

**Corrupted, Reconstructed and Forgotten**  
**The Third Karmapa's *Comprise Verses (bsTan bcos)* on**  
**the *Saddharmasmṛtyupathāna* and the *bsTan bcos' \*ṭikā***  
**by Shes rab Rin chen**

Introduction\*

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**T**he Third Karmapa Rang byung rdo rje (1284–1339), hardly needs any introduction. As a proto-type scholar-practitioner, his intellectual activity did not seem to have many limits. This is reflected in the great width and diversity of his interests. This paper will focus on one his rather neglected, but by no means less epical works, the *Dam pa'i chos dran pa nye bar bzhag pa'i bstan bcos* (henceforth *bsTan bcos*), together with its 14<sup>th</sup> century commentary by Shes rab rin chen (henceforth '*Grel pa*'). It can be counted among the most remarkable writings within the Third Karmapa's oeuvre, bearing testimony to Rang byung rdo rje's non-sectarian interest in Buddhist writings in general, in this case a rather unique *abhidharmic* discourse about the three realms.

The *Saddharmasmṛtyupathānasūtra* (henceforth *Sūtra*) was corrupted and incomplete in Sanskrit already at Rang byung rdo rje's time. What marks the *bsTan bcos* as outstanding is Rang byung rdo rje's eclectic approach in view of the sources he chose to complete, or, in his terms, to 'restore' this text, as well as his choice to work on this *Sūtra* in the first place. His work, besides the '*Grel pa*', marks the only known scholarly activity involving the *Sūtra*, while the *bsTan bcos*'s short history is itself an unusual curiosum within Tibetan literature and scholarly practice. It is equally a witness of the (re-)establishment of scholarly tradition, as it is to its disappearance. The only discourse in relation to which the *bsTan bcos* ever has appeared, is marked by Shes rab rin chen's commentary. Being as much a summary of the original Sanskrit

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\* This introduction was first prepared for a talk given at the 16<sup>th</sup> IATS. The contents of the paper have been prepared over several years. I would like to thank my friends Kamilla Mojzes, Mirek Hrdina and Vladislav Ermolin together with who I have translated the *bsTan bcos* and '*Grel pa*'.

work as being a commentary, it never seems to have gained any attention either.

All this makes this unnoticed triple gem of *Sūtra*, *bsTan bcos* and '*Grel pa* an outstanding example of early 'Indo-Tibetan eclectic and neglected scholarship' aimed at restoring incomplete Indian works and to re-establish unique but lost traditions, that never attracted any notable interested or caused any noteworthy scholarly interaction. I will highlight how Rang byung rdo rje, even though claiming the *bsTan bcos* to be the completion of an incomplete original (much like his *Jātakamālā*-completion), composed a treatise that in fact established a new discourse. I will analyse the *bsTan bcos*'s unique character and humble place within scholarly discourse, it's relation to the *Sūtra* and the '*Grel pa*, and, finally, paraphrase the many unique facets of this neglected triad.

### The Author

The marvellous life of Rang byung rdo rje (1284–1339),<sup>1</sup> whose broad interests undoubtedly qualify him as one of the most outstanding scholar-practitioners (*mkhas grub*) within Tibetan history is marked by his interests in, at least during his times, non-standard literature, and his rather unique scholastic activity within his subbranch of the bKa' brgyud distinguishes him within and beyond his Ka rma bKa' brgyud school. He was, in some sense, a beacon prior to the dawn of scholastic activity in the Ka rma bKa' brgyud sect and, besides that, an especially interesting figure for the Tibetan literary history as such, a fact to which also the *Hundred Jātakas* bears witness. Prior to Rang byung rdo rje, there was no significant scholastic tradition in the Ka rma bKa' brgyud and it took, after his death, another century until such traditions were established by the Seventh Karmapa Chos grags rGya mtsho (1454–1506), and his contemporaries.<sup>2</sup> Even though such scholastic activities took place in other sub-branches of the bKa' brgyud and other main schools, already during the Third Karmapa's times, he showed, moreover, another unique interest of distinguishing character, namely his inclination towards unfinished but monumental Indian works. Among those are two that deserve special attention: His completion of Āryaśūra's *Jātakamālā*, and his synthesis of the *Sūtra*, "*Treatise on Establishing Mindfulness of Genuine Dharma*" (hereafter: *bsTan bcos*).

<sup>1</sup> Seegers 2009 and 2020, Gamble 2018 and 2020, and Gardner 2011.

<sup>2</sup> While other schools among the *Kagyü*, as well as the other two schools Sakya (Tib. *Sa skyas*) and Geluk (Tib. *dGe lugs*) already had established scholastic traditions, the *Karma Kagyü* had only established these during later generations and mainly based on religious and political pressure.

The *Jātakamālā* is amidst the earliest and most distinguished scriptures of life-writings, and is thus, together with others of its kind, such as the *Buddhacārīta*, at the core of this literary genre. As it is, unfortunately, the case with many texts of Indian origin, also Āryaśūra's *Jātakamālā* — at least as far as Tibetan historical accounts are concerned — remained incomplete and it was the Third Karmapa who took it upon himself to complete this great collection of poems, i.e., to compose another 66 previous birth stories, completing the collection to a hundred. That this work was well-known and recognized as such throughout Tibet as it is unambiguously proven by the great number of copies that were made and circulated.<sup>3</sup> Such somewhat unfinished, otherwise incomplete, or corrupted Indian scriptures of epochal proportions, so it seems, must have had some special appeal for the Third Karmapa, whether for historical, personal, or any other reasons, remains to be seen. That this seemed to be some kind of “nerd hobby” of his is indicated by the fact that we know of, at least, one other Indian work originally composed in Sanskrit that was “completed” by Rang byung rDo rje: The *bsTan bcos*. This work, however, differs substantially from the *Jātakamālā*. It is a much less famous non-biographical scripture that deals mainly with *abhidharma* related content that, unlike the *Jātakamālā* which is commonly portrayed as a work that remained unfinished by its author Āryaśūra, has been corrupted in course of its transmission, with substantial parts of it having been lost entirely. By these very different works, it is evident that the Karmapa's interests were extremely broad and show his diverse interests in relation to both widespread and known scriptures, as well as those that fell out of the grid of the common interest.<sup>4</sup> As remarkable as the Karmapa's interest in the completion of unfinished and re-working corrupted works, are the means with which he did so. He was not only diversely interested but even more so diversely and well-read as can be shown by the sources he had used to complete these incomplete works. Yet, the accompanying socio-cultural and historical circumstances, i.e., our speculations about the Third Karmapa's reasons and intent to compose certain works, namely, the information needed to make sense of his writings within the range of his life and works, remain somewhat oblique, especially in view of the *bsTan bcos*.<sup>5</sup>

<sup>3</sup> Jackson 2000; See especially Dell and Galasek-Hul 2022.

<sup>4</sup> The *Hundred Jātakas* is referred to in Gamble 2020 (on pp. 17 and 57), the *Treatise on Establishing Mindfulness of Genuine Dharma* is not mentioned in the entire book. Therein the author *Hundred Jātakas* are mentioned as a possible scriptural means to authority the idea of the Tibetan reincarnation system.

<sup>5</sup> Although a theory for the purpose of composing the *Hundred Jātakas*, namely, to institutionalize reincarnation has been postulated, such theory or other possible

## Previous Studies

To our present knowledge the *Sūtra* itself did not survive in its entirety in Sanskrit, its original Indian language.<sup>6</sup> Also in all the major canonical editions of the *bKa' 'gyur* the text is incomplete,<sup>7</sup> which points towards a corruption of the transmission at a relatively early stage. A great part of the *Sūtra* is also available via the *Dharmasamuccaya* of Avalokitasimha,<sup>8</sup> which appears to be a sort of "rearranged" *Sūtra*. However, especially since the emergence of a very important manuscript, has been studied more intensively in the recent years. Mitsuyo Demoto studied and described the third chapter in 2009<sup>9</sup> and Daniel M. Stuart translated and edited the second chapter in his dissertation of 2012, which appeared in a revised form as a monograph in 2015.<sup>10</sup> In 2020, Robert Kritzer published an article on the seventh chapter.<sup>11</sup> Currently, the first chapter is being edited and studied by Vesna Wallace,<sup>12</sup> while Xiaoqiang Meng, a PhD student at Leiden University, is preparing the 5<sup>th</sup> fifth chapter as parts of his dissertation. Most recently, a translation of the entire text has been made available in 2021 via the [84000 project](#) by Thomas Doctor, for which he primarily relied on the Tibetan translation as preserved in the *sDe dge bKa' 'gyur*. Finally, it shall be mentioned that no correspondences to the name-wise corresponding *Satipaṭṭhānasutta* of the Pāli tradition have been mentioned.

The *bsTan bcos* and its accompanying commentary the '*Grel pa*, on the other hand, have, besides being mentioned in Manfred Seegers' dissertation submitted to the University of Hamburg in 2020,<sup>13</sup> and in the introduction to the aforementioned translation of the *Sūtra* for the 84.000 project, not been subject to academic studies. Neither have the corresponding parts of *bsTan bcos* and '*Grel pa* to the second up to

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agendas behind the *Hundred Jātakas*, remain to be verified and hitherto still in the realm of speculation. For the time being, aim and purpose of the *Hundred Jātakas* and texts like the *bsTan bcos* remain uncertain.

<sup>6</sup> Stuart 2012: 25-26.

<sup>7</sup> Tōh. 287. It should be noticed that in the *dPe bsdur ma* are two other short explanatory texts concerning this *sūtra*: The *Dam chos dran pa nye bzhas gi bsdur mchan* and the *Dam chos dran pa nye bzhas gi bsdur 'bras re'u mig*. Both of those do not to be important for the studies of *sūtra* and *bsTan bcos*.

<sup>8</sup> De Jong 1976: 69. Avalokitasimha's *Dharmasammuccaya*, as prepared by [Lin Li-kouang \(1902-1945\)](#), is frequently mentioned in discourses of the *Sūtra*. This work is available via [GRETIL](#), based on the edition by Vijayasankar Caube (Varanasi: Sampurnanda Sanskrit University. 1993. pp. 1-278.) See also Stuart 2012.

<sup>9</sup> Demoto 2009.

<sup>10</sup> Stuart 2012 and 2015.

<sup>11</sup> Kritzer 2020.

<sup>12</sup> *Ibid.* p. 4.

<sup>13</sup> Seegers 2020: 199.

chapter six of the *Sūtra* been investigated or any way referred to in the other previous studies mentioned.

The *bsTan bcos*: Contents and Aim

The *bsTan bcos* was completed either during 1308 or 1332<sup>14</sup> in the hermitage of *bDe chen steng gi ri khrod*. Following the 3<sup>rd</sup> Karmapa's composition, Shes rab Rin chen wrote his explanatory commentary '*Grel pa* for the parts of the *bsTan bcos* that find some correspondence in the *Sūtra* (see Table II). Its colophon does only mention Ka rma dgon pa as the place of composition.<sup>15</sup> That the *Sūtra* must have been corrupted at a very early stage of its transmission, i.e., before its translation into Tibetan, is underlined by the fact that the only surviving witness of the Sanskrit original shows the exact same loss of the text as all the canonically transmitted editions of its Tibetan translation. The *bsTan bcos*'s colophon and the close rendering thereof in the introductory part of Sherab Rinchen's '*Grel pa*<sup>16</sup> both refer to the same fact, namely, that the *Sūtra* has not been transmitted in its entirety and that parts of it have been lost:

From the great *sūtra* of *Establishing Mindfulness on the Genuine Dharma*, previous translators and scholars translated [the part] up to "Gods of

<sup>14</sup> The colophon *spre'u'i lo zla ba lnga pa la bde chen steng gi ri khrod tu sbyar ba'o* ||, simply says that the text was composed in a monkey year. Those in the lifetime of the 3<sup>rd</sup> Karmapa are: 1284, 1296, 1308, 1320, and 1332, the first two of which possibly can be ruled out on account of the relatively early age of the Karmapa at that times, which leaves a possible time frame of 1308 to 1332.

<sup>15</sup> *shes rab rin chen zhes bya bas* | *gdan sa chen po karma'i gtsug (lag) khang du sbyar ba 'di* | *re zhis yongs su rdzogs so* || ('*Grel pa*: 234). The phrase *gdan sa chen po karma* is here likely to be understood as referring to Ka rma dgon pa, for which the alternative name Ka rma gdan sa seems plausible.

<sup>16</sup> *de la mdo chen po dran pa nye bar bzhaq pa 'di nas dmyal ba | yi dtwags | dud 'gro | 'dod lha ris drug* | *gzugs khams dang gzugs med kyi lha rnam kyi rgyu 'bras zhib par ston pa yin pa la* | *sngar gyi Lo pañ rnam kyis sum cu rtsa gsum gyi lha'i rgyu 'bras bar bsgyur* | *dus phyis pa tshab Lotsāba Nyi ma Grags kyis thab bral gyi lha'i rgyu 'bras bar du bsgyur* | *gzhan rnam rgya gar gyi dpe la chad nas bod du ma 'gyur bas* | *mdo 'di yi tshig don* | '*ga' zhis ma tshang ba yin no* || "Among them, in the Great *Sūtra* "Establishing Mindfulness of Genuine Dharma" are explained in detail the causes and results of [B.2.1] hell beings, [B.2.2] hungry ghosts, [B.2.3] animals, six levels of [B.2.5] gods of the desire realm, gods of [B.2.6] the form and [B.2.7] formless realms. At first, lotsābas and pañditas translated [this sutra] until (*bar*) [the section explaining] causes and results of *trayātriṃśika* [gods] [B.2.4.2.2]. Later Patsab Lotsāwa Nyi ma Grags translated until [the section explaining] causes and results of the *yāma* [gods] [B.2.4.2.3.]. [And] since [all] the rest was missing in the Indian textual [tradition], the [remaining parts] could not be translated into Tibetan. Thus, some words and meaning of this *Sūtra* is incomplete." ('*Grel pa*, pp. 8–9).

Thirty-three." Later, Patshap Lotsāwa<sup>17</sup> translated it until [the heaven] "Without Fighting."<sup>18</sup> The remaining parts are missing from the Sanskrit texts and therefore not extant. However, having looked at the treatises and *sūtras* composed [by] the Noble Ones, with respect, thorough investigation and without creating anything on my own, [L] Rang byung rDo rje have summarized/compiled these words for the sake of easy understanding. Thus, here end the verses elucidating the meaning of [the text called:] "Establishing Mindfulness on the Genuine Dharma."<sup>19</sup>

The *bsTan bcos* is organized into a total of ten chapters, comprising no less than 420 verses, accompanied by the 'Grel pa consisting of 230 pages (~115 double pp. of the *dpe cha* block printing format), mostly written in prose, commenting up to and including the section *dga' bar gnas* (B.2.5.2.2.4.8), i.e., until approximately the middle of the sixth chapter, the exact same point where also the *Sūtra* ends. The ten chapters of the main body of the text (*gzhung gi don*) are labelled as follows:

Chapter	Title	Realm
1.	Summary, incl. Doctrinal Points ( <i>mdor bstan pa</i> )	1. Desire Realm
2.	Hells ( <i>dmyal ba</i> )	
3.	Hungry Ghosts ( <i>yi dwags</i> )	
4.	Animals, <i>Nāgas</i> , and <i>Asuras</i> ( <i>dud 'gro klu lha min</i> )	
5.	Humans ( <i>mi</i> )	
6.	Gods of the Desire Realm ( <i>'dod khams kyi lha</i> )	
7.	Form Realms ( <i>gzugs khams</i> )	2.
8.	Formless Realms ( <i>gzugs med pa'i khams</i> )	3.

<sup>17</sup> Pa tshab Lotsāba Nyi ma Grags pa was, according to the *Blue Annals* (Book IV: 327 ff.), primarily connected with the transmission of the "Five Treatises of Maitreya" and Madhyamaka. Said to be born in 1055 he presumably lived in the second half of 11<sup>th</sup> and the first half of the 12<sup>th</sup> (BDRC Resource ID: P5651) and must be counted among the rather famous translators and scholars of the "new translation period." I was unable to verify his involvement in the translation of the *sūtra* could be found.

<sup>18</sup> This corresponds to sections two and following. The commentary of Shes rab Rin chen is up to and including B.2.5.2.2.4.7, i.e., chapter 6.2, sub-point 8.

<sup>19</sup> *dran pa nye bar bzhag pa'i mdo chen po las* | | *sngon gyi lo paN rnams kyi sum cu rtsa gsum gyi gnas bar du bsgyur* | *dus phyi pa tshab lo tsA bas 'thab bral bar bsgyur zhing gzhan rgya dpe la chad nas mi bzhugs kyang* | *'phags pa rnams kyi bsdu pa'i bstan bcos dang* | *mdo sde rnams las gus pas rnam dpyod ldan par bltas te* | *rang bzo med par go bde ba'i ngag tu rang byung rdo rjes bsdu pa dran pa nye bar bzhag pa'i tshig le'ur byas pa la ji snyed pa rdzogs so* | | (*bsTan bcos*, pp. 622–623).

9 & 10.	Universe Structure and The Intermediate State ( <i>'jig rten gyi khams dang bar do'i khams</i> )	<i>n.a.</i>
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Table I: *bsTan bcos* – Table of Contents

This table, obviously, is only a very simplified version of the actual outline of contents (*sa bca'd*), titled *bsDus don*, which is a supplementary composition of the 3<sup>rd</sup> Karmapa that functions as an outline and provides a much more elaborated scheme whereof it can be used as the structural guide to navigate through *bsTan bcos* and *'Grel pa*. It is given in the appendices and referred to throughout the paper given in round brackets for the easier identification of texts passages and contents.

The title *Dam pa'i chos dran pa nye bar bzhag pa'i don snang bar byed pa'i tshig le'ur byas pa*<sup>20</sup> seems directly related to the *Sūtra* itself and the above translated colophon suggest that the main motivation for the Third Karmapa to compose his treatise was precisely the *Sūtra*'s incomplete state. The actual analysis of the *bsTan bcos*, as will be shown below, suggests otherwise. In fact, and contrary to what title and colophon might suggest, the *bsTan bcos* is not an exposition of the *Sūtra* per se and only one part of the corrupted *Sūtra* has actually been restored by the 3<sup>rd</sup> Karmapa, namely, the missing parts of the *Sūtra*'s third chapter, in which the hell realms are described (see Content Overview and Description: Chapter three). The 3<sup>rd</sup> Karmapa, besides other sources that will be discussed below, rather uses only those parts of the *Sūtra*, although these parts are substantial in length, that deal with the descriptions of the three realms but by no means all the *Sūtra*'s content. Thus, the title is, in some sense, misleading since it did not seem to have been the 3<sup>rd</sup> Karmapa's intention to provide a condensed version and reconstruction of the entire *Sūtra*, but rather to use selected information provided in it for his own presentation of the tree realms. Reading the above translated extract from the colophon in this light, the formulation that "[I,] Rang byung rDo rje have summarized / compiled these words for the sake of easy understanding" can thus not be taken to refer to the *Sūtra* alone, but has to be understood in the sense of "[I,] Rang byung rDo rje have summarized and compiled words [from various sources and foremost those from the *Sūtra*] for the sake of easy[ly] understanding [the three reams model]."<sup>21</sup>

<sup>20</sup> See Stuart 2012: 22–25, where the title is discussed. He chose to translate it as: "The Presence of Awareness of the True Dharma(s)."

<sup>21</sup> Also the so-called *bshad par dam bca'* (A.3) "Promise to write [the Treatise]" seems to indicate this text to be a commentary on *Sūtra* rather than indicating that several sources are being used or that the purpose of the treatise in any other than

This more general approach, i.e., that of composing a scripture that provides an overview of a certain topic, here that of taking rebirth in any of the three realms and the necessary doctrinal background information regarding that, namely, a lengthy guide on death, rebirth and *karman*, is reflected in those passages that should be consulted in view of the general intent of the work. I have aimed to reflect these in my translation of the *bsTan bcos*'s title. I chose to render the Sanskrit compound *saddharmasmṛtyupasthāna* as a *dvitīyātatpuruṣasamāsa* the first part of which is a *śaṣṭhītatpuruṣa*, that is, *saddharmasya smṛtim upasthānaṃ yasmin tat sūtraṃ*, which translates into "the *Sūtra* establishing mindfulness of genuine *dharma*." The *Sūtra* implies that with "*dharmas*" not phenomena in their widest sense are meant but that mindfulness or attention should be paid particularly towards what is wholesome and unwholesome:

Which aspect (*rnam grangs*) of Dharma is meant in the [expression] "establishing mindfulness of Genuine Dharma"? The following: seeing in the Dharma (i.e., virtue) only Dharma, as well as in the Non-Dharma (i.e., non-virtue) only Non-Dharma, constantly resting mindful in [that understanding] and also not raising doubts about it.<sup>22</sup>

According to the presentation of Karmapa's *bsTan bcos* and therein primarily chapter one, which deals with what can be called ethical behaviour (*śīla*) – a more meaning-wise translations of *saddharma* could be "establishing mindfulness on (1) right conduct, (2) on what is right, (3) on the good." Be that as it may, important here is that *dharmas* refer to what is virtuous and unvirtuous and not to Buddhist teachings or doctrine in general. Neither do *dharmas* have some ontological or special

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commenting on the *Sūtra*: bdag tu lta ba'i mun pa rab sel cing || 'khor ba'i 'dam rdzab rab tu skems byed pa || dam chos dran pa nye bzahag 'od zer ni || spro bar bya phyir bstan bcos 'di brtsam mo || "[I] bow down to the sun of the Lord of the Victorious Ones, Illuminating [everything with] the perfect disk of [its] wisdom. [It] radiates the light elucidating the way things are/ the nature of things (*shes bya'i gnas lugs*) And completely removes the dark jungle [of] confusion!" (*bsTan bcos*, p. 522)

<sup>22</sup> In the beginning of the *Sūtra*, the following explanation of the title is found: *dam pa'i chos dran pa nye bar gzhag pa zhes bya ba'i chos kyi rnam grangs de gang yin zhe nal 'di lta stel' chos la'ang chos nyid du/ chos ma yin pa la'ang chos ma yin pa nyid du mthong ba'i dran pa rtag tu nye bar gnas par 'gyur zhing 'di la the tshom yang mi skye* (Tōh. 287: D, 84v<sub>2-4</sub>). This notion is further underlines by the following passage found in the 'Grel pa (B.1.3, p. 18) in which it is explained: *'khrul rtog 'di 'khor ba'i rgyu yin pa des na 'khor 'das kyiis [read kyi] rgyu 'bras kyi don 'di ma nor bar blo la gsal bar byed 'dod pa gang la la zhiḡ chos dge ba dang chos min pa mi dge ba dang tshul bzhin du yid la byed pa'i shes rab rnams [...]* ("Since deluded projection is the cause of *saṃsāra*, the one who wants to clearly understand the mechanism (*don*) of causes and results for *saṃsāra* and *niroāna*, one needs to properly make up one's mind about what is positive/virtuous [i.e., Dharma] and what negative/unvirtuous [i.e., non-Dharma].").



philosophical meaning. This notion is made clear by the statement that:

Relying on this [Treatise], students think: 'That are unvirtuous actions, and if committing them, [one] will be born in three lower realms and suffers. But if [one] acts virtuously, [one] will be born in the higher realms and experience happiness. If [one] practices the path of the three vehicles, [one] obtains the results of liberation and omniscience;' such an understanding is the aim of this Treatise.<sup>23</sup>

In the colophon of Shes rab Rin chen's *'Grel pa*, the word *dharma* (*chos*) is moreover used in the sense of "what is to be adopt and what to discarded (*blang dor*)" and so rather clearly validates the above stated notion:

This *Treatise on the Discourse "Establishing Mindfulness of Genuine Dharma"* is a method of how to intelligently engage in the teaching on what to adopt and what to abandon for those with strong conviction in the teachings of the Victorious One in [this] dark age.<sup>24</sup>

Now, in the explanatory commentary it is further explained that:

In general, there are many ways to give the title [to a treatise]. [It can be according to:] an example, the size or place of a text, the one who requested [it], the purpose, or the meaning. [The Treatise] described here, is illuminating, and clarifying the meaning of the great *Sūtra* "Establishing Mindfulness of Genuine Dharma" taught by the Bhagavān. It is named according to [its] meaning." The Words [of this Treatise] are composed in distinct chapters, [expressing] the detailed analysis of the actions, causes and results of each [type of sentient beings throughout the three realms].<sup>25</sup>

A few paragraphs later the *'Grel pa* elaborates that:

<sup>23</sup> 'di la brten nas gdul bya nmams kyis 'di ni mi dge ba'i las de | 'di ltar byas na ngan song gsum du skye nas sdug bsngal myong | dge ba'i las 'di dang 'di byas na mtho ris su skye nas bde ba myong | theg pa gsum gyi lam 'di lta bu bsgrub na 'bras bu thar pa dang thams cad mkhyen pa thob par 'dug | snyam du go ba ni/ bstan bcos 'di yi dgos pa yin no || ('*Grel pa*, p. 9).

<sup>24</sup> rtsod dus rgyal ba'i bstan la mos pa gang || blang dor chos la blo gros 'jug pa'i thabs || dam chos dran pa nyer bzhag bstan bcos 'di || ('*Grel pa*, p. 233).

<sup>25</sup> mtshan brjod pa ni | de yang mtshan la 'dogs lugs mang du yod de | dpe dang gzhung tshad dang | gnas dang | zhu ba po dang | byed pa dang | don la mtshan du btags pa yod de | 'di ni spyi la'o || de bshad pa ni | dam pa'i chos dran pa nye bar bzhag pa zhes don la mtshan du btags pa'i mdo chen po bcom ldan 'das kyis gsungs pa'i don snang zhing gsal bar byed pa'o || las rgyu 'bras so sor 'byed pa'i tshig rnam ma 'dres par le'ur byas pa'i thog mar | ('*Grel pa*, 11–12).

The light rays of words and meanings of the great *sūtra* “Establishing Mindfulness of Genuine Dharma” thus dries out completely the swamp of *samsāra* – clinging to the [idea of a permanent] self and negative karma. To extend [it] by elaborating in words which are easier to understand for the disciples, [Karmapa] composed this treatise that collects the scattered [meanings], arranges [those which were in] disorder, clarified what was not clear and supplementing what was missing.<sup>26</sup>

Not only allude these statements to purpose and mission of the treatise (B.1.2.3.3), they further supply the framework for incorporating the *Sūtra* title “Establishing Mindfulness of Genuine Dharma” into the main title of the work, the *Dam pa'i chos dran pa nye bar bzhag pa'i don snang bar byed pa'i tshig le'ur byas pa*. In order to capture the general notion of the *bsTan bcos* in the light of the above passages, the title could be rendered as: “[Treatise] composed in chapters, illuminating the meaning of [the general discourse] “Establishing Mindfulness of Genuine Dharma [i.e. virtuous behaviour].”<sup>27</sup> The addition of the word “discourse” (as a deliberate translation of *sūtra*), not only seems clearly implied by the phrase *dam pa'i chos dran pa nye bar bzhag pa'i don snang bar byed pa*, but it further alludes to the fact that the *bsTan bcos* is not – as discussed above – a treatise focused exclusively on the the *Sūtra*, but on the larger discourse of *karman*, ethics, and rebirth for which the information found in the *Sūtra* play an important role.

### Relation of the Texts and Related Writings

As already implied, *bsTan bcos* and, consequentially, also the '*Grel pa* are based not only on the *Sūtra*. The *bsTan bcos*, moreover, does not follow the *Sūtra*'s narrative but is directed towards a different aim (see next table).<sup>28</sup> The verses of the *bsTan bcos* are much too cryptic to be properly understood and translated on its own. The '*Grel pa* on its part, although meant to explain the *bsTan bcos*, can often only be properly understood by consulting the *Sūtra* of which the '*Grel pa* is as much a very condensed exposition, as it is a commentary of the *bsTan bcos*. This is, on one hand, owed to the fact that also the '*Grel pa* is often too

<sup>26</sup> *bdag 'dzin dang las ngan rab tu skems par byed pa 'di mdo chen po dam pa'i chos dran pa nye bar bzhag pa'i tshig don gyi 'od zer ni gdul bya rnam kyi go bde ba'i ngag tu spro zhing rgyas par bya ba'i phyir ro || 'thor ba bsdus 'khrug pa sdebs mi gsal ba gsal ba ma tshang ba kha bskangs pa'i bstan bcos 'di brtsams so ||* ('*Grel pa*, 14).

<sup>27</sup> The choice to render *tshig le'ur byas pa* as “[Treatise] composed in chapters” is simply to adhere to the style and structure of the present work. Yet, it should not be forgotten that it similarly refers to the style of the composition, namely that of verse. This ambiguity could, however, not been reflected in the translation of the title.

<sup>28</sup> For a summary of the chapters of the *Sūtra* itself see Stuart 2012: 35-69.

abbreviated to be understood without more context and, on the other hand, due to the 'Grel pa's style of writing and its often unclear and unusual use of grammar. Hence, the overall quality of the Sherab Rin chen's composition as transmitted is, if at all, mediocre. In this context it should also be noted, however, that Shes rab Rin chen's commentary only exists for chapters one up to, roughly, the middle of chapter six, i.e., Karmapa's own composition of the doctrinal background in chapter one and those parts of the *bsTan bcos* for which a corresponding part in the *Sūtra* exists, that is, the eighth sub-point within the second among the six heavenly realms within the description of the Gods of the Thirty-Three (*Trāyastriṃśā*). It is unclear why Shes rab Rin chen only commented on those parts of the *bsTan bcos* for which correspondences exist in the *Sūtra*. Chapter five draws content from the 'Jig rten gzhag pa'i mdo,<sup>29</sup> while chapters six to eight follow closely parallel passages in the *bKa' thang sde lnga*.<sup>30</sup> The last two chapters, i.e., nine and ten, are roughly equivalent to the *Abhidharmakośabhāṣya*'s third chapter, which, of course, has shared and overlapping descriptions throughout the *bsTan bcos*.

<sup>29</sup> The 'Jig rten gzhag pa'i mdo,<sup>29</sup> also called *Maudgalyāyanasūtra*, constitutes additional information to the discourse of the *Abhidharmakośabhāṣya*, and is listed among the 'Seven main works of the *abhidharmic corpus*' (*mNgon pa sde bdun*). The \**Maudgalyāyanasūtra*'s content is related to the so-called *dharmaskandha* discussion by Maudgalyāyana, precisely speaking, this treatise provides additional and more detailed information about, for instance the information of the first *kalpa* and the status of humans and its origin, whereof it apparently has been used by Rang 'byung rDo rje and Shes rab Rin chen to complement the information provided in the *sūtra* and the *Abhidharmakośabhāṣya* for commenting on the fifth chapter.

<sup>30</sup> *Bka' thang sde lnga* is a *gter ma* text discovered by O rgyan gling pa. If, though certainly more research about the life of O rgyan gling pa is needed, the most popular biographical dates are correct, Rang 'byung rDo rje dictated the relevant passages first. According to the colophon, the *bsTan bcos* was put to writing in a Monkey year. In the life of the 3<sup>rd</sup> Karmapa the Monkey years were: 1284, 1296, 1308, 1320 and 1332. O rgyan gling pa, however, is said to have started discovering *gter ma*'s at the age of 23, that would leave *Bka' thang sde lnga* earliest dating to 1346 if assuming his birthdate to be 1323 since then all the Monkey years in Rang 'byung rDo rje's lifetime would have been well before that, the text would have originated with Rang 'byung rDo rje. Yet, the above translated colophon also mentions that nothing was written based on individual creation. If we suppose this to be true and if one, moreover, accepts another secondary but earlier date for O rgyan gling pa's birth, namely, the year 1263 [sic 1623], then the work would be quoted by the Rang 'byung rDo rje rather than to have originated with him. At present and before closer studies of sources and life data have not been conducted, it is not possible to decide which of the sources is to be dated earlier. Concerning the reading variants found in the *Bka' thang sde lnga*, it appears that those only rarely, though regularly, improve the *bsTan bcos*. This, as should be kept in mind, is not all surprising considering that the version of the third Karmapa's *gsung 'bum* are all rather recent and the text studied here not of the best quality.

The following table outlines structure and content of *bsTan bcos*, *'Grel pa* and *Sūtra*. The grey cells show shared content, while parts that belong exclusively to either *bsTan bcos* or *Sūtra* are kept transparent. Combined cells below *bsTan bcos* and *'Grel pa* indicate that those chapters are commented upon in the *'Grel pa*. The chapters without commentary are labelled *omitted*.. The cell "Others" indicates the chapters for which sources other than the *Sūtra* were used.

Chapter	Tenchö	Drelpa	Others	SSU
1.	Doctrinal Introduction		<i>not applicable</i>	Ethics
2.	-----			Meditation
	Hell beings			Humans
3.	Hungry Ghosts			Hell Beings
4.	Animals, Nāgas, Asuras			Hungry Ghosts
5.	Humans		✓	Animals, Nāgas, Asuras
6.	Gods of the Desire Realm		✓	Gods
7.	Form Realm	<i>omitted</i>	✓	Observations on the Body
8.	Formless Realm	<i>omitted</i>	✓	
9 & 10.	Universe & Bardo	<i>omitted</i>	✓	

Table II: Content and structure comparison of *bsTan bcos* and *'Grel pa* with the *Sūtra*

The table below shows the relation of the *bsTan bcos* to the aforementioned texts and in which parts these are employed: the *Sūtra* in chapters two to six, the *bKa' thang sde lnga* in six to nine, the *'Jig rten gzhang pa'i mdo* in five and the *Abhidharmakoṣabhāṣya* (ADKB below) in one, nine and ten.

Chapter	<i>Sūtra</i> & Drelpa	<i>bKa' thang sde lnga</i>	<i>'Jig rten gzhang pa'i mdo</i>	ADKB
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1.				✓
2.	✓			
3.	✓			
4.	✓			
5.	✓		✓	
6.	✓	✓		
7.		✓		
8.		✓		
9.		✓		✓
10.				✓

Table III: Relation of the *bsTan bcos* to other texts

The entire textual situation, i.e., the three related source *bsTan bcos*, '*Grel pa* and *bsDus don* and their relation to the actual sutra and other canonical texts can be visualized as follows:

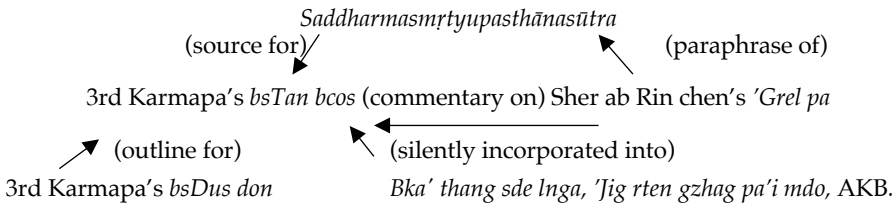


Figure I: Relation of the sources

It should be kept in mind that neither organization nor content of these sources are entirely consistent. The *bsTan bcos* is not concerned with the doctrinal background, i.e., the overall narrative of the *Sūtra*, but rather with its unique presentation of the six kinds of rebirth. Hence, the *bsTan bcos* is neither an exposition of the whole *Sūtra*, nor is the '*Grel pa* a paraphrase of the entire *Sūtra*. In this respect it is clear that any overall discourse of the *bsTan bcos* must be differentiated from the overall discourse of the *Sūtra* and the other sources related to the *bsTan bcos*, respectively.

### Content Overview and Description

The descriptions of the six kinds of rebirth, in both *Sūtra* and *bsTan bcos*, are classified according to five realms model, an alternative to the more common sixfold classification. In the fivefold model, *asuras* (i.e.,

half-gods) are counted among the animals. In the sixfold model they are a separate class:

Realm	Six Realm Model	Five Realm Model
1.	Hell beings	Hell beings
2.	Hungry Ghosts	Hungry Ghosts
3.	Animals, Serpent Spirits	Animals, Serpent Spirits
		Asuras
4.	Humans	Humans
5.	Asuras	Gods
		<i>na</i>
6.	Gods	<i>na</i>

Table IV: Classification Model of Five and Six Realms

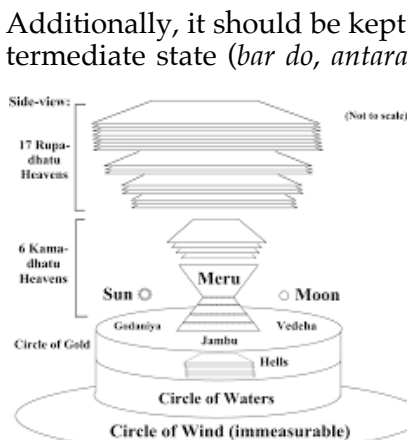


Figure II



Figure III

Additionally, it should be kept in mind that both models, once the intermediate state (*bar do, antarabhava*) is included, might be extended with a sixth or seventh class / realm, respectively. Before the summary of chapters, a very brief introduction to the cosmological system, i.e., the world view according to traditional Buddhist belief, is necessary. Even though the basic information about the locations of various realms and their subdivisions are given in the *'Grel pa*, and partially also in the *bsTan bcos*, those are not sufficiently serving a general overview since a substantial knowledge about the cosmological system has certainly been presupposed by the 3<sup>rd</sup> Karmapa and Shes rab Rin chen. Though the ninth chapter (B.2.8) provides an account of the main structure including major elements of the universe, such as the supports of wind, water, and gold etc. (B.2.8.2.1), the following presentation will provide some basic framework necessary to for the universal structure described in this text, which generally

is in accordance with what can be called *abhidharmic* cosmology<sup>31</sup> and which are to be distinguished from the worldview as taught in the *kālacakra* system.<sup>32</sup> Further elements, such as the earth's foundations etc. (B.2.8), surroundings, or questions of how the "solar system" is embedded within and relates to larger cosmological systems, their systematic arising and cessation, etc., will not be discussed.

The descriptions of the five or six realms follow a vertical order, starting with the description of hells up to the 35 abodes described within the so-called three realms.<sup>33</sup> In the desire realm, the hells (*narakaloka*) are located<sup>34</sup> within the 80.000 *yojanas*<sup>35</sup> beneath Mount Meru<sup>36</sup> on top of the golden foundation that bears the earth surrounded by circles of wind and water. The hells are vertically heaped up on each other (B.2.5.2)<sup>37</sup> until the realm of hungry ghosts (*pretaloka*) located 500 *yojanas* beneath the surface of the earth and the four continents (B.2.5.3). The lower ring in the left figure II comprises hell beings and hungry ghosts. On the sea level are the four continents and subcontinents, one set in each of the cardinal directions, the area of humans (*manuṣyaloka*; B.2.5.5), animals, *nāgas* (serpent spirits) and other demons (*tiryakloka*, *pretaloka*; B.2.5.4). Those, as visible on the blow figure (III), are located outside of seven (square) mountain ranges and within an iron fence (circular iron mountain wall that marks the end of the

<sup>31</sup> Various works describing *abhidharmic* cosmology can be found. However, it is certainly useful to refer directly to the third chapter of the *Abhidharmakośa* and its *bhāṣya* from which most of what is taught in this volume might have originated. See Pruden 1988: Vol. II, who translated Louis de La Vallée Poussin's French translation (1869-1938) of Vasubandhu's work. Further a very helpful and structured overview may be found in Jam mgon Kong sprul Blo gros mTha' yas's (1813-1899) *Treasury of Knowledge* (See Kongtrul 2003).

<sup>32</sup> See Kongtrul 2003: 147-170. See also Wallace 2001; Berzin, Alexander "Buddhist Cosmology in Abhidharma and Kalachakra," Study Buddhism by Berzin Archives, accessed February 27, 2019 <https://studybuddhism.com/en/advanced-studies/abhidharma-tenet-systems/time-the-universe/buddhist-cosmology-in-abhidharma-and-kalachakra>

<sup>33</sup> Those are the four realms of *ārūpyadhātu*, the sixteen realms of *rūpadhātu*, and the fifteen realms of *kāmadhātu*:

<sup>34</sup> The location of the so-called eight cold hells (see B.2.1.3.9. *grang dmyal*) and of the Indeterminate hells (see B.2.1.3.10. *nye tshé ba*) is specified as north from the hot hells, or anywhere in Jambudvīpa respectively.

<sup>35</sup> A *yojana* is an old Indian measure, about 12,8 km, i.e., 8 miles in length.

<sup>36</sup> Here it should be noted that in the 3<sup>rd</sup> Karmapa's text, in accordance with the *Sūtra*, the height of Mount Meru is given as 84.000 *yojanas* (B.2.5.2.1.1), whereas in the *Abhidharmakośa* 80.000 *yojanas* are given. Mount Meru, the seven mountain ranges and seas in between and described on pp. (B.2.8.2.1.7).

<sup>37</sup> The exact measures and placements of the hells are varying among the sources. In the *Abhidharmakośabhāṣya*, however, the lowest and most horrible among the hells is placed 20.000 *yojanas* above the earth's foundation, and as well 20.000 *yojanas* in length and width. Thus, we can suppose that the hells are getting respectively smaller from level to level (B.2.8.2.2.).

world system, *cakravāḍa*; B.2.5.2.1.1). They are shaped like a circle: Aparagodānīya in the West (*ba lang spyod*, Enjoying Bountiful Cows), like a square: Uttarakuru in the North (*sgra mi snyan*, Unpleasant Sound), like a semicircle: Pūrvavideha in the East (*lus 'phags po*, Superior Bodies) and like an equilateral triangle: Jambudvīpa in the South (*'dzam bu gling*, Rose Apple Island).<sup>38</sup> In the last, according to traditional Buddhist belief, the humans of our kind live and is ruled by the force of cause and effect (*karman*). Within the seven golden mountain ranges and the seven seas of enjoyment (B.2.5.2.1.1) up to the top of Mount Meru live *asuras*, *nāgas* and all gods of the *kāmadhātu* (*devaloka*; B.2.5.6). *Asuras* and *nāgas* live in the seas beneath the earth's surface that lay in between each of the seven mountain ranges enclosing Mount Meru, depicted by the seven quadrangular lines shown in the above figure III. The four great kings and the gods of the thirty-three (*trīyastrīṃśa*) dwell on the lower slopes of Mount Meru (also called the four terraces) and respectively up to its summit at 80.000 *yojanas* high, which is inhabited by Indra, Lord of the Thirty-Three. Above those are – in an ascending order – the heavens: Without Fighting (*yāma*), Joy (*tuṣita*) from which the historical Buddha is said to have descended to earth, (Of those who) Enjoy Magical Creation (*nirmāṇarati*), and (Of those who) Control Others' Magical Creations (*parinirmitavaśavartin*). Those, together with the Four Great Kings and the Thirty-Three are also called the six desire-realm heavens (*devaloka*; B.2.5.6). They are shown by the blue trapeze and the golden-coloured disk on top of it in the above figure III. This is the description of the six existences of the desire realm, which stretches 80.000 *yojanas* both, from the bottom of the world, i.e., its foundations up to the surface and from the surface up to the summit of Mount Meru. This is the part where Shes rab Rin chen's commentary ends within the sixth chapter (B.1.2.2 & B.1.2.3.3) of the Thirty-Three (B.2.5.2.2.4.8 = *dga' bar gnas*). The *rūpadhātu* is located above the Heaven (of those who) Control Others' Magical Creations, and the *arūpyadhātu* on top of the form realm (B.2.5.7–8). The sizes (both high and width) of each stage within each realm is the double of its preceding. Thus, each realm is stretching over the one that precedes it as seen in figure II. Hence, one may visualize the arrangement of the three realms as two cones standing on each other, touching each other with their tips roughly at the high of sun and moon as seen in Figure III. The form realm is to be distinguished from the desire realm by a certain subtlety, the sense of which becomes stronger with each stage, whereas the formless realm is entirely non-physical (B.2.5.2.1.1), a mere sphere of “meditative concentration and absorption.” In this sense, their sizes should not be taken in a three-

<sup>38</sup> B.2.8.2.1.8. for the size and shape of The Four Continents.



dimensional sense, but rather as indicating the spiritual dimension of this realm, which does not have a physical location.

### Chapters One to Ten: A Brief Summary

The work can, besides its obvious division into ten chapters, also be structured meaningfully according to its *sa bca'd* into two parts, a brief explanation (*mdor bstan pa*) and an extensive explanation (*rgyas par bshad pa*). The first part (B.1), the brief explanation (chapter one) provides the structural outline and doctrinal background for the second part (B.2), chapters two to ten, the *extensive explanation*. It should be noted that the whole text presents a didactic narrative or outline because each realm – in an ascending order – is characterised by less suffering than the previous one, while the reasons for being born in any of the respective realms presupposes an according accumulation of either destructive actions (sins) or positive actions (merit). Thus, the higher the rebirth – vertically speaking – the more positively distinguished the actions. In other words, the depth or heights a being dwells on – on the vertical scale – is directly linked to the “depth or heights” of that being’s achievements.

### Chapter one

This chapter provides outline and doctrinal background for chapters two to eight. Several of the doctrinal points mentioned here, such as the five paths and five wisdoms, relate, however, to the last chapter (C ‘The final words of the treatise’). It starts, as common for exegetical works<sup>39</sup> preceded by some introductory verses of homage, purpose of writing etc., comprising of about a third of the first chapter. The initial verses of the *bsTan bcos* seemed to have had inspired the commentator Shes rab Rin chen to introduce the whole work with an abbreviated life story of the historical Buddha, followed by purpose and aim to the *bsTan bcos*.<sup>40</sup> Hereafter the texts continue with the philosophical elements of *karma* and *karmic* results, namely, the two components which are most decisive for one’s course of rebirth in any state. The discussion of *karma* mainly consists of the ten positive and negative actions, and related doctrinal concepts. The explanation of the ten Negative actions (B.1.4.2), however, constitutes a major part of this chapter. The second major feature in the presentation decisive to rebirth is the discussion on the five kinds of results, providing the theoretical background for

<sup>39</sup> The Tibetan word *bstan bcos* is the translation of Sanskrit *śāstra*, often used when referring to exegetical works.

<sup>40</sup> To this initial section of the texts refer the points of *bsDus don*, the *sa bca'd* of the work, labelled as ‘A.’

the idea of *karma* relevant for the treatises. This presentation is completed by an explanation of the underlying processes by which *karma* is accumulated and due to which one gets reborn in a particular realm, respectively. This process is summarised by a presentation of the twelve links of dependent origination (*pratityasamutpāda*) and the presentation of further features that are of elementary importance to the twelve links (B.1.4.4 'Causes and results of all phenomena'), such as the five *skandhas*, etc. The points listed below, following the 'Grel pa's structure, summarize the doctrinal aspects of this chapter:

- General teaching on contaminated and uncontaminated (*sāsrava* & *anāsrava*, *zag bcas* & *zag med*; B.1.4.1)
- Teaching on cause and effect of negative actions (*las nag po'i rgyu 'bras*; B.1.4.2)
- Taking the life, taking what is not given and sexual misconduct are the three [negative] activities of the body. Lying, divisive speech, harsh words and idle chatter re the four [negative] actions concerning speech. Greed, harmful intention, and perverted (wrong) views are the three [negative activities] of the mind, [those are which makes] the ten non-virtuous [actions]. (This verse, outlining the ten negative actions is taken from the *bsTan bcos*)
- Teaching on positive cause[s of actions] (B.1.4.3)
- Teaching on the cause of all *dharmas* (in the sense of phenomena) (B.1.4.4)
- This part basically constitutes an explanation of the so-called Eighteen Factors of Sensual Perception (Eighteen *Dhātus*; B.1.4.4.3), Five Aggregates (Five *Skandhas*; B.1.4.4.7.3), and Twelve Links of Dependent Origination (B.1.4.4.7.1), all of which are used to explain the process of rebirth in cyclic existence (*samsāra*), i.e., in any of the Three Realms.
- Teaching on establishing examples and benefits and qualities (B.1.4.5)

The presentation and understanding of those require an at least intermediate study of the *abhidharma*, with frequent references to Vasubandhu's *Abhidharmakośa* and its *bhāṣya*. The idea behind the first chapter, in its larger context and in relation to the following presentations of the various states, can be seen as the means by which the practitioner or "meditator" can develop the antidote for being born in *samsāra* (B.1.4.5.5 'Explanations on the connection to the antidote') since the various afflictions (*kleśa*, *nyon mongs*) and their connection to the ten negative Actions (B.1.4.2) are reason for taking rebirth (explained in chapter ten) in any of the realms described in chapters two to eight.

## Chapter two

This is by far the largest among the ten chapters. It takes up roughly 30% of the whole text. The hells are vertically structured into eight levels, on each level is a main hell with sixteen subsidiary or neighboring hells. This, including the brief mentioning of eight cold hells in the end



Figure IV

of the chapter, makes up a total of 144 hells<sup>41</sup> that are described in this second chapter.<sup>42</sup> The description of each hell follows the same pattern or systematic description. First, the causal part, i.e., the *karmic* reason for being born in a certain hell is explained. Second, the archetypical suffering, which (in most cases) corresponds to the name of the respective hell, is described. Moreover, the suffering in most cases reflect previous actions having led to rebirth in a particular hell, e.g. "Having killed animals [by slitting their throats], after rebirth in the Hell 'Dissected by Iron [Blades]' (1.2), [one] is dissected by a rain of blades [...], and [then] roasted. Moreover, there is a forest [of trees with] sword-like leaves [...]." Numerous of those descriptions and according art etc. are found in all kinds of cultures within which Buddhism had considerable influences, such as Thailand, China, Cambodia, and the like, such as displayed in the upper Figure (IV).

Moreover, the structure and terminology used in the hells presupposes the reading of section 'B.1.4.2.4 Explanation of the results' in the first chapter. There four different aspects of *a* result are distinguished in terms of personal and environmental tendencies of experiences and behaviour. A further pattern is that each of the eight levels of hells has a "guiding theme," i.e., the rebirth in one of the eight levels follows a specific category of negative actions. While killing is the main reason to be reborn in the first level of hells, stealing is the main reason to be reborn in the second level of hells and so forth, while the sixteen neighboring hells in each level are depicting different variations of the main

<sup>41</sup> For a study on the transmission of the 128 sub-hells in the *Sūtra* see Demoto 2009. In *Sūtra* due to its incompleteness, not all hells are found. Therefore, the presence of these missing parts in the *bsTaan bcos* has particular value for the study of the hell systems.

<sup>42</sup> It should be noted that often it is referred to the so-called eighteen hells, though this is well a generic term not denoting to the actual number of hells: "These eight hot hells, eight cold hells, the neighboring hells [previously (pp. 66-76.) said to be either four, sixteen or more] and the indeterminate hells are together called the eighteen hell realms." (Patrul 2011: 71.)

negative action. Further, it is important to note that the negative actions add up. Hence, stealing alone is not enough to be reborn in the second level of hells, but the reason for rebirth in the second level is killing and stealing. Hence, killing is always the primary cause for rebirth in hell. It is simply the last in the list of items which is the decisive element for rebirth in the respective level. The pattern is as follows:

Level and Name	Cause for Rebirth there
1. Reviving hell	killing
2. Black Lines	killing and stealing
3. Crushing	killing, stealing and sexual misconduct
4. Howling	killing, stealing, sexual misconduct and alcoholism
5. Great Howling	killing, stealing, sexual misconduct, alcoholism, and lying
6. Heating	killing, stealing, sexual misconduct, alcoholism, lying, and wrong views
7. Intense Heating	killing, stealing, sexual misconduct, alcoholism, lying, wrong views, and sex with a nun
8. Ultimate Torment	killing, stealing, sexual misconduct, alcoholism, lying, wrong views, sex with a nun, and the Five Acts with Immediate Retribution ( <i>mtshams med pa lnga</i> )

Table V: Hells – Causes for Rebirth in the Eight Levels

The idea of negative actions adding up is further reflected in the lifespan which is always at least double of the previous hell-level. In each calculation of the lifespan (*tshé tshad*) the reference to the lifespan in the different heavens is used, starting from the Gods of the Four Great Kings and ending with the timespan of one intermediate *kalpa*.

The overall organization of the hell chapter is rather disorganised and appears to be corrupted in course of its transmission already in Sanskrit. The entire second hell and parts of the first, i.e., 1.9-11, and 1.13-16 are missing in the *Sūtra*,<sup>43</sup> but found in the *bsTan bcos*. The fifth hell level is the overall most disorganized, having eighteen neighboring hells in the *Sūtra*, an inconsistency which has been attempted to be standardized in the *bsTan bcos*. This chapter, in fact, constitutes the only part which actually has been reconstructed by the Karmapa. These inconsistencies are somewhat reflected in the relation of *bsTan bcos* and *'Grel pa*, for which in case of the hells, several discrepancies between root text and commentary (particularly in their order) can be

<sup>43</sup> Demoto 2009: 66, 72. and Stuart 2012: 49n125.

observed. *bsTan bcos* and *'Grel pa*, however, add in their description the so-called eight cold hells (B.2.1.3.9 '*grang dmyal*') and the so-called indeterminate hells (B.2.1.3.10 '*nye tshe ba*'), both of which, though discussed only briefly, are missing in the *Sūtra*. The exact decisive actions for rebirth in the cold and indeterminate hells are not specified.

### Chapter three

This chapter, though much shorter than the previous, is analogue in its systematic description of a causal and a resultative part. Like hells,



Figure V

also the names of the various hungry ghosts are largely corresponding to the archetypal suffering that is experienced. The didactic element found in the hell descriptions, namely, that cause for rebirth and respective suffering are corresponding to each other, cannot be observed in the hungry ghost descriptions. Among the 36 kinds of hungry ghosts described in the third chapter, two main kinds are distinguished. The first kind live in the realm of hungry ghosts, the kingdom of Yama. These are the kinds which are mostly associated with archetypal hungry ghosts, e.g., those having needle like throats and big bellies, such as depicted in the left figure (V). The second kind are those who live among humans. The primary cause for rebirth among any of 36 kinds is greed or stinginess. Another feature belonging to the provisional introduction of the hungry ghosts is that this class is a superordinate category, within which various forms of beings are included. Hence the term hungry ghost can be sued as both, a class of beings and a category with further subordinates. Unfortunately, the commentary does not clearly state which among the 36 different descriptions fall under which group. The main outline of chapter three, however, is as follows:

Kinds	Dwelling Place	Number
Common hungry ghosts ( <i>yi dwags</i> )	Yama's Kingdom	1-10
Various hungry ghosts ( <i>yi dwags</i> ) (harmful, they live in isolation, and mostly of various impure substances etc.)	human realm	14, 16-17, 19-35
Local spirits ( <i>gnod sbyin</i> , <i>mthu che ba</i> ; <i>yakṣa</i> )	human realm	11, 15

Hungry ghosts of great magical powers ( <i>yi dwags rdzu</i> ) Regional demons ( <i>'phrul chen po</i> ) (Both are to be counted to the class of <i>asuras</i> )	human realm	12, 13, 18
<i>Māra's</i> helpers ( <i>yi dwags</i> )	?	36

Table VI: Hungry Ghosts – Outline of their Different Kinds

## Chapter four

The fourth chapter, though entitled “animals,” describes three kinds of beings. These are: (1) animals, (2) *nāgas* (serpent spirits) and (3) *asuras* (demons, half- or demi-gods).<sup>44</sup> The *asuras* hold a special position among the various classes of beings since the *asuras'* descriptions are found in chapters three (Table VI) and four (Table VII). *Asuras* are found in three distinct locations, whereas at least two main groups of *asuras* are to be distinguished. However, the archetypical descriptions of the *asuras*, as titans attempting to fight or rebel against the gods in epic wars, is explained in detail in this chapter. The four levels of *asuras* are:

Level and Name	Inhabitants	Ruler	Capital
1. Rāhubhūmi (once called *Ābhāsin)	Rāhu- <i>asuras</i>	Rāhu	Jyotiṣmatī
2. Candramāla	Dānakaṅṭhaka- <i>asuras</i> (*Sthira- <i>asuras</i> ) <sup>45</sup>	Dānakaṅṭhaka *Sthiras	Yamakrīḍā
3. Sunābhā	Krīḍāvahārin- <i>asuras</i>	Puṣpamāla	Gambhīra

<sup>44</sup> It should be noted that in the description of *asuras* a few variations can be observed, which suggest that, though the four realms of *asuras* are usually explained via the names of king, realm, capital, and people, in each realm several kings, cities etc. seem to be situated. (B.2.3.2.3.2, and particularly B.2.3.2.3.2.4 'Explanation [of the realm of] Śobhavanā (Having Gold)'). Like the descriptions of the hell realms, also in the descriptions of the *asuras* several inconsistencies and possible corruptions seem to have taken place.

<sup>45</sup> The name of this kind of *asuras* is not given, they are, however, named after their ruler who appears under two names. In the section B.2.3.2.3.3.2 'Stages of the war,' it is being referred to those *asuras* by the term *gnyis brtse*, for which I could not find any Sanskrit equivalent.

4. Acalā	Sarvasaha- <i>asuras</i> <sup>46</sup>	Prahāsa Vemamitra	Sobhavanā
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Table VII: *Asuras – Outline of the Four Levels*

Moreover, after the description of their realms, several paragraphs talk about the main reasons for being born in any of the four realms, which in case of the first, Rāhu, is rather lengthy. After that, the chapter continues with the war (B.2.3.2.3.3) between gods (*devas*) and *asuras* (*adevas*). Essentially, the war is described as a succession of battles among the four realms of gods and *asuras* (including the so-called white and black, i.e., good, and bad *nāgas*) with each other in their respective ascending order. All starts with the black *nāgas* attacking humans, because of which the black *nāgas* are getting repelled by the white *nāgas*.<sup>47</sup> Therefore, the black *nāgas* resort to the *asuras* of the first level for help. Reacting to that, the white *nāgas* go for help to the gods of the first realm, which in turn makes the *asuras* of the first realm to call for help to the *asuras* of the second realm and so forth. This process continues until the Lord of Gods, Indra himself joins the final battle.

The descriptions of animals and *nāgas* is short and straight forward.<sup>48</sup> The cause of being reborn as an animal, a *nāga* or an *asura* is ignorance in a mixture with various afflictions (B.2.3.2.1.2.3), whereas their different kinds are distinguished on account of the so-called four types of birth and the four sustenances (B.2.3.2.1.2.4). The basic outline of chapter four is as follows:

Type of Beings	Descriptions
animals	four types of birth, how those live etc.
<i>nāgas</i>	description of the white and black <i>nāga</i> kings, how and where they live, and how they act
<i>asuras</i>	description of the four levels description of how the <i>asuras</i> fight with the gods in successive stages involving the <i>nāgas</i>

Table VIII: *Animals – Outline of the Chapter*

<sup>46</sup> The name of the inhabitants is not entirely certain. The 'Grel pa mentions *Sarvasaha* as well as a city name.

<sup>47</sup> On the narrative background of the war see Stuart 2012: 56. This war is largely depending on Hindu mythological descriptions. Its closer study presupposes readings in various scriptures.

<sup>48</sup> Strictly speaking, animals can also be found in hell realms, though there they appear to be mere manifestations according to an individual's karma (B.2.3.2.1.1 'Abiding in hells and general explanation').

## Chapter five

While the previous three chapters basically paraphrase the *Sūtra's* content according to its structure, the fifth chapter summarizes and collects information on humans that are contained in various places and chapters and not only in the *Sūtra*, but as well in other sources such as the aforementioned \**Maudgalyāyanasūtra* (B.1.2.3.2). In the *Sūtra*, the chapter on humans is interwoven with the description of meditation practices and thus follows a different narrative framework.<sup>49</sup> The *bsTan bcos* leaves aside contemplative practices oriented towards the understanding of the law of *karma*, the ten stages (*bhūmi*) of meditative concentration and absorption (*dhyāna*) as found in the *Sūtra*. The only theoretical/ethical framework given is a brief statement on human rebirths and their accordance to the respective *karmic* circumstances leading to them (B.2.4.10–11). The chapter starts with a summary of the doctrinary content concerning humans, basically by going through its “technicalities,” listing the various qualities of humans of the four different continents and within the different aeons (*kalpas*) together with the mythological stories of men's origin (“first humans”) and the development of these into the caste system. Further and in a comparatively lengthy description which takes up almost half of the entire chapter, the seven major and minor royal emblems (*saptaratna*), not to be confused with the eight auspicious symbols, are explained as parts of the description of a *cakravartin* – a universal monarch or world ruler (B.2.4.9). The following table outlines the chapters contents:

Category	Contents
technicalities	Superior and inferior rebirths on the Four Continents (B.2.4.2) Different life conditions including living place, physical and economic conditions, and the different castes. (B.2.4.1-7) Description of the vanishing of humankind on Jambhudvīpa (B.2.4.8)
cakravartin	Description of the Seven major and minor Royal Possessions (B.2.4.9)
miscellaneous	Result of being human, Suffering as a human, Alternative description of continents (B.2.4.10-12)

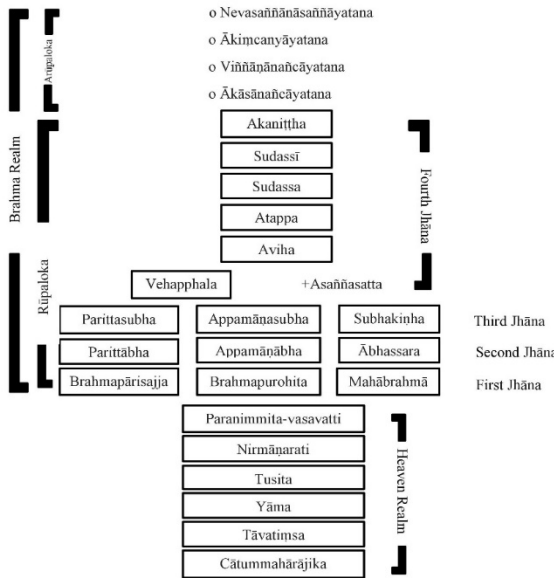
Table IX: *Humans – Outline of the Chapter*

<sup>49</sup> Stuart 2012: 46 ff. (1.5.3 Overview of Chapter Two of the *Saddhsu*: The Core Meditation Practice and The Human Realm). The second chapter is described in Stuart's study in detail in the following chapters of his dissertation.



Chapter six

The sixth chapter, the last for which Shes rab Rin chen's commentary is extant (Table II), concludes the description of the desire realm (*kāmadhātu*) by explaining the six heavens, namely, six abodes in which



the gods of the desire realm are dwelling. Within the first, i.e., the gods of the four great kings (*cāturmahārājikakāyikas*) Shes rab Rin chen provides a rather detailed description of the locale and measurements of the heavens, which are situated along Mount Meru and within the abodes stretching over the seven mountain ranges (B.2.5.2.1.1). The

first level is consisting of four sub-levels

Figure VI

within each are another ten subclasses. They are briefly described on account of the actions leading to rebirth in this specific realm. The four heavenly kings themselves, i.e., Dhṛtarāṣṭra (east), Virūḍhaka (south), Virūpākṣa (west), and Vaiśravaṇa (north), are explained as part of the fourth level of gods, the *viñātṛṭṭiyakas*. Each king is ruling over any of those four levels, according to their cardinal position situated on the top of Mount Meru. The second level is that of the so-called gods of the thirty-three (*trāyastriṃśikas*), describing 33 subclasses within this second level, hence the name. The ruler of this second level of gods within the desire realm is Indra. The third level is that of the *yāma* gods (“Without Fighting”), which is distinguished from the previous two in as much as it is counted among the four heavens which exceed Mount Meru, i.e., which do not belong to the world system by a physical relation. It is distinguished in the *bsTan bcos* by eighteen different kinds, whereas the *Sūtra* distinguishes 32,<sup>50</sup> making up a large portion of the discourse. The last three levels comprise of the *tusita* gods (“Joy”), the

<sup>50</sup> Stuart 2012: 66-68.

*nirmānaratins* and *parinirmitavaśa-vartins*. This level is well known from Buddha's life story as the heaven in which he is said to have resided before having taken rebirth. The latter two constitute the last two among the so-called desire realm. The following table outlines the six abodes in its ascending order:

Level	Name of the Heaven
1.	Gods of Four Great Kings ( <i>cāturmahārājikakāyikas</i> ; B.2.5.2.1); incl. Measurements of the Seven Mountain Ranges and the Seas (B.2.5.2.1.1)
1.2	<i>Mālādhārīnkas</i>
1.2	<i>Karoṭapāṇis</i>
1.3	<i>Sadāmattas</i>
1.4	<i>Vīṇātrītyakas</i> ( <i>Mahārājikas</i> ) including the so-called Four Great Kings
2.	Gods of the Thirty-Three ( <i>Trāyastriṃśiks</i> ; B.2.5.2.2)
3.	"Without Fighting" ( <i>Yāma</i> ; B.2.5.2.3) or "Twins" (cf. B.2.5.2.3.12)
4.	"Joy" ( <i>Tuṣita</i> ; B.2.5.2.4)
5.	"Enjoying One's Own Magical Creations" ( <i>Nirmānarati</i> ; B.2.5.2.5)
6.	"Controlling Others' Magical Creations" ( <i>Parinirmitavaśavartin</i> ; B.2.5.2.6)

Table X: *Gods of the Desire Realm – Outline of the Chapter*

Just as in the hells, in which agglomerations of the various categories of negative actions are decisive for the level in which a being takes rebirth (Table V), in the same way the agglomeration of positive actions is decisive for rebirth in the respective heaven.<sup>51</sup> That is to say, the more positive actions conducted, the higher (vertically speaking) the rebirth will be (B.1.4.3 'Causes and results of positive actions').

## Chapter seven

As initially mentioned, the *Sūtra*, and accordingly the 'Grel pa's commentary, breaks up within the description of the gods of the thirty-Three. Thus, the *Bka' thang sde lnga* (B.1.2.3.2, Table II,III) is the only textual support for this and the following chapter. The seventh chapter is rather short in its presentation and is basically consisting of four (when describing them in terms of meditative concentrations, *dhyānas*) or five (when describing them in terms of levels of heavens) divisions

<sup>51</sup> *Ibid.* 56-58.

within each of which further classifications are found, consisting in total of the so-called seventeen abodes of the form realm, a number which may vary according to the respective system. It should, contextually speaking, be read together with chapter eight, since the meditative stages described here and in the next chapter are building up on each other, constituting the 'four levels of meditative concentration' (*dhyāna*) and the 'four absorptions' (*samāpatti*). This basically follows the eights chapter of the *Abhidharmakośabhāṣya*, is not based on the *Sūtra* but finds a correlation in the *Bka' thang sde lnga*. The form realm, as the name denotes, is still physical and distinguished via four levels of meditative concentrations (*bsam gtan bzhi*), each of which is subdivided into three sublevels. The last level is further divided into two, both of which are summarized within the fourth *dhyāna*. The five levels are named according to the highest of its sublevels and each sublevel denotes a more stable as well as subtle level of meditative concentration. These are as follows:

Abode	Dhyāna	Level, "Heaven"	Sublevel	Name
1	1 <sup>st</sup>	Brahmā	1.1	Brahmapāriṣadya
2			1.2	Brahmapurohita
3			1.3	Mahābrahmaṇa
4	2 <sup>nd</sup>	Ābhāsvara	2.1	Parīttābha
5			2.2	Apramāṇābha
6			2.3	Ābhāsvara
7	3 <sup>rd</sup>	Śubhakṛtsna	3.1	Parīttāśubha
8			3.2	Apramāṇaśubha
9			3.3	Śubhakṛtsna
10	4 <sup>th</sup>	Bṛhatphala	4.1	Anabhraka
11			4.2	Puṇyaprasava
12			4.3	Bṛhatphala
13		Śuddhāvāsa	5.1	Avṛha
14			5.2	Atapa
15			5.3	Sudṛśa
16			5.4	Sudarśana
17			5.5	Akaniṣṭha

Table XI: Form Realm – List of the "17 Heavens"

The last among the five levels, the *Śuddhāvāsa* heaven ("Pure Abodes") is called *Āryadeva* ("Heaven of the noble ones") in the *bsTan bcos* and is distinct from the previous twelve, since these last five abodes are

reserved for the so-called non-returners (*anāgāmins*), i.e., *arhats* or *bodhisattvas*.

The following overview lists the attributes (for *aṅga* "limb") qualifying each of the four *dhyānas* as explained in sections B.2.6.3.3–4. The description follows a successive order in which the so-called opposition, i.e., developed quality (*pratipakṣāṅga*) and the excellences by which a certain *dhyāna* is defined (*anūsamṣrāṅga*), are gradually abandoned. In addition, also those attributes are listed, which when missing, indicate the defilement of a *dhyāna*. Following that, the text describes what should be counted among the so-called three kinds of absorptions, i.e., those that are afflicted, unafflicted, and pure, in sections B.2.6.3.5–7. Among these, however, only the first is mentioned explicitly:

<i>Dhyāna</i>	<i>pratipakṣāṅga</i> (opposition)	<i>anūsamṣrāṅga</i> (excellence)	<i>kliṣṭa</i> (afflicted)
	B.2.6.3.5.3-4.		B.2.6.3.5.5.
ADhKo	8.7-9, 11.		8.10
1 <sup>st</sup>	5 Limbs <i>vitarka</i> & <i>vicāra</i> (1-2, <i>rtog dpyod</i> "Gross and subtle analysis") are opposed to the "bad minds" of <i>Kāmadhātu</i>	<i>prīti</i> & <i>sukha</i> (3-4, <i>dga' bde</i> "joy [of mind] and [bodily] bliss") are obtained through <i>vitarka</i> & <i>vicāra</i> . <i>samādhi</i> (5, <i>rtse gcig brtson byas</i> "concentration") comes about through the other four.	Does not contain <i>prīti</i> (3) & <i>sukha</i> (4)
2 <sup>nd</sup>	4 Limbs <i>adhyātmasamprasāda</i> (1, <i>nang du rab tu dang ba</i> "complete inner clarity") is opposed to <i>vitarka</i> & <i>vicāra</i>	<i>prīti</i> , <i>sukha</i> & <i>cit-taikāgratā</i> 2-4, <i>rtse cig pa</i> "one-pointedness") are obtained	Does not contain <i>adhyātmasamprasāda</i> (1)
3 <sup>rd</sup>	5 Limbs <i>upekṣa</i> , <i>smṛti</i> & <i>samprajanya</i> (1-3, <i>rtog dpyod bde sdug bral dran shes</i>	<i>sukha</i> (4, ≈ <i>dbugs rngub pa dang dbugs 'byung ba</i> "bliss") and <i>sthiti</i> (5, <i>rtse cig</i>	Does not contain <i>smṛti</i> & <i>samprajanya</i> (2-3)

	<i>bzhin</i> “equanimity, mindfulness and alertness”) are opposed to <i>prīti</i>	<i>pa</i> “one-pointedness”) are obtained	
4 <sup>th</sup>	4 Limbs <i>upeksaparisuddhi</i> & <i>smrtiparisuddhi</i> (1-2, <i>btang snyoms dran pa dag pa</i> “pure equanimity and pure mindfulness”) are opposed to <i>sukha</i>	<i>aduhkhasukhavedana</i> & <i>samādhi</i> (3-4, ≈ <i>rtog dpyod bde dang sdug bsngal dang / yid bde mi bde dbugs 'byung rngub / skyon brgyad med cing mi g.yo ba</i> / “sensation beyond pleasures and pains ≈ undisturbed with the eight faults... and concentration”) are obtained	Does not contain <i>upeksaparisuddhi</i> & <i>smrtiparisuddhi</i> (1-2)

Table VI: Form Realm – The four *dhyānas*' Attributes

### Chapter eight

The formless realm consists of purely mental states in which any clinging to or conceptualisations regarding form in any physical sense are overcome. The *bsTan bcos*'s description mainly consists of the so-called four absorptions (*catuḥsamāpatti*; B.2.7.2):

1. *Ākāśānantyāyatana* (Infinite Space)
2. *Vijñānānantyāyatana* (Infinite Consciousness)
3. *Ākiñcanyāyatana* (Without Whatsoever)
4. *Naivasamjñānāsamjñāyatana* (Neither Discriminating nor Non-discriminating).

Then follows the Buddhist practitioners' viewpoint on the danger of attachment towards such meditative absorptions (B.2.7.10).

### Chapter nine

The ninth chapter provides information of measurements in time and space and the major elements of the *abhidharmic* world system (B.2.8.2.1 'Summary of the realms of the world'). It also includes a few

lines on how the world system relates to the individual's sense perceptions (B.2.8.2.2) and how the world disappears and reappears (B.2.8.2.3), a point of particularly importance for the fifth chapter (B.2.4.2 'Supreme and inferior human rebirths'). It also includes descriptions of the different humans and their lifespans in view of the different cycles within a *mahākalpa*. The basic time frame is as follows:

- *Antarakalpa* (*chung bskal*) = intermediate / small aeon consisting of four *yugas* (B.2.4.2.)
- *Gnas pa'i bskal pa* = aeon of abiding (quarter of a great aeon)
- *Mahākalpa* (great aeon = a complete world cycle = 80 small aeons (B.2.6.3.5.11, B.2.8.2.3.4))
- *Asamkhyeyakalpa* (uncountable aeon = 64 great aeons = 5120 small aeons)<sup>52</sup>

### Chapter ten

The tenth chapter concludes with the 3<sup>rd</sup> Karmapa's take on the intermediate state (*bar do*; *antarabhava*), in relation to which he discusses, again rather brief, various points in regard to the *bar do* experiences and in which way those influence future rebirth. All these points are in accordance with the initial verses of the third chapter of the *Abhidharmakośabhāṣya*. Also, the chain of events leading towards a next rebirth, i.e., death (B.2.9.2.3) and the distinct moments following death (B.2.9.4) until the next rebirth, are explained. This section is best paraphrased using the 3<sup>rd</sup> Karmapa's own words:

For him, despite the varieties of the three realms, one has concepts, attachment, and form in all [of them]. Although these do not exist, yet the three types of *karma*, bind begins to the waterwheel of birth and death. (B.2.9.2.1) [...] The period between, when life ceases and one gets reborn in one of the six realms, is [called] bardo. After that, one is reborn and due to the power of [the twelve links] the cycle of ignorance is completed again. (B.2.9.4.13).<sup>53</sup>

<sup>52</sup> B.2.8.2.3.2–4. The destruction by fire is the normal type of destruction that occurs at the end of the *saṃvartakalpa*. But every eighth *mahākalpa*, after seven destructions by fire, there is a destruction by water. This is more devastating, as it eliminates not just the *brahmā* worlds but also the *ābhāsvara* worlds. Every sixty-fourth *mahākalpa*, after fifty-six destructions by fire and seven destructions by water, there is a destruction by wind after another seven destructions by fire. This is the most devastating of all, as it also destroys the *śubhaktṛsna* worlds. The higher worlds are never destroyed. ((7 (fire) + 1 (water) × 7) + (7 (fire) + 1 (wind))) = 64.

<sup>53</sup> *de la khams gsum sna tshogs kyang* || *kun rtog chags dang gzugs ldan pa* || *de med las gsum 'du byed pas* || *skye 'chi zo chu ltar 'khor byed* || (*bsTan bcos*, p. 617) and *srog*

In the last part of this tenth chapter, before the concluding words and the colophon (C), the 3<sup>rd</sup> Karmapa devotes a few short paragraphs on the exposition of the perfect path (B.2.9.5) which mainly is a description of the most important and basic philosophical and serological aspects in non-tantric *mahāyāna* Buddhism, comprising of: 1) the understanding of twelve links of dependent origination (B.2.9.5.1), 2) abandoning the view of the self as real (B.2.9.5.2), 3) the four noble truths (B.2.9.5.3), 4) the six *pāramitās* (B.2.9.5.4.), 4) compassion (B.2.9.5.5), 5) a short reference to the ten bodhisattva levels and the ten *pāramitās* (B.2.9.5.6), and 6) the teaching on reaching great enlightenment (B.2.9.5.7), namely, the antidote for cyclic existences as explained in chapter one (B.1.4.5.5).

### Conclusion

The *bsTan bcos*, in some sense, comes in the disguise of being a summarising and complementing paraphrase-like exegetical work on a specific *Sūtra*, yet – in fact – being a work that is devoted to a very specific topic, namely, the comprehensive description of the various degrees of positive and negative results of karma in form of the detailed presentation of the three realms. The *bsTan bcos* thus establishes a “new discourse” and probably provides one among the most condensed and yet structured overviews over the three realms. Although the *Sūtra* was undoubtedly the main source for the 3<sup>rd</sup> Karmapa's treatise and Shes rab Rin chen's commentary, it is not the general narrative but rather the specific descriptions, i.e., the thorough and unique presentations of the various realms, states, and beings therein, that must be emphasised as the 3<sup>rd</sup> Karmapa's interest in the *Sūtra*. The *bsTan bcos* is thus an outstanding example of early 'Indo-Tibetan eclectic scholarship' aimed at partial restoration of incomplete Indian works, to (re)-establish unique but lost scholarly tradition aimed at establishing new discourses. Yet, it is a discourse that, besides Shes rab Rin chen's commentary, did not seem to have gained any form of recognition, attracted any notable interested or caused any noteworthy scholarly interaction. It is thus equally a witness of the (re)-establishment of scholarly tradition, as it is to its disappearance. That Shes rab Rin chen did not comment on the entire text is likewise curious and one can only speculate about his reasons not to comment upon to the

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'gags pa nas rigs drug gi || nying mtshams la sbyar de bar do || de nas skye bar 'grub pa ste || ma rig dbang gis 'du byas nas || rnam shes de ltar mtshams sbyor zhing || de las ming gzugs skye mched drug || reg dang tshor ba sred len [p. 621] dang srid pa 'grub byed mngal du brgyad || skye dang rga dang 'chi ba yis || yang ni ma rig rdzogs byed de || (*bsTan bcos*, p. 620–621).

remaining text. One reason may be that supplementary sources on which he could rely were simply missing. Yet, no reasons are mentioned and too little is known about this figure based on which reasons might be drawn that could explain this oddity. Unlike for the 3<sup>rd</sup> Karmapa's *Jātaka*-completion, for which at least a hypothesis has been provided that could explain the place of the treatise in the literary oeuvre of the 3<sup>rd</sup> Karmapa as well as possible aims that could have motivated its composition, no such reasons are apparent for the *bsTan bcos*, nor is clear why this text is presented as being a sort-of commentary on the *Sūtra* although most of its intriguing and special features were consequently neglected. Here, one can only speculate until further information may come to light and the 3<sup>rd</sup> Karmapa's works and especially the *bsTan bcos* will have been studied in more detail. Notwithstanding this lack of knowledge, it seems fair to state that the 3<sup>rd</sup> Karmapa was only interested in those aspects of the *Sūtra* that were of use for his endeavour, namely, to provide a very condensed yet complete overview over the three realms and its various states and beings. Therefore, and since the *Sūtra* must have provided him with the respective descriptions, he may simply have adopted the title of his most important source without, however, to have felt any discrepancy regarding (or without caring about) the possibility of there being a discrepancy in the association the title of the work might wrongly create. In either case, it seems that for the 3<sup>rd</sup> Karmapa the title of work connects it to a general discourse rather than to a specific scripture whereof – and following aim and content of the work discussed before – one is left to assume that one among the main purposes of the treatise was the establishment of a pedagogically oriented discourse about morals and conduct. This, although the perhaps most obvious solution for the above-described situation, remains likewise suspicious since one wonders why the 3<sup>rd</sup> Karmapa chose to write his text in a manner very difficult to be comprehended without additional reading and consultation.

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### Appendix: Visual outline of the *sa bcad*

The following is visual outline of the *bsDus don*, i.e., the *sa bcad* composed by the 3<sup>rd</sup> Karmapa. For the sake of a better orientation and for the sake of reference, page numbers are given for *bsTan bcos* and '*Grel pa*' (according to the dPal brtsegs edition 2013). Pagination is provided throughout this outline in square brackets for the *bsTan bcos* and in round ones for the '*Grel pa*'.

[Dedication of the '*Grel pa*', not part of the *sa bcad*, pp. 1–11]

A. rtsom pa la 'jug pa'i klad don

- A.1. mtshan brjod pa [522] (12–13)
  - A.2. mchod brjod pa (14)
  - A.3. bshad par dam bca'
- B. gzhung gi don
  - B.1. mdor bstan pa – Short Explanation (equals chapter one)
    - B.1.1. ston pa'i gsung pa'i tshul
      - B.1.1.1. ston pa gang gis (15)
      - B.1.1.2. gnas gang du (16)
      - B.1.1.3. dus gang gi tshe
      - B.1.1.4. dgos pa gang gi phyir
      - B.1.1.5. chos gang bstan pa (17)
    - B.1.2. ma rtogs pa sems can gyi gzhi ngos bzung ba [523] (18)
    - B.1.3. gnyen po go rim dang bcas pa
    - B.1.4. de'i rgyu 'bras rnam dbye (19)
      - B.1.4.1. zag bcas zag med spyir bstan pa
      - B.1.4.2. las nag po'i rgyu 'bras
        - B.1.4.2.1. spyir bstan pa (20)
        - B.1.4.2.2. rtsa ba'i rgyu rkyen
        - B.1.4.2.3. rnam dbye rgyas bshad
          - B.1.4.2.3.1. srog gcod pa
            - B.1.4.2.3.1.1. ngo bo (21)
            - B.1.4.2.3.1.2. yul gyi rnam dbye
            - B.1.4.2.3.1.3. dus
            - B.1.4.2.3.1.4. rkyen kun slong gi rnam dbye dgu bstan pa
            - B.1.4.2.3.1.5. sdig par mi 'gyur ba lnga ngos bzung ba (22)
          - B.1.4.2.3.2. ma byin pa [len pa]
            - B.1.4.2.3.2.1. ngo bo [525]
            - B.1.4.2.3.2.2. len lugs kyi dbye ba
            - B.1.4.2.3.2.3. gzhan dbye ba dgu shugs la bstan pa (23)
          - B.1.4.2.3.3. 'dod log 2:
            - B.1.4.2.3.3.1. ngo bo
            - B.1.4.2.3.3.2. (dbye ba)<sup>54</sup> (24)
        - B.1.4.2.3.4. rdzun
          - B.1.4.2.3.4.1. ngo bo
          - B.1.4.2.3.4.2. dbye ba (25)
        - B.1.4.2.3.5. phra ma
          - B.1.4.2.3.5.1. ngo bo
          - B.1.4.2.3.5.2. (dbye ba)
        - B.1.4.2.3.6. (no number) tshig rtsub
          - B.1.4.2.3.6.1. ngo bo
          - B.1.4.2.3.6.2. dbye ba

<sup>54</sup> The name of this subpoint is not given explicitly.

- B.1.4.2.3.7.<sup>55</sup> ngag 'khyal  
 B.1.4.2.3.7.1. ngo bo  
 B.1.4.2.3.7.2. dbye ba (26)  
 B.1.4.2.3.7.3. bdun po'i lci yang  
 B.1.4.2.3.8. [yid kyi mi dge ba bshad pa]  
 B.1.4.2.3.8.1. brnab sems  
 B.1.4.2.3.8.2. gnod sems (27)  
 B.1.4.2.3.8.3. log lta'i ngo bo  
 B.1.4.2.3.8.4. log lta'i dbye ba [526] (28–29)  
 B.1.4.2.4. 'bras bu bshad  
 B.1.4.2.4.1. ['bras bu bzhi bstan pa]  
 B.1.4.2.4.1.1. rgyu mthun ['bras bu ngos bzung ba]  
 B.1.4.2.4.1.2. rnam smin ['bras bu ngos bzung ba] (30)  
 B.1.4.2.4.1.3. dbang 'bras/ skye bu byed pa ['bras bu ngos bzung ba] (31)  
 B.1.4.2.4.1.4. bral 'bras ngos bzung ba  
 B.1.4.2.4.2. las kyi mu bzhi bstan pa (32)  
 B.1.4.3. dkor ba'i rgyu 'bras  
 B.1.4.3.1. ngo bo bjod pa (33)  
 B.1.4.3.2. rnam dbye  
 B.1.4.3.3. dge bcu so so'i rnam smin gyi 'bras bu [527] (34)  
 B.1.4.3.4. 'bras bu gzhan snga ma dang sbyar ba (35)  
 B.1.4.3.5. chung 'bring chen po'i go rims  
 B.1.4.3.6. zhar la zag med dang mtshungs ldan bstan pa  
 B.1.4.4. chos thams cad kyi rgyu 'bras  
 B.1.4.4.1. dge mi dge 'dod khams kyi rgyur bstan (36)  
 B.1.4.4.2. gzugs khams dang gzugs med khams kyi rgyu sems pas phyi rol du rtog pa  
 B.1.4.4.3. phyi nang bar gsum gyi khams bco brgyad la rtogs pa (37)  
 B.1.4.4.4. khams kyi rkyen gyis tshor ba la sems pa [528]  
 B.1.4.4.5. 'dus te reg pa la rtogs pa (38)  
 B.1.4.4.6. bsam gtan dang gzugs med pa la rtogs pa  
 B.1.4.4.7. 'jig rten la 'da' bar byed pa'i chos la rtogs pa  
 B.1.4.4.7.1. rten 'brel bcu gnyis kyi yan lag la rtog pa (39)  
 B.1.4.4.7.2. rtsa ba mthong ba  
 B.1.4.4.7.3. phung po lnga'i ngo bo (40)  
 B.1.4.4.7.4. phung po dang rten 'brel gyi byed las [529] (41)  
 B.1.4.5. dpe bkod pa gdams phan yon dang bcas pa  
 B.1.4.5.1. spyi bstan pa (42–43)  
 B.1.4.5.2. rgyas bshad [530]  
 B.1.4.5.3. las 'brel ba'i don (44)  
 B.1.4.5.4. nyon mongs dang 'brel pa spang ba

<sup>55</sup> Probably mistaken, written as 'six.'

## B.1.4.5.5. gnyen po dang 'brel ba bsten pa (45)

## B.2. rgyas par bshad pa – Extensive Explanation (equals chapters two to ten)

## B.2.1. dmyal ba – Hells

## B.2.1.1. dmyal ba'i rigs gsum mdor bstan pa

## B.2.1.2. bye brag tu tsha dmyal brgyad spyir bstan pa

## B.2.1.3. rgyas bshad

## B.2.1.3.1. yang sos (46)

## B.2.1.3.1.1. gtso bo'i rgyu 'bras

## B.2.1.3.1.2. 'khor bcu drug gi ming [531]

## B.2.1.3.1.3. 'khor bcu drug gi rgyu rtso bo

## B.2.1.3.1.4. 'khor rnam smin dang dbang 'bras [532]

(47–51)

## B.2.1.3.1.5. srid pa gzhan gyi rgyu mthun

## B.2.1.3.1.6. tshe tshad (52)

## B.2.1.3.2. thig nag

## B.2.1.3.2.1. gtso bo'i rgyu 'bras [533] (53)

## B.2.1.3.2.2. 'khor bcu drug gi ming

## B.2.1.3.2.3. rgyu'i las

## B.2.1.3.2.4. rnam smin dang dbang 'bras [534] (54–58)

## B.2.1.3.2.5. srid pa gzhan gyi rgyu mthun

## B.2.1.3.2.6. tshe tshad [535] (59)

## B.2.1.3.3. bsduz gzhom

## B.2.1.3.3.1. gtso bo

## B.2.1.3.3.2. 'khor gyi ming (60)

## B.2.1.3.3.3. rgyu'i las gtso 'khor gyi sdug bsngal [536]

## B.2.1.3.3.4. rnam smin dang dbang 'bras (61–67)

## B.2.1.3.3.5. srid pa gzhan gyi rgyu mthun

## B.2.1.3.3.6. tshe tshad [537]

## B.2.1.3.4. ngu 'bod

## B.2.1.3.4.1. gtso bo'i rgyu 'bras

## B.2.1.3.4.2. 'khor gyi ming

## B.2.1.3.4.3. rgyu'i las [538]

## B.2.1.3.4.4. gtso 'khor gyi rnam smin [539] (68–74)

## B.2.1.3.4.5. gshin rjes chang gis nyes pa brjod pa [540] (75)

## B.2.1.3.4.6. srid pa gzhan gyi rgyu mthun

## B.2.1.3.4.7. tshe tshad (76)

## B.2.1.3.5. ngu 'bod chen po

## B.2.1.3.5.1. gtso bo

## B.2.1.3.5.2. 'khor gyi ming

## B.2.1.3.5.3. gtso 'khor rgyu'i 'bras [541–542] (77–82)

## B.2.1.3.5.4. srid pa gzhan gyi rgyu mthun (83)

- B.2.1.3.5.5. tshe tshad
- B.2.1.3.6. tsha ba'i dmyal ba
  - B.2.1.3.6.1. gtso bo'i rgyu [543]
  - B.2.1.3.6.2. 'khor gyi ming
  - B.2.1.3.6.3. shin tu sdug bsngal ba (84)
  - B.2.1.3.6.4. 'khor gyi rgyu 'bras bshad pa [544] (85–90)
  - B.2.1.3.6.5. srid pa gzhan gyi rgyu mthun [545]
  - B.2.1.3.6.6. tshe tshad
- B.2.1.3.7. rab tu tsha ba
  - B.2.1.3.7.1. gtso bo
  - B.2.1.3.7.2. 'khor gyi ming
  - B.2.1.3.7.3. gtso bo'i sdug bsngal [546] (91–94)
  - B.2.1.3.7.4. 'khor gyi rgyu 'bras [547] (95–102)
  - B.2.1.3.7.5. tshe tshad
- B.2.1.3.8. mnar med
  - B.2.1.3.8.1. mdor bstan
  - B.2.1.3.8.2. gnad gcod gyi sdug bsngal (103)
  - B.2.1.3.8.3. bar do'i sdug bsngal [548] (104–105)
  - B.2.1.3.8.4. gtso bo'i sdug bsngal [549] (106–114)
  - B.2.1.3.8.5. 'khor gyi ming
  - B.2.1.3.8.6. [not identified]
  - B.2.1.3.8.7. rgyu 'bras [550]
  - B.2.1.3.8.8. tshe tshad (115)
  - B.2.1.3.8.9. chos spangs ba'i sdug bsngal [551]
  - B.2.1.3.8.10. de la bzlog par gdams pa
- B.2.1.3.9. grang dmyal
  - B.2.1.3.9.1. ming
  - B.2.1.3.9.2. rgyu
  - B.2.1.3.9.3. gnas (116)
  - B.2.1.3.9.4. tshe tshad
- B.2.1.3.10. nye tshe ba
  - B.2.1.3.10.1. gnas
  - B.2.1.3.10.2. las
  - B.2.1.3.10.3. sdug bsngal (117)
- B.2.1.3.11. skye gnas kyī don bsdu ba
- B.2.2. yi dwags – Hungry ghosts
  - B.2.2.1. mdor bstan [552]
  - B.2.2.2. gnas
  - B.2.2.3. gshin rje'i rgyal po (118)
  - B.2.2.4. rigs sum cu so drug gis mdor bstan
  - B.2.2.5. rgyu 'bras (rgyas) bshad
    - B.2.2.5.1. ldog gu
    - B.2.2.5.2. kha khab 'dra (119)

- B.2.2.5.3. skyugs pa za
- B.2.2.5.4. bshang za (120)
- B.2.2.5.5. bsam mtsho
- B.2.2.5.6. zas kyi dri za (121)
- B.2.2.5.7. chos za [553] (122)
- B.2.2.5.8. chu 'thung (123)
- B.2.2.5.9. kun ston no (124)
- B.2.2.5.10. mchil ma za
- B.2.2.5.11. 'phreng ba za (125)
- B.2.2.5.12. khrag za
- B.2.2.5.13. sha za (126)
- B.2.2.5.14. gdug pa za
- B.2.2.5.15. drag shul spyod (127)
- B.2.2.5.16. glag lta [554] (128)
- B.2.2.5.17. sa 'og gnas
- B.2.2.5.18. rdzu 'phrul chen po
- B.2.2.5.19. lus 'bar (129)
- B.2.2.5.20. byis pa glags lta (130)
- B.2.2.5.21. 'dod gzugs can
- B.2.2.5.22. gling bar gnas
- B.2.2.5.23. gshin rje'i chad pa (131)
- B.2.2.5.24. byil pa za (132)
- B.2.2.5.25. mdangs za
- B.2.2.5.26. tshangs pa'i srin bu [555] (133)
- B.2.2.5.27. me za
- B.2.2.5.28. mi gtsang za (134)
- B.2.2.5.29. rlung za (135)
- B.2.2.5.30. me mdag za
- B.2.2.5.31. dug za (136)
- B.2.2.5.32. gdon par gnas (137)
- B.2.2.5.33. dur khrod gnas (138)
- B.2.2.5.34. shing la gnas [556] (139)
- B.2.2.5.35. gzhi mdor gnas
- B.2.2.5.36. bdud rigs yi dwags (140)
- B.2.2.6. skye gnas
- B.2.2.7. srid pa gzhan gyi rgyu mthun
- B.2.2.8. srid pa'i byed las dpe dang bcas pa (141)
- B.2.3. dud 'gro klu lha min dang bcas de sum cu zla ba gcig – Animals, Serpent Spirits and Half gods
  - B.2.3.1. mdor bstan [557]
  - B.2.3.2. rgyas bshad
    - B.2.3.2.1. kha 'thor
      - B.2.3.2.1.1. dmyal bar gnas pa dang spyir bstan (142)

- B.2.3.2.1.2. lha'i dud 'gro
  - B.2.3.2.1.2.1. spyir bstan
  - B.2.3.2.1.2.2. sa bsrungs kyi bu (143)
- B.2.3.2.1.3. mi yul gyi dud 'gro
  - B.2.3.2.1.3.1. spyir bstan
  - B.2.3.2.1.3.2. skye gnas (144)
  - B.2.3.2.1.3.3. nyon mongs dang ldan tshul [558] (145–146)
  - B.2.3.2.1.3.4. zas bzhi bshad pa (147–148)
- B.2.3.2.1.4. dud 'gro spyi'i mi dge ba shas gang che bshad pa (149)
- B.2.3.2.2.klu
  - B.2.3.2.2.1. spyir bstan pa [559] (150)
  - B.2.3.2.2.2. dkar po (151)
  - B.2.3.2.2.3. nag po gtso bo
  - B.2.3.2.2.4. gnas
  - B.2.3.2.2.5. zas (152)
  - B.2.3.2.2.6. 'khor spyi'i grangs dang gzhan yang bshad pa
  - B.2.3.2.2.7. tshe tshad
- B.2.3.2.3. lha min (153)
  - B.2.3.2.3.1. spyir bstan pa
  - B.2.3.2.3.2. rgyas bshad
    - B.2.3.2.3.2.1. sgra gcan bshad pa
      - B.2.3.2.3.2.1.1. gnas kyi bkod pa [560] (154)
      - B.2.3.2.3.2.1.2. gtso bo'i rgyu 'bras (155)
      - B.2.3.2.3.2.1.3. 'khor gyi rgyu 'bras
      - B.2.3.2.3.2.1.4. tshe tshad
      - B.2.3.2.3.2.1.5. nyi zla ba'i tshul (156)
    - B.2.3.2.3.2.2. brtan pa bshad pa
      - B.2.3.2.3.2.2.1. gnas [561] (157)
      - B.2.3.2.3.2.2.2. gtso bo'i rgyu 'bras
      - B.2.3.2.3.2.2.3. 'khor gyi rgyu 'bras
      - B.2.3.2.3.2.2.4. tshe tshad (158)
    - B.2.3.2.3.2.3. rtser gnas bshad pa
      - B.2.3.2.3.2.3.1. gnas
      - B.2.3.2.3.2.3.2. gtso bo'i rgyu 'bras (159)
      - B.2.3.2.3.2.3.3. 'khor gyi rgyu 'bras
      - B.2.3.2.3.2.3.4. tshe tshad
    - B.2.3.2.3.2.4. gser ldan bshad pa
      - B.2.3.2.3.2.4.1. gnas [562] (160)
      - B.2.3.2.3.2.4.2. gtso 'khor gyi rgyu 'bras (161)
      - B.2.3.2.3.2.4.3. tshe tshad
      - B.2.3.2.3.2.4.4. srid pa gzhan gyi rgyu mthun (162)
  - B.2.3.2.3.3. (lha dang lha ma yin) 'thab pa'i tshul



- B.2.3.2.3.3.1. rgyu gnyis bshad pa [563] (163–164)
- B.2.3.2.3.3.2. rim bzhin 'thab pa'i tshul (165)
- B.2.3.2.3.3.3. thag bzangs ris chas pa [564] (166)
- B.2.3.2.3.3.4. lha dbang glang po dang bcas te chas pa (167)
- B.2.3.2.3.3.5. 'das 'byung pa [565] (168)
- B.2.3.2.3.3.6. g.yul 'gyed tshul
  - B.2.3.2.3.3.6.1. g.yul ji ltar 'gyed pa'i rim pa [566] (169–171)
  - B.2.3.2.3.3.6.2. 'thab tshul dngos (172)
  - B.2.3.2.3.3.6.3. gtso bo gnyis thabs pa'i tshul [567] (173)
  - B.2.3.2.3.3.6.4. g.yul gyi rnam grangs (174–176)
  - B.2.3.2.3.3.6.5. sa bsrungs kyi bu'i stobs (177)
  - B.2.3.2.3.3.6.6. lha dang lha ma yin gyi tshul [567]
  - B.2.3.2.3.3.6.7. so sor 'gro ba'i tshul (178)
- B.2.4. mi – Humans
  - B.2.4.1. mtshams sbyor [568]
  - B.2.4.2. mchog dman
  - B.2.4.3. gnas (179)
  - B.2.4.4. lus tshad
  - B.2.4.5. tshe tshad (180)
  - B.2.4.6. longs spyod (181–183)
  - B.2.4.7. rigs kyi dbye ba (184)
  - B.2.4.8. 'dzam gling du skyes pa'i ma mtha' (185–187)
  - B.2.4.9. mchog 'khor los bsgyur ba [569] (188–198)
  - B.2.4.10. 'bras bu'i rnam dbye (199)
  - B.2.4.11. gnod byed
  - B.2.4.12. gling gzhan yang bstan pa
- B.2.5. 'dod khams kyi lha – Gods of the desire realm
  - B.2.5.1. spyir bstan pa (200)
  - B.2.5.2. bye brag tu bshad pa
    - B.2.5.2.1. rgyal chen bzhi'i lha
      - B.2.5.2.1.1. ri rab ri bdun mtsho dang bcas pas gnas bshad pa [570] (201–205)
      - B.2.5.2.1.2. mdor bstan pa
      - B.2.5.2.1.3. skye ba'i rgyu mdor bstan
      - B.2.5.2.1.4. rgyas bshad
        - B.2.5.2.1.4.1. phreng thogs (206)
          - B.2.5.2.1.4.1.1. gnas bcu po'i rgyu
            - B.2.5.2.1.4.1.1.1. zur gnas
            - B.2.5.2.1.4.1.1.2. mtha' gnas
            - B.2.5.2.1.4.1.1.3. 'bras bu nyer 'tsho
            - B.2.5.2.1.4.1.1.4. dkar po spyod (207)

- B.2.5.2.1.4.1.1.5. thams cad dgar gnas
- B.2.5.2.1.4.1.1.6. 'gro mgyogs
- B.2.5.2.1.4.1.1.7. yul la chags [571]
- B.2.5.2.1.4.1.1.8. 'dod la chags
- B.2.5.2.1.4.1.1.9. yid g.yo
- B.2.5.2.1.4.1.1.10. nye ba'i tshal (208)
- B.2.5.2.1.4.1.2. spyi yi  
longs spyod skye tshul (209)
- B.2.5.2.1.4.2. yol thogs
  - B.2.5.2.1.4.2.1. ming
  - B.2.5.2.1.4.2.2. rgyu [572] (210)
  - B.2.5.2.1.4.2.3. longs spyod (211–212)
- B.2.5.2.1.4.3. rtag myos
  - B.2.5.2.1.4.3.1. mdor bstan
  - B.2.5.2.1.4.3.2. [gnas] bcu po rgyu dang bcas pa
    - B.2.5.2.1.4.3.2.1 lhag dga' (213)
    - B.2.5.2.1.4.3.2.2 ut+pal mdog
    - B.2.5.2.1.4.3.2.3 pad dkar spyod
    - B.2.5.2.1.4.3.2.4 dmar po spyod [573]
    - B.2.5.2.1.4.3.2.5 sna tshogs gnas
    - B.2.5.2.1.4.3.2.6 mthor gnas (214)
    - B.2.5.2.1.4.3.2.7 rgun chang rtag myos
    - B.2.5.2.1.4.3.2.8 yul la 'dod
    - B.2.5.2.1.4.3.2.9 chu bsil gnas
    - B.2.5.2.1.4.3.2.10 brtan dga'
  - B.2.5.2.1.4.3.3. spyi'i longs spyod (215)
- B.2.5.2.1.4.4. pi wang can gsum pa
  - B.2.5.2.1.4.4.1. mdor bstan pa (216)
  - B.2.5.2.1.4.4.2. rgyu 'bras rgyas bshad
    - B.2.5.2.1.4.4.2.1. dris dga' [574]
    - B.2.5.2.1.4.4.2.2. sgra snyan
    - B.2.5.2.1.4.4.2.3. bde la chags (217)
    - B.2.5.2.1.4.4.2.4. skyor chus skyes (218)
    - B.2.5.2.1.4.4.2.5. lus dkar
    - B.2.5.2.1.4.4.2.6. phan tshun dga'
    - B.2.5.2.1.4.4.2.7. yang dag chags spyod (219)
    - B.2.5.2.1.4.4.2.8. 'khor dang rnams spyod
    - B.2.5.2.1.4.4.2.9. dkyil krungs bcas skye spyod ldan [575] (220)
  - B.2.5.2.1.4.4.3. rgyal po bzhi'i gnas
  - B.2.5.2.1.4.4.4. kun tu rgyu ba'i lha bshad pa
    - B.2.5.2.1.4.4.4.1. skar ma'i grangs (221)
    - B.2.5.2.1.4.4.4.2. nyi zla'i bkod pa (222)
    - B.2.5.2.1.4.4.4.3. zhor la zla ba 'phel 'grib gyi nges pa
    - B.2.5.2.1.4.4.4.4. bye brag gi rgyu [576] (223)
- B.2.5.2.1.5. tshe tshad rgyu mthun dang bcas pa

- B.2.5.2.2. sum cu rtsa gsum
  - B.2.5.2.2.1. mtshangs sbyor (224)
  - B.2.5.2.2.2. brgya sbyin gyi rgyu 'bras (225)
  - B.2.5.2.2.3. gnas kyi khyad par [577] (226)
  - B.2.5.2.2.4. so so'i rgyas bshad
    - B.2.5.2.2.4.1. chos bzang
    - B.2.5.2.2.4.2. mthor bar gnas
    - B.2.5.2.2.4.3. ri rtser gnas (227)
    - B.2.5.2.2.4.4. lta na sdug [578]
    - B.2.5.2.2.4.5. phyogs gcig gnas (228)
    - B.2.5.2.2.4.6. shing gseb gnas
    - B.2.5.2.2.4.7. shing rta sna tshogs
    - B.2.5.2.2.4.8. dga' bar gnas [579]
    - B.2.5.2.2.4.9. rnam mdzes
    - B.2.5.2.2.4.10. yongs 'du'i tshal
    - B.2.5.2.2.4.11. 'dres pa'i 'gram
    - B.2.5.2.2.4.12. tshang tshing 'gram [580]
    - B.2.5.2.2.4.13. nor bu'i snying po
    - B.2.5.2.2.4.14. kun tu gsal spyod
    - B.2.5.2.2.4.15. gser phug
    - B.2.5.2.2.4.16. 'phreng ba'i grib ma
    - B.2.5.2.2.4.17. mthon dman rgyu [581]
    - B.2.5.2.2.4.18. sna tshogs bkra bas phye ba
    - B.2.5.2.2.4.19. sbyor ba 'jug pa
    - B.2.5.2.2.4.20. zhib spyod
    - B.2.5.2.2.4.21. glu sgra shin tu chags pa'i gnas sangs rgyas kyi gsung [582–583]
      - dang chos ston pa'i bkod pa dang bcas pa
    - B.2.5.2.2.4.22. gzi brjid 'bar
    - B.2.5.2.2.4.23. zla ba'i gnas ltar rgyu ba
    - B.2.5.2.2.4.24. sa la zung sangs rgyas kyi sprul pa dang bcas pa [584]
    - B.2.5.2.2.4.25. mig phyed btsums kyis 'gro ba
    - B.2.5.2.2.4.26. lus mdog bzang zhing che ba
    - B.2.5.2.2.4.27. nor bu 'chang gnas [585]
    - B.2.5.2.2.4.28. rigs mthun pa
    - B.2.5.2.2.4.29. 'khor na gnas
    - B.2.5.2.2.4.30. 'thor spyod
    - B.2.5.2.2.4.31. gzi brjid [586]
    - B.2.5.2.2.4.32. 'phreng ba 'bar
    - B.2.5.2.2.4.33. ma 'dres pa
  - B.2.5.2.2.5. spyi'i longs spyod bshad pa
    - B.2.5.2.2.5.1. phyogs kyi dbye ba
    - B.2.5.2.2.5.2. gnod sbyin gyi gnas

- B.2.5.2.2.5.3. rnga bo che [587]
- B.2.5.2.2.5.4. kun dga'i tshal
- B.2.5.2.2.5.5. skye ba'i tshul
- B.2.5.2.2.5.6. longs spyod rgyas bshad [588]
- B.2.5.2.2.5.7. las rjes su 'brenng ba'i tshul
- B.2.5.2.2.5.8. srid pa gzhan gyi rgyu mthun [589]
- B.2.5.2.2.5.9. tshe tshad
- B.2.5.2.3. 'thab bral
  - B.2.5.2.3.1. spyir bstan
  - B.2.5.2.3.2. gtso bo'i rgyu 'bras [590]
  - B.2.5.2.3.3. spyi'i rgyu'i las
  - B.2.5.2.3.4. gnas gzhan gyi ming [591]
  - B.2.5.2.3.5. longs spyod kyi khyad par [592]
  - B.2.5.2.3.6. skye ba'i tshul
  - B.2.5.2.3.7. bde ba myong ba'i tshul [593]
  - B.2.5.2.3.8. bya rnams kyid skad
  - B.2.5.2.3.9. mchod rten gyi bkod pa [594]
  - B.2.5.2.3.10. 'chi ba'i tshul
  - B.2.5.2.3.11. bskul ba
  - B.2.5.2.3.12. tshe tshad
- B.2.5.2.4. dga' ldan
  - B.2.5.2.4.1. spyir bstan [595]
  - B.2.5.2.4.2. dbye ba
  - B.2.5.2.4.3. thun mongs gi rgyu bshad pa
  - B.2.5.2.4.4. longs spyod rgyas bshad
    - B.2.5.2.4.4.1. sa gzhi 'bab chu
    - B.2.5.2.4.4.2. ri
    - B.2.5.2.4.4.3. ljon shing
    - B.2.5.2.4.4.4. gos rgyan [596]
    - B.2.5.2.4.4.5. bza' btung
    - B.2.5.2.4.4.6. rdzing bu
    - B.2.5.2.4.4.7. me tog
    - B.2.5.2.4.4.8. bya
    - B.2.5.2.4.4.9. khang bzang
    - B.2.5.2.4.4.10. lha mo'i 'khor [597]
    - B.2.5.2.4.4.11. gzhon pa
    - B.2.5.2.4.4.12. chos kyid dga' ston
    - B.2.5.2.4.4.13. skye ba'i rgyu gzhan bstan pa
    - B.2.5.2.4.4.14. bag yod la gdams pa
    - B.2.5.2.4.4.15. 'chi ba'i tshul
    - B.2.5.2.4.4.16. srid pa gzhan gyi rgyu mthun [598]
    - B.2.5.2.4.4.17. tshe tshad bstan pa
- B.2.5.2.5. 'phrul dga' [bstan pa]
  - B.2.5.2.5.1. rgyu spyir bstan

- B.2.5.2.5.2. gtso bo'i rgyu 'bras
- B.2.5.2.5.3. 'phrul dga'i don bshad pa [599]
- B.2.5.2.5.4. longs spyod kyi khyad par
- B.2.5.2.5.5. chos kyi dga' ston
- B.2.5.2.5.6. 'pho ba'i tshul
- B.2.5.2.5.7. srid pa gzhan gyi rgyu mthun
- B.2.5.2.5.8. tshe tshad [600]
- B.2.5.2.6. gzhan 'phrul dbang byed
  - B.2.5.2.6.1. spyir bstan
  - B.2.5.2.6.2. skye ba'i rgyu
  - B.2.5.2.6.3. rnam dbye
  - B.2.5.2.6.4. bdud rigs kyi gtso bo'i rgyu 'bras gtam rgyud dang bcas pa
  - B.2.5.2.6.5. longs spyod khad 'phags bshad pa
    - B.2.5.2.6.5.1. gzhan 'phrul dbang byed kyi don
    - B.2.5.2.6.5.2. gzhal med khang [601]
    - B.2.5.2.6.5.3. mda' lnga'i don
    - B.2.5.2.6.5.4. lha mo'i tshul
    - B.2.5.2.6.5.5. sil snyan la sogs pa'i longs spyod [602]
    - B.2.5.2.6.5.6. me tog
    - B.2.5.2.6.5.7. sa phyogs kyi khyad par
    - B.2.5.2.6.5.8. de la chags na bdud nyid du 'gyur ba'i tshul [603]
    - B.2.5.2.6.5.9. ma chags pa'i yon tan
    - B.2.5.2.6.5.10. rgyu la gdams pa
    - B.2.5.2.6.5.11. tshe tshad
    - B.2.5.2.6.5.12. rgyu 'bras gzhan rgyas bshad
      - B.2.5.2.6.5.12.1. nyin mtshan gyi khyad par [604]
      - B.2.5.2.6.5.12.2. lus tshad
      - B.2.5.2.6.5.12.3. mi dge ba brgyad spangs ba'i 'bras bu
      - B.2.5.2.6.5.12.4. sbyin pa so so'i 'bras bu
      - B.2.5.2.6.5.12.5. sbyin gnas lnga'i dbye ba
      - B.2.5.2.6.5.12.6. mchog dman gyi dbye ba [605]
      - B.2.5.2.6.5.12.7. bsam pa'i khyad par bstan pa
- B.2.6. gzugs khams [kyi lha] – Gods of the form realm
  - B.2.6.1. khams gong ma'i don
  - B.2.6.2. rnam dbye spyir bstan pa [606]
  - B.2.6.3. so sor bshad pa
    - B.2.6.3.1. bsam gtan dang po'i gnas gzhan gsum bshad pa<sup>56</sup>
      - B.2.6.3.1.1. rgyu
      - B.2.6.3.1.2. chung ngu dang 'bring dang chen po'i 'bras bu
      - B.2.6.3.1.3. bsam gtan gyis rigs gsum bshad

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<sup>56</sup> According to the *bsdus don* this should be nine sub-points.

- B.2.6.3.1.4. zhing khams
- B.2.6.3.1.5. gzhal med khang gi yon tan
- B.2.6.3.1.6. spyod pa dang bral ba'i longs spyod [607]
- B.2.6.3.1.7. skye ba'i tshul yon tan
- B.2.6.3.1.8. gtso bo'i bshad pa
- B.2.6.3.2. bsam gtan gnyis pa'i lha gnas gsum bshad pa
  - B.2.6.3.2.1. rgyu
  - B.2.6.3.2.2. chung 'bring chen po'i dbye ba
  - B.2.6.3.2.3. 'og ma las khyad par 'phags pa
- B.2.6.3.3. bsam gtan gsum pa'i lha gnas gsum bshad pa
  - B.2.6.3.3.1. rgyu
  - B.2.6.3.3.2. chung 'bring chen po'i dbye ba [608]
  - B.2.6.3.3.3. yon tan gyi khyad par
- B.2.6.3.4. bsam gtan bzhi pa'i gnas gzhan gsum bshad pa
  - B.2.6.3.4.1. rgyu
  - B.2.6.3.4.2. chung 'bring chen po'i dbye ba
  - B.2.6.3.4.3. khyad par
- B.2.6.3.5. zag bcas dang zag med kyis zin pa'i rnam dbye gtsang ma rigs lnga dang bcas pa
  - B.2.6.3.5.1. byis pa nyer spyod kyi bsam gtan thob kyang ldog pa'i tshul
  - B.2.6.3.5.2. don rab 'byed pa bsngags pa
  - B.2.6.3.5.3. de nyid kyis bsam gtan bzhi bshad pa [609]
  - B.2.6.3.5.4. zhar la de bzhin nyid kyi bsam gtan bshad pa
  - B.2.6.3.5.5. bsam gtan nyon mongs can dang nyon mongs med pa'i rnam dbye
  - B.2.6.3.5.6. shes rab kyis ma zin pa'i bsam gtan bzhi pa la 'du shes bkag nas bsgoms pas lha tshe ring por 'gro ba'i tshul
  - B.2.6.3.5.7. shes rab kyis zin pas gtsang ma rigs lngar 'gro tshul [610]
  - B.2.6.3.5.8. de dag gi gtso bo
  - B.2.6.3.5.9. spyi'i don
  - B.2.6.3.5.10. lus kyi tshad
  - B.2.6.3.5.11. tshe tshad
  - B.2.6.3.5.12. tha gru'i tshad bstan pa [611]
- B.2.7. gzugs med pa'i khams [kyi lha] – Gods of the formless realm
  - B.2.7.1. nam mkha' mtha' yas
    - B.2.7.1.1. mdor bstan pa
    - B.2.7.1.2. bsten pa
    - B.2.7.1.3. dmigs pa khyad par
  - B.2.7.2. bzhi ga'i nyer bdogs
  - B.2.7.3. rnam shes mtha' yas
  - B.2.7.4. ci yang med pa

- B.2.7.5. 'du shes med 'du shes min
- B.2.7.6. kun gzhi nyon yid gnas pa'i tshul
- B.2.7.7. gnas gang du ngo bo gang thob pa [612]
- B.2.7.8. tshe tshad
- B.2.7.9. shes rab kyis ma zin pa'i skyon
- B.2.7.10. byang chub sems dpa' rnam kyis tshul bshad pa
- B.2.8. 'jig rten gyi khams – Worldly realms
  - B.2.8.1. mdor bstan pa
  - B.2.8.2. rgyas par bshad pa
    - B.2.8.2.1. 'jig rten gyi khams chags tshul bshad pa 9:
      - B.2.8.2.1.1. rlung [613]
      - B.2.8.2.1.2. chu
      - B.2.8.2.1.3. gser
      - B.2.8.2.1.4. de dag gi 'khor yug
      - B.2.8.2.1.5. rkyen
      - B.2.8.2.1.6. ri gling mtsho
      - B.2.8.2.1.7. de rnam kyis tshad
      - B.2.8.2.1.8. gling bzhi'i tshad dang dbyings
      - B.2.8.2.1.9. dus ci tsam gyis chags pa
    - B.2.8.2.2. yul dang 'brel ba bshad pa
      - B.2.8.2.2.1. dmyal ba la sogs pa'i gnas gzhan rnam zhor la bstan pa [614]
      - B.2.8.2.2.2. brtan g.yo ltar snang ba'i rgyu rkyen
      - B.2.8.2.2.3. kha dog dang dbyibs kyis khams
      - B.2.8.2.2.4. de gzugs yin pa
      - B.2.8.2.2.5. sgra dang dri ro
      - B.2.8.2.2.6. reg bya
      - B.2.8.2.2.7. thun mong dang thun mong ma yin pa'i rnam rig gi dbye ba [615]
    - B.2.8.2.3. rnam grangs gzhan bshad pa<sup>57</sup>
      - B.2.8.2.3.1. zhor la ming gzhi bstan pa
      - B.2.8.2.3.2. bskal chung gi grangs
      - B.2.8.2.3.3. snod bcud 'jig pa'i tshul [616]
      - B.2.8.2.3.4. rgyu'i nges pa
      - B.2.8.2.3.5. bsam gtan bzhi pa'i chags 'jig
      - B.2.8.2.3.6. rang snang yin pa'i tshul
      - B.2.8.2.3.7. bsam gyis mi khyab pa'i tshul
      - B.2.8.2.3.8. bsam gyis mi khyab pa'i don
      - B.2.8.2.3.9. dag pa'i zhing khams bstan pa
      - B.2.8.2.3.10. bka' dang bstan chos (*bcos*) rnam la sbyar ba [617]

<sup>57</sup> According to the *bsDus don*, here are only nine sub-points.

B.2.9. [bar do dang khams] lus dang 'brel tshul/ lam dang bcas pa  
bstan pa – Bardo and view

B.2.9.1. nang du rtog pa mdor bstan

B.2.9.2. skye 'chi'i tshul bshad pa

B.2.9.2.1. khams gsum 'du byed pa

B.2.9.2.2. skye rgas 'chi ba'i ngo bo

B.2.9.2.3. 'chi tshul rgyas bshad

B.2.9.3. sems can gyi gnas bshad pa [618]

B.2.9.3.1. khams kyi don

B.2.9.3.2. sems can gyi gnas pa bdun

B.2.9.3.3. gnas bzhi bshad pa

B.2.9.3.4. mu bzhir 'gyur tshul

B.2.9.4. bar do bshad pa

B.2.9.4.1. bar do mtshams sbyor byed

B.2.9.4.2. bar do'i lus kyi mtshan nyid

B.2.9.4.3. 'dren byed rgyas bshad [619]

B.2.9.4.4. bar do'i lus rigs drug gang du 'gro ba'i kha dog

B.2.9.4.5. dbyibs

B.2.9.4.6. dus

B.2.9.4.7. mgo gang du bstan pa

B.2.9.4.8. gos yod med

B.2.9.4.9. srid pa'i nges pa

B.2.9.4.10. mngal du 'jug kha'i snang ba [620]

B.2.9.4.11. zhugs dus kyi snang ba

B.2.9.4.12. shes bzhin dang ldan mi ldan

B.2.9.4.13. don bsdu ba [621]

B.2.9.5. yang dag pa'i lam bshad pa

B.2.9.5.1. lam gyi gzhi rten 'brel mthong ba

B.2.9.5.2. bdag lta spong ba

B.2.9.5.3. 'phags pa'i bden pa bzhi rig pa

B.2.9.5.4. pha rol tu phyin pa drug bsgrub pa

B.2.9.5.5. snying rje chen po mthong ba

B.2.9.5.6. lam sbyang pa

B.2.9.5.7. byang chub chen po thob par bstan pa [622]

C. rtsom pa mthar phyin pa'i bya ba – The end of the composition (last  
third of chapter ten) (229–234)

C.1. rgyal ba'i yon tan la gus pa bskyed pa

C.2. brtsams pa don dang ldan mi ldan brjod pa

C.3. bsngo ba smon lam dang bcas pa

C.4. ji ltar du bsdu pa [623]

C.5. bzod gsol tshigs bcad

