

Abstract

This volume presents research on a Chinese translation of two of Mi pham rgya mtsho's works on the doctrine of the *tathāgatagarbha*, viz., the *Lion's Roar of the Great Exposition of the Tathāgatagarbha* (*bDe gshegs snying po stong thun chen mo seng ge'i nga ro*) and the *Lion's Roar of Extrinsic-Emptiness* (*gZhan stong khas len seng ge'i nga ro*), translated by Tam Shek-wing and Henry C. H. Shiu respectively. The authors also provide sub-commentaries to the two works.

The first chapter deals with Shiu's examination of the two Mi pham's works, giving an in-depth analysis of the discussion of the nature of the *tathāgatagarbha* as a coalescence (*zung jug*) of the Buddha-wisdom and the cognizing consciousness according to the hermeneutics of the rNying ma tradition. The chapter also comments on the establishment of the Two Truths in the Madhyamaka school in relation to the *tathāgatagarbha*, and of the Four Principles of Reasons (*rigs pa bzhi*) in relation to the Yogācāra school. These four Principles are the Principle of Dependence (*ltos pa'i rigs pa*), the Principle of Efficacy (*bya ba byed pa'i rigs pa*), the Principle of Reality (*chos nyid kyi rigs pa*), and the Principle of Proof (*'thad pa sturb pa'i rigs pa*). This is followed by a brief discussion of the *tathāgatagarbha* from the perspective of the rNying ma meditative tradition.

This chapter is followed by Tam's Introduction, which pays particular attention to the historical background of the Mi pham texts, the differences in understanding the Ultimate Truth of the Madhyamaka in the views of the dGe lug's Prāsaṅgika-Madhyamaka, the Jo nang's

Great Madhyamaka of Extrinsic-Emptiness (*gzhan stong dbu ma chen po*), and the rNying ma's Great Madhyamaka of Definitive Meaning (*nges don la dbu ma chen po*). Tam also compares the rNying ma hermeneutics with the new school of Yogācāra, and the Chinese understanding of the *tathāgatagarbha* according to the *Dasheng qixin lun* (*Awakening of Faith in the Mahāyāna*).

After the Chinese translation of the two Mi pham works, with the translators' sub-commentaries, two further studies by Tam, on the *tathāgatagarbha*, the "Afterword" and "the Certainty of the *Tathāgatagarbha*", is appended. In his "Afterword", Tam discusses the teaching of the *tathāgatagarbha* under various doctrinal nominations from the pre-Mahāyāna *Madhyama-āgama* to the Yogācāra literature; this article further examines the meaning of the *tathāgatagarbha* in relation to the *Mañjuśrīnāmasaṃgīti* and the notion of the bodhicitta in the early rDzogs chen tantra.

"The Certainty of the *tathāgatagarbha*", on the other hand, focuses on the meditative state of attaining "certainty" (*nges shes*) in the realization of the *tathāgatagarbha*. It is from this perspective that the *tathāgatagarbha* is discussed in terms of the following topics: the coalescence of wisdom and consciousness, dependent-origination, the twelvefold links of conditioning (*nidāna*), emptiness (*śūnyatā*), and the Two Truths. This article draws heavily on the *Laṅkāvatāra-sūtra* and the *Dharmadhātustava* attributed to Nāgārjuna, that also suggests the close relationship between these two works.

The appendix of the book contains Shen Weirong's annotated Chinese translation of a biography of Mi pham, the *Gangs ri'i khrod kyi smra ba'i seng ge gcig pu 'jam mgon mi pham rgya mtsho'i rnam thar snying*

*po bsdus pa dang gsung rab kyi dkar chag snga 'gyur bstan pa' i mdzes
rgyan zhes bya ba bzhugs so, written by mKhan po Kun bzang dpal
ldan.*