

“O jinaputras! The bodhisattva on the Brilliance bodhisattva bhūmi knows and has eliminated the view of a self and so on: the entire mass of attachments to a self, a being, a soul, - a spirit, a person, a human, humanity, skandhas, sensory elements, or sensory bases, and to beginnings and endings, examinations, analyses, numbering [dran pa - grang pa?], possessions, wealth, and habitations. [F.207.b]

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"Moreover, the enlightening beings in the stage of Blazing are freed from all points of attachment-to what is considered wealth, what is considered one's own possessions, what is guarded and kept, what is thought of, what is ruminated on, what is conceived of, appearing and disappearing, aroused by attachment to the ideas of a real body, self, being, life, growth, person, personality, mental and physical clusters, elements, and sense mediums.

Tripiṭaka Master Śikṣānanda and Bhikṣu Dharmamitra - The Ten Bodhisattva Grounds, The Avataṃsaka Sūtra, Chapter 26 pages 171 and 173

Son of the Buddha, the bodhisattva dwelling on the Ground of Blazing Brilliance, taking the view imputing the existence of a self associated with the body as chief among them, abandons all attachments that might be generated, including attachments to the existence of a self, to a person, to beings, to a lifespan, to the aggregates, to the sense realms, and to the sense bases, doing so because they arise and disappear in reliance on conceptual thought, because they are sustained through discursive thought, because they are but subsidiary to a self, because they are but its material possessions, and because they are but points of attachment. He entirely abandons them all.

Śikṣānanda and Dharmamitra Appendix: The P.L. Vaidya Sanskrit Text - page 507

tasya khalu punarbhavanto jinaputrā bodhisattvasya asyām- arciṣmatyām
bodhisattvabhūmau sthitasya yānīmāni satkāyadr̥ṣṭipūrvamaṅgamāni
ātmasattvajīvapoṣapudgalaskandha- dhātvāyatanābhiniveśasamucchritāni **unmiñjitāni**
nimiñjitāni vicintitāni vitarkitāni kelāyitāni mamāyitāni dhanāyitāni niketa- sthānāni, tāni
sarvāṇi vigaṭāni bhavanti sma |

Gongpa **Rabsel** - commenting on karika 4.2d /rang du lta ba dang 'brel yongs su zad/ svadr̥ṣṭisamyaktaparikṣayaś ca

RANG STE PHRA BA'I 'JIG LTA'I BDAG TU LTA BA DANG 'BREL BA STE DE SNGON DU
'GRO BA'I BDAG DANG, SEMS CAN SOGS RANG RKYA BA'I RDZAS YOD DU 'DZIN PA
RAGS PA'I GANG ZAG GI BDAG DANG BDAG GI BAR 'DZIN PA DANG, PHUNG KHAMS
SKYE MCHED LA BDEN PAR ZHEN PA'I CHOS KYI BDAG 'DZIN RNAMS YONGS SU ZAD
PAR 'GYUR RO,

Lama Tsong Khapa is commenting on the RangDrel quotation above from the Daśabhumika while leaving out some terms - e.g. SNGON DU 'GRO BA'I BDAG DANG, SEMS CAN SOGS - with SOGS summarizing “srog dang/ gso ba dang/ skyes bu dang/ gang zag dang/ phung po dang/ khams dang/ skye mched” and leaving them out. My main quest was to find more information on the terms **unmiñjitāni nimiñjitāni** which are variously translated in the Tibetan texts as “kun nas bslang ba'i lhag par g.yo ba dang bral ba rnams” in the RangDrel and “**brkyang ba dang | bskum pa dang**” in the Ten Bhumis and the Avatamsaka.