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Lexicon of Tibetan Buddhist Topics and Terminology

# KA

## ka dag

### GL ch. 3, verses 22-24, 27 GLac, 148.4 f. (59a f)

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#### Note

In this passage, Longchenpa gives a concise, poetic description of *ka dag*, *lhun grub*, and *thugs rje* in three consecutive verses and elaborates on them in the commentary.

#### Passage

22 ka dag ngo bo gang du ma grub pa 59a

mkha' ltar rang bzhin gdod nas dag pas te

lhun grub ngo bo sus kyang ma byas par

'char tshul ma 'gags cir yang snang du rung

'khor 'das kun 'byung snga phyi thog mtha' bral...

### NS fol. 2b f.

#### Cross Reference

gzhi bdun gyi rnam grangs:is a numbered set containing

#### Note

Here, rTse la sna tshogs gives an abridged version of the section on the seven interpretations of gzhi found in the **TD** (also **TM**). He then defends the rDzogs chen interpretation of ka dag against unnamed gSar ma opponents by pointing to various synonyms for the term found in Buddhist Tantras such as gdod ma nas dag pa, ye nas dag pa, thog ma nas dag pa, or rang bzhin dag pa. He goes on to show that ka dag does not imply a sterile emptiness, but a pre thematized experience of cognitive intensity and openness (rig stong) which, in its actuality (rang bzhin), surges forth as the super effulgence (gdangs) of primordial awareness (ye shes) in its spontaneous presence (lhun grub) as luminosity and openness (gsal stong). He then discusses ka dag, lhun grub & thugs rje.

### TD 4a f.

#### Cross Reference

gzhi bdun gyi rnam grangs:is a numbered set containing

#### Note

This passage discusses ka dag as the 7th in a series of seven one sided interpretations of the gzhi, each of which limits one's understanding of ka dag to a particular intellectual framework (See gzhi). It goes on to detail the ka dag gi ye gzhi (9b f) in terms of (1) ngo bo 'dug tshul ngos gzung/ (2) de'i rang bzhin rgyas par bshad/ (3) rnam pa la 'khrul gzhi bzlog pa'o/ See also **NS** above.

### TK vol. 13 (Ba), p. 310

#### Note

This passage correlates ka dag with inner luminosity (mdangs) and rnam dag with its outward effulgence (rnam dag).

### LR, 79 f

#### Cross Reference

kun gzhi:is contrasted with

#### Note

This passage provides Sog zlog pa's (1552-1624) responses to 8th Karmapa Mi bskyod rdo rje's (1507-1554) questions regarding the difference between kun gzhi and ka dag. Sog zlog pa relates ka dag to grol gzhi, kun tu bzang po, and rig pa on the one hand, and relates kun gzhi to sems on the other hand. He concludes, however, by claiming that kun gzhi dang ka dag gnyis gcig dang tha dad gang yang ma yin no. See also queries of dGe lugs pa master dKon mchog bstan pa'i sgron me in the in *Zhal lung bdud rtsi'i thigs phreng*, 582 and comments of dPal mang dkon mchog rgyal mtshan in Collected works v. 5, 284. (Karmay thesis 326.7 and 354 n. 41).