luminosity would lead the yogin astray, just as denying or reifying the appearances of the ordinary world does. Positive descriptions in *mahāmudrā* teachings and the Madhyamaka refutation of any mental fabrication can be both taken as definitive without contradicting each other. When engaged in analytical activities, one is necessarily confined to the procedures of Madhyamaka reasoning and so does not abide in either extreme of superimposition and denial. What is left, then, is a genuinely non-conceptual experience of true reality.

In an analytical approach, Madhyamaka tenets outshine the lower Mahāyāna tenets of Sautrāntika (which also belongs to Mahāyāna in the eyes of Maitrīpa) and Yogācāra, Apratiṣṭhāna-Madhyamaka being at the peak of Maitrīpa's systematic presentation of tenets. Yogācāra enjoys a privileged position over Sautrāntika, though, and is the only tenet, besides Madhyamaka, accepted for tantric practice. But Yogācāra emptiness cannot fully remove subtle forms of superimposition, such as an ultimately existing non-dual mind, wherefore it needs to be refined by Apratiṣṭhāna-Madhyamaka which rejects even non-dual mind as an epistemic foundation. In the tantric context this finds expression in the metaphor of the Akṣobhya-seal of Yogācāra emptiness, to which the Vajrasattva seal, which symbolizes the realization of Madhyamaka emptiness, needs to be applied. As Maitrīpa's Apratiṣṭhāna-Madhyamaka allows for a *mahāmudrā*-based direct access to emptiness, the more experiential terms of Yogācāra, such as self-awareness and luminosity, nonetheless prove indispensable to describing and explaining this realization. In his *Pañcatathāgatamudrāvivarāṇa*, Maitrīpa thus explains that a Madhyamaka tenet that is based on self-awareness is supreme. Such claims should not be misunderstood as entailing the reification of emptiness, and Maitrīpa is quick to inform us, that awareness

does not share any privileged status, and is, like anything else, dependent origination. Understood in this way, the more analytical teachings of the second *dharmacakra* are supreme in defining a philosophical view, while the experiential terms of the third *dharmacakra* are equally valid and definitive when it comes to communicating the final realization attained on the basis of Maitrīpa's fine blend of *mahāmudrā* and *Madhyamaka*.