

GUHYAGARBHATANTRA

The ~~Guhyagarbhatattvaviniścayamahātanta~~ and its XIVth Century

Tibetan Commentary phyogs-bcu mun-sel

by

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Abstract

This work is a critical presentation of original sources relating to the Mahâyoga and Atiyoga traditions of the rNying-ma school of Tibetan Buddhism, namely, the principal tantra-text of that school, Guhvagarbhatattvaviniscavamahâtantra, and kLong-chen Rab-'byams-pa's commentary, phvogs-bcu mun-sel. It comprises an introduction, an edition of the Tibetan root-text, an annotated translation and bibliography.

i) The introduction considers: the position of the three inner classes of tantra (nang-rgyud sde-gsum) within the rNying-ma tradition; the extant texts of the rgyud-sde and sgrub-sde divisions of Mahâyoga within the bka'-'gyur and the rnying-ma'i rgyud-'bum and the transmission of the latter from its compilation until recent times; the relationship between the eighteen tantras of the rgyud-sde section and the sgyu-'phrul cycle; the contents of the cycle and the position of the long, medium and short versions of the Guhvagarbha within it; the structured contents of this root-tantra; the controversy surrounding its origins; the Indian historical perspective and commentaries; the Tibetan translations; the practical synthesis of mdo-sgyu-sems-gsum; the bka'-ma lineages with emphasis on the relevant indigenous Tibetan commentaries; the ster-ma related literature; ten philosophical topics elaborated in the Guhvagarbha; the two exegetical interpretations; and the editions of the source materials which have been consulted.

ii) The edition of the root-text is based, in the absence of Sanskrit ms., on extant Tibetan versions found in the bka'-'gyur and the rnying-ma'i rgyud-'bum, the Karma'i Chos-sgar blockprint, and the versions utilised by kLong-chen Rab-'byams-pa and Lo-chen Dharmasri in their commentaries.

iii) The translation of the root-tantra is accompanied by the full text of kLong-chen Rab-'byams-pa's interlinear sections (gzhung-don), each of which is preceded by an overview (spyi-don).

iv) The bibliography has two sections, the first comprising those texts cited by kLong-chen Rab-'byams-pa in phvogs-bcu mun-sel, and the second those works referred to in the introduction and annotations.

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Preface

Over several years, while working on the translation and edition of the late bDud-'joms Rin-po-che's Nyingma School of Tibetan Buddhism: Its Fundamentals and History, I became increasingly aware of the central importance of the Guhagarbhatantra and the esteem in which it is held by the rNying-ma-pa. In order to open up and consolidate our understanding of that eighth century tradition, clearly this basic text would have to be established in a critical edition alongside its commentaries, and, as more primary sources are published in India, it would be an essential task for Tibetologists to make some of them accessible to western scholarship for the first time. This would also give some impetus to the current revival of the rNying-ma communities in Nepal, India, and indeed Tibet, where the tradition itself has been made aware of the value of western scholarship, largely through the efforts of E. Gene Smith. It is therefore with these two aims that I embarked on the present study. Each chapter of the root-tantra is accompanied by kLong-chen Rab-'byams-pa's interlinear commentary, and in the course of annotation, his interpretations are juxtaposed with those of Lo-chen Dharmabri. Between them, these commentators represent the two major exegetical traditions of the Guhagarbha in Tibet. Of course, this study is by no means the definitive statement on the Guhagarbhatantra. Only when all extant commentaries have been fully translated and compared could such a conclusive treatise ever be written. In the meantime, it is hoped that the intricacies of kLong-chen-pa's

exegesis will augment our understanding of the relationship between Mahâyoga and Atiyoga, and open up further avenues for research in this field.

The problems involved in the interpretation of tantra-texts like the Guhyaśarbhā are immense, and errors are virtually unavoidable. Quite apart from the absence of the original Sanskrit manuscripts, there are linguistic obscurities in the Tibetan which even the surviving oral tradition is unable to resolve. This has been explicitly stated by Dingo Khyentse Rinpoche, who is revered as the greatest living authority on the rNying-ma school. I would therefore ask those responsible for maintaining this tradition to understand the underlying motivation and not to look too harshly on my errors or omissions. Many of these problems will be confronted in the course of the annotations, and I wish, at this point, to acknowledge the assistance of all those scholars who devoted time and energy to the task.

Firstly, my thanks are due to Phillip Denwood, Lecturer in Tibetan at SOAS, who supervised the research in a methodical, sympathetic and supportive manner and offered much sound advice on problems relating to language and the architecture of the vimāna in particular. Humble thanks are also due to H.H. Dingo Khyentse Rinpoche who gave much of his precious time to my tire-some questions during his sojourn in the Dordogne, in June, 1986. Others scholars who assisted at that time were Dzokchen Khenpo Thupten, Nyoshul Khen Rinpoche, Tulku Pema Wangyal, and Konchok Tenzin. Khenpo Thupten in particular addressed himself to the linguistic and technical problems with great enthusiasm. I am

also indebted to the library of SOAS, University of London, for access to library and microfiche facilities, to Lama Chime of the British Library Oriental Manuscripts Division, to Michael O'Keefe of the India Office Library, and to Christian Bruyat at the Tibetan library of the Association de Chanteloube in the Dordogne for making source materials available. Additional thanks are due to Dr Tadeusz Skorupski of SOAS, who kindly offered advice on certain Indic source materials, and to Matthew Kapstein of the University of Chicago who in past years worked with me to construct the technical English vocabulary employed in this and other studies. Above all, I wish to express my gratitude to the British Academy for their generous studentship awarded from 1983-1986, to SOAS for the Millicent Harrington Award covering the same period, and to Dr John Brockington, Senior Lecturer in Sanskrit at Edinburgh University, and Dr Michael Aris of Wolfson College, Oxford for supporting my initial application to the Academy. Finally, thanks are due to Mike Farmer who provided word-processing facilities, without which the project would never have been completed in three years.

Gyurme Dorje

Abbreviations

A. Author

BBudh. Bibliotheca Buddhica. St. Petersburg/ Leningrad. 1897-1936.

BIT. Bibliotheca Indo-Tibetica. Published by the Central Institute of Higher Tibetan Studies, Sarnath, U.P.

BST. Buddhist Sanskrit Texts. Published by the Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning. Darbhanga, Bihar.

CLTC. [mchog-gling gter-chos] The collected rediscovered teachings of Gter-chen Mchog-gyur-glin-pa. New Delhi: Patshang lama Sonam Gyaltzen. 1975. 30 volumes. I-Tib 75-903248.

D. Discoverer (in the case of treasures, gter-ma).

DZ. gdams-ngag mdzod (Store of Precious Instructions). Delhi: N.Lungtok and N. Gyaltzan, 1971. 12 vols.

EIPRB. Karl Potter, Encyclopaedia of Indian Philosophies, vol. 1, Bibliography (Revised Edition). Princeton: Princeton University Press, 1983.

GCD. Rñin ma'i rgyud bcu bdun. 3 vols. New Delhi: Sanje Dorje, 1973-1977. I-Tib 73-906438.

GOS. Gaekwad's Oriental Series. Published by the Oriental Institute, Baroda.

HBI. Etienne Lamotte, Histoire du Bouddhisme Indien. Bibliothèque du Musée, vol. 43. Louvain: Publications Universitaires, 1958.

HIL. History of Indian Literature. Edited by Jan Gonda.

Weisbaden: Otto Harrasowitz.

JLSB. ['jigs-med gling-pa'i gsung-'bum.] The collected works of Kun-mkhyen 'Jigs-med glin-pa. 9 vols. NNS. 29-37 (1970 onwards). I (Sik)- Tib 74-917093.

JTPD. 'Ja-tshon pod-drug. D. 'Ja'-tshon snying-po. 7 vols. Darjeeling: Taklung Tsetrul Pema Wangyal, 1979-1982. I-Tib 79-905783.

KCZD. Klong-chen mdzod-bdun. Sde-dge edition. 6 vols. Gangtok: Sherab Gyeltsen and Khyentse Labrang. 1983. I-Tib 83-905058.

LCSB. [lo-chen gsung-'bum.] Collected works of Smin-glin Lo-chen Dharmaśrī. 19 vols. Dehra Dun: D.G. Khocchen Trulku. 1975. I-Tib 75-904278.

Litho. Lithographic edition.

LTWA. Library of Tibetan Works and Archives, Dharamsala, H.P.

MCB. Mélanges Chinois et Bouddiques. Institut Belge des Hautes Etudes Chinoises, Brussels.

MTTWL. Peter Pfandt, Mahāvāna Texts Translated into Western Languages. Cologne: In Kommission bei E.J. Brill, 1983.

Mvt. Mahāvvyutpatti

NA. Not available, i.e. no longer extant.

NL. Not located.

NGB. rnying-ma'i rgyud-'bum (Collected Tantras of the rNying-ma-pa). Thimpu: Jamyang Khyentse Rinpoche. 1973. 36 vols. Catalogue by E. Kaneko, Tokyo, 1982

- NMKMG. rnying-ma'i bka'-ma rgyas-pa Edited by H.H. Dudjom Rinpoche. 40 vols. Kalimpong, W.B.: Dubjung Lama, 1982. I-Tib 82-900981.
- NNS. Ngargyur Nyingmay Sungrab. Published by Sonam T. Kazi. Gangtok, Sikkim.
- NSTB. Dudjom Rinpoche, The Nyingma School of Tibetan Buddhism: Its Fundamentals and History, translated & edited by G. Dorje & M. Kapstein, London, 1987
- NYZ. snying-thig ya-bzhi (Four-part Innermost Spirituality). New Delhi: Trulku Tsewang, Jamyang and L. Tashi, 1970, 11 vols.
- P. The Tibetan Tripitaka. Peking Edition. Tokyo-Kyoto; Suzuki Research Foundation, 1955-61, 168 vols.
- PRS. Lewis Lancaster, ed., Prañāpāramitā and Related Systems. Berkeley Buddhist Studies Series, vol. 1, Berkeley: Asian Humanities Press, 1977.
- Pub. Photo-mechanical publication.
- RTD. Rin-chen gter-mdzod (Store of Precious Treasure). Paro: Ngodrup and Sherap Drimay, 1976, 111 vols. Index compiled by Sik K. Yeshe Zangmo in 1984.
- SBE. F. Max Müller, ed., Sacred Books of the East. Oxford University Press. Reprinted, Delhi: Motilal Banarsidass.
- Skt. Sanskrit
- SOR. Serie Orientale Roma. Published by the Istituto Italiano per il Medio ed Estremo Oriente (Is. M.E.O.).
- SP. Satapitaka Series, Sarasvati Vihar, New Delhi.
- SSS. Smanrtsis shesrig spendzod. Published by S.W. Tashigangpa.

Leh, Ladakh.

STC. Barbara Nimri Aziz and Matthew Kapstein, eds., Soundings in Tibetan Civilization. New Delhi: Manohar, 1985.

T. A Complete Catalogue of the Tibetan Buddhist Canon. (Tōhoku University Catalogue of the Derge Edition of the Canon) edited by Hakuju Ui et al. Sendai, 1934.

Taishō. Taishō shinshū daizōkyō. Ed. J. Takakusu, K. Watanabe, et al. Tokyo: Taishō Issaikyō Kankō Kai, 1924-1932.

Tib. Tibetan

TSHR. Michael Aris and Aung San Suu Kyi, eds., Tibetan Studies in Honour of Hugh Richardson. Warminster: Aris and Phillips, 1980.

TSWS. Tibetan Sanskrit Works Series. Kashi Prasad Jayaswal Research Institute. Patna, Bihar.

Xylo. Xylographic edition.

Part One

Introduction

Introduction

1. The rNying-ma School and the Three Inner Classes of Tantra:

The mandala of the hundred peaceful and wrathful deities first attracted attention outside Tibet through popular translations of the bar-do thos-grol, a section of Karma gLing-pa's zhi-khro¹ dgongs-pa rang-grol. Little is known, however, of the tantra on which this mandala and its gter-ma cycles are based. The Guhya-rarbhata-tattvaviniscaya-mahatantra is a principal text of the rNying-ma or "ancient translation school" (snga'-'gyur rnying-ma), the oldest tradition of Tibetan Buddhism which has maintained the teaching-cycles and texts introduced to Tibet during the royal dynastic period through to the epoch of the Indian scholar Smrtijñānakīrti and prior to that of Lo-chen Rin-chen bZang-po (958-1055).² The rNying-ma-pa are those who have adhered to this "earlier propagation" (snga-dar) and cultivated its traditions over succeeding centuries through study, meditation, composition, and the revelation of concealed texts or treasures (gter-ma). A comprehensive account of the philosophical position and historical background of this school is found in my edited translation of bDud-'joms Rin-po-che's modern compilation, The Nyingma School of Tibetan Buddhism: Its Fundamentals and History.³ In contrast, the adherents of the later Buddhist lineages which spread forth in Tibet during the "subsequent propagation" (phyi-dar)-- the bKa'-gdams-pa, Sa-skya-pa and bKa'-brgyud-pa-- are commonly known as gSar-ma-pa, "followers of the new schools".⁴ While the designations "rNying-ma" and "gSar-ma"

were retrospectively applied, by the eleventh century the two periods of Buddhist expansion in Tibet had become sufficiently distinguishable to prompt Rong-zom Pandita's following observation in the dkon-mchog 'grel, which attributes six superiorities to the ancient translations:

First, concerning the greatness of the benefactors who introduced them: Since the benefactors of the ancient translation period were the three ancestral rulers, who were the sublime Lords of the Three Families in kingly guise, they were unlike the benefactors of the later translation period.

Second, concerning the locations in which they were translated and established: Since the ancient translations were accomplished in such emanated temples as bSam-yas and the other doctrinal centres of the past, high and low, they are unlike those translated in the monastic grottoes of today.

Third, concerning the distinctions of the translators: Those doctrines were translated by emanational translators, the translators of the past such as Vairocana, sKa-ba dPal-brtsegs, lCog-ro klu'i rgyal-mtshan, Zhang Ye-she sDe, rMa Rin-chen mChog, and gNyags Jñānakumāra. Thus, they are unlike the translations made by the translators of today, who pass the summer in Mang-yul and travel to India and Nepal for a short time during the winter.

Fourth, concerning the distinctions of the scholars (who supervised the ancient translations): Those doctrines were introduced by buddhas and sublime bodhisattvas abiding on the great levels, (namely) the scholars of the past such as the preceptor Sântarakṣita, Buddhaguhya, the great master Padmākara and the great pandita Vimalamitra. Thus, they were unlike the scholars of today who wander about in search of gold.⁹

Fifth, concerning the distinctions of the blossoms (offered) as the basis for commissioning (the translations): In the past the doctrines were requested with offerings of gold weighed out in deerskin pouches, or by the measure. Thus, they were unlike the requests made (by disciples of) the present day with one or two gold bits drawn from under their own arms.¹⁰

Sixth, concerning the distinctions of the doctrine itself: The translations of the past were completed at a time when the doctrine of the Buddha reached its zenith in India. Furthermore, there were tantras which did not even exist in India proper, which were retained by bodhisattvas, accomplished masters, awareness-holders and dâkinis who had obtained their empowerments. They were taken from pure lands, and from regions of Jambudvîpa such as Singhala and Oddiyâna in the west, through the arrayed miraculous powers of the the great master Padmasambhava, Vimalamitra and others, and then translated (in Tibet). Thus, many

(doctrines) which were completely unknown to the scholars and accomplished masters of India arrived to become the meritorious fortune of Tibet.¹¹

Furthermore, concerning the translations themselves: Since the translators of the past were emanations, they established the meanings correctly. For this reason their works are easy to understand and, on plumbing their depths, the blessing is great. But the translators of the later period were unable to render the meaning and made lexical translations following (merely) the arrangement of the Sanskrit texts. Consequently, their forced terminology is hard to understand, and on plumbing the depths the blessing is slight. Therefore, they are dissimilar.¹²

To understand Rong-zom-pa's final point, one might well make a comparison between the simple versification of the Guhvagarbha and that of the Kâlacakratāntra, which is considered by many to epitomise the most complex of the later translations.¹³ Further linguistic distinctions between these two translation methodologies will be considered below in the context of the debate surrounding the origins of our tantra-text.

Despite Rong-zom-pa's entrenched position which was designed purposefully to counter the prejudice expressed against the ancient tantras by certain advocates of the new translation system, the rNying-ma tradition for the most part remained aloof from the subsequent sectarian rivalries of Tibetan political life-- whether in the conflict between Sa-skye and 'Bri-gung or

in the civil war between the Karma-pa-backed gTsang-pa
 administration and the dGe-lugs-pa hierarchy. Their philosophy
 and spirituality have however continued to exert influence on the
 later traditions until recent times. Important figures such as
 Karma-pa III Rang-byung rDo-rje (1284-1339), gYung-ston rDo-rje
 dPal (1284-1365), Dalai Lama V (1617-1682), 'Jam-dbyangs mKhyen-
 brtse'i dBang-po (1820-1892) and 'Jam-mgon Kong-sprul (1813-1899)
 have contributed immensely to the development of the rNying-ma
 teachings despite their affiliation with other schools. As a
 study of the chos-'byung genre reveals, Tibet's great thinkers,
 scholars and meditators from all traditions could freely teach
 each other without sectarian inhibitions.

It is in the rNying-ma system that the Buddhist teachings are
 classified into a hierarchical gradation of nine vehicles or nine
 sequences of the vehicle (theg-pa rim-pa dgu). S.G. Karmay in his
 "Origin and Early Development of the Tibetan Religious Traditions
 of the Great Perfection" has traced the development of this nine-
 fold classification through a comparative study of the writings
 of Padmasambhava, sKa-ba dPal-brtsegs, gNubs-chen Sangs-rgyas Ye-
 shes, kLong-chen Rab-'byams-pa and others. The synthesis out-
 lined in the Anuyoga text spyi-mdo dgongs-pa 'dus-pa and
 elaborated by the sMin-grol-gling tradition refers to the first
 three sequences (Srāvakayāna, Pratyekabuddhayāna and Bodhisattva-
 yāna) under the heading "vehicles which control the cause of
 suffering" (kun-'byung 'dran-pa'i theg-pa), to the middle three
 (Kriyātantra, Ubhayatantra and Yogatantra) as "vehicles of the
 outer tantras of austere awareness" (phyi dka'-thub rig-pa'i

rgyud-kvi theg-pa), and to the last three (Mahāyoga, Anuyoga and Atiyoga) as "vehicles of overpowering means" (dbang-bdgyur thabs-
¹⁸
kvi theg-pa). According to Lo-chen Dharmasri, the enumeration of nine is itself provisional because the structure may be simplified, e.g. into the twofold classification of Hinayāna and Mahāyāna, or extended, e.g. by adding the mundane Manusyayāna or Devayāna. Indeed, in this overview of the Buddhist path there may be as many vehicles as there are thoughts in the mind, while, from the resultant or absolute standpoint, there is said to be no
¹⁹
vehicle at all. The following verses from the Lankāvatārasūtra
²⁰
(T. 107) are quoted in support of this position:

As long as there are perceptions,
The culmination of the vehicles will never be reached.
When the mind becomes transformed
There is neither vehicle nor mover.

The integrated structure of the nine vehicles is also referred to in basic texts, such as the principle sems-sde tantra of the Great Perfection (rdzogs-pa chen-po) system, the All-Accomplishing King (kun-byed rgyal-po'i rgyud, T. 828):
²¹

Existentially there is only one,
But empirically there are nine vehicles.

The distinctions between the above mentioned nine sequences of the vehicle are discussed in the many philosophical treatises of the rNying-ma school which focus on spiritual and philosophical systems (siddhānta or grub-mtha'), e.g. kLong-chen Rab-'byams-pa, grub-mtha' mdzod, Lo-chen Dharmasri, gsang-bdag zhal-lung, and

bDud-'joms Rin-po-che, bstan-pa'i rnam-gzhag. The most fundamental distinction is made between the first three or sūtra-based vehicles which advocate a causal approach to enlightenment (byang-chub) or buddhahood (sangs-rgyas-nyid) and the last six or tantra-based vehicles which maintain the resultant view that buddhahood is primordially or atemporally (ye-nag) attained, and realised as such by the removal of the obscurations covering enlightened mind (byang-chub sems).

The term "tantra" (rgyud) refers to three continua of meaning and four classes of texts forming the literary expression of that meaning. The former are the continuum of the ground (gzhi'i rgyud), of the path (lam-gyi rgyud) and of the result ('bras-bu'i rgyud), which respectively indicate the abiding nature of reality (gnas-lugs), the means of realising it (thabs), and the culminating buddha-body (sku) and pristine cognition (ye-she) resulting from that realisation. It is this structure of ground, path and result around which the tantra-texts, both rNying-ma and gSar-ma are developed, as we will see below with reference to the

Guhyaagarbhatattvaviniścavamaḥātāntra. The four classes are the texts of Kriyātantra, Ubhayatantra (or Caryātantra), Yogatantra and Anuttarayogatantra, which are differentiated and discussed at

length in the above treatises. The last of them, according to the rNying-ma school, comprises the texts of Mahāyoga, Anuyoga and Atiyoga, the "vehicles of overpowering means" or three classes of inner tantras (nang-rgyud sde-gsum)-- which form the principal subject matter of the rNying-ma-pa commentarial tradition. It is important that the distinctions between these

three are comprehended because, as we shall see, the Guhya-garbhātattvaviniścayamahātantra has been interpreted from both Mahāyoga and Atiyoga perspectives.

When the three classes of inner tantras are contrasted, Mahāyoga is said to emphasise the ground of the Vajrayāna or resultant mode of Buddhist experience, i.e. the abiding nature of reality (gnas-lugs)²⁵, Anuyoga the path or skillful means of realisation and Atiyoga the result itself, the presence of buddha-body (sku) and pristine cognition (ye-sheg). Alternatively, Mahāyoga focuses on the creation stage (bskyed-rim) of contemplation, Anuyoga on the perfection stage (rdzogs-rim), and Atiyoga on the Great Perfection (rdzogs-chen).

In the words of Me-nyags Khyung-grags, an eleventh-century holder of the rNying-ma lineage:²⁶

Though the three aspects of creation and perfection²⁷ are present in them all, Mahāyoga emphatically teaches the creation stage, Anuyoga emphatically teaches the perfection stage, and the Great Perfection is effortless in both.

kLong-chen Rab-'byams-pa, in his Mind at Rest (sems-nvid ngal-gso), adds:²⁸

Mahāyoga emphasises vital energy and the skillful means of the creation stage.

Anuyoga emphasises the seed and discriminative awareness of the perfection stage.

Atiyoga emphasises the pristine cognition in which everything is without duality.

And according to sKyo-ston Sâk-ye of Gong-bu:

Mahâyoga lays great emphasis on conduct,

Anuyoga lays great emphasis on contemplation,

And Atiyoga lays great emphasis on the view.

As these authors state, Mahâyoga does emphasise the ground in its perspective, the creation stage in its meditative technique and ritual activities in its conduct, Anuyoga emphasises the path, the perfection stage of meditative technique and contemplation, and Atiyoga emphasises the result, the Great Perfection or the view itself. We shall observe however that tantra-texts such as the Guhya garbhatattvaviniścavamahâtantra, despite their classification within Mahâyoga, necessarily contain elements of all three, and it is for this reason that divergent exegetical traditions later developed.

30

The dispositions of those who would aspire to the three inner classes of tantra are also indicated in the Tantra of the Great Array (bkod-pa chen-po), which says:

31

For one who would transcend the mind

There is the creative phase.

For one who would possess the essence of mind

There is the perfecting phase.

And for those who are supreme and most secret

There is the Great Perfection.

And by kLong-chen Rab-'byams-pa in his Great Chariot (shing-rta
32
chen-mo):

The father tantras of Mahâyoga are the natural expression of the skillful means of appearance, intended on behalf of those requiring training who are mostly hostile and possessed by many ideas; the mother tantras of Anuyoga are the discriminative awareness of the perfection stage which is the reality of emptiness, intended for the benefit of those who are mostly desirous and delight in the tranquility of the mind; and the Atiyoga is revealed as the natural expression of their non-duality, intended for the benefit of those who are mostly deluded and who are energetic.

When these three classes are considered distinctly, each is analysed according to its essence, verbal definition and classification, as in the following account derived from Lo-chen Dharmaçri's gsang-bdag zhal-lung, which represents the Tibetan bka'-ma tradition.
33

Mahâyoga:

The essence of Mahâyoga is that liberation is obtained through union with the indivisible superior truth (lhag-pa'i gnyis-med bden-pa) by relying emphatically on the creation stage of skillful means (thabs-kvi bskved-rim). The Sanskrit term mahâ-yoga is defined to mean "great union" of the mind with non-dual truth. The classification includes the topics of empowerment (dbang-bskur) & entrance ('jug-pa), view (lta-ba), discipline (tshul-khrims), meditation (sgom), conduct (spyod-pa) and result

('bras-bu).

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At the outset, four empowerments are conferred, enabling Mahâ-yoga to be practised. The vehicle is then entered through three contemplations, namely: great emptiness (gtong-pa chen-po) which purifies death, great compassion (snying-rie chen-po) which purifies the intermediate state after death (bar-do) and the seals and attainment of the mandala-clusters (phvag-rgya-dang tshom-bu tshogs-sgrub) which purify the three phases of life by establishing one's true nature to be the mandala of deities.

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The view of Mahâyoga holds ultimate truth (don-dam bden-pa) to be spontaneous awareness (rig-pa) without conceptual elaboration, relative truth (kun-rdzob bden-pa) to be the ideas or mental energy of that awareness which manifest as a mandala of buddha-body and pristine cognition, and the superior indivisible truth to be the unity of these two-- emptiness and pure appearance. Discipline refers to twenty-eight commitments (dam-tshig) upheld in relation to meditative practice, renunciation and attainment.

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Meditation comprises the non-symbolic contemplation of ultimate reality and the symbolic meditations of the creation and perfection stages. In the creation stage, the mandala is gradually visualised through the three contemplations, in which deity and thought are indivisible. In the perfection stage, visualisation concentrates on the energy channels, currents and seminal-points (rtsa-rlung thig-le) in the body-- either in the "upper door" of one's own body (rang-lus steng-sgo) or the "lower door" (sexual centre) of one's partner's body (gzhan-lus 'og-sgo).

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The conduct of Mahâyoga implies that defilements and conflicting

emotions of samsâra, rites of "liberation" (sgrol) and sexual practices (gbyor) can be experienced without attachment because they are retained as skillful means.³⁸ The result indicates that the five buddha-bodies (sku-lnga)³⁹ are actualised in this lifetime or in the intermediate state after death.

Anuyoga:

The essence of Anuyoga is that by relying on the perfection stage of discriminative awareness (shes-rab rdzogs-rim), liberation is obtained through the unifying realisation of the expanse of reality (dbvings) and pristine cognition (ye-shes), without duality.⁴⁰ The Sanskrit term anuyoga is defined to mean "subsequent yoga", i.e., that which links Mahâyoga to Atiyoga or which reveals the path of desire (chags-lam) subsequent on discriminative awareness.⁴¹

As to the aforementioned six classificatory topics, Anuyoga has 36 basic and 831 ancillary empowerments which refer to all nine sequences of the vehicle, including the sûtras;⁴² and it is entered through the spontaneously perfect non-duality of the expanse and pristine cognition. The view is that all phenomena are the primordial mandala of Samantabhadri (ye ji-bzhin-pa'i dkyil-'khor), the uncreated awareness is the pristine cognition or spontaneously present mandala of Samantabhadra (rang-bzhin lhun-grub-kyi dkyil-'khor), and the supreme bliss of their offspring is the fundamental mandala of enlightened mind, without duality of expanse and pristine cognition (byang-chub sems-kyi dkyil-'khor).⁴³ Discipline refers to the nine enumerations of

commitments described in the sixty-sixth chapter of the mdo
⁴⁴
dgongs-pa 'dus-pa (NGB. Vol. 11). Meditation comprises the path
of skillful means (thabs-lam) which utilises the energy channels,
currents and seminal points either with reference to one's own
body or in union with a partner, and the path of liberation
(grol-lam) which comprises the non-conceptual contemplation of
reality and symbolic contemplation of the deities, who are said
to appear instantly "in the manner of a fish leaping from the
⁴⁵
water." In the result, the twenty-five resultant realities
('bras-bu chos nver-lnga) of the buddha-level are actualised
⁴⁶
within one lifetime.

Atiyoga:

The essence of Atiyoga or the Great Perfection (rdzogs-pa chen-
po) is that liberation occurs in primordial buddhahood (ye-nas
sangs-rgyas-pa), without renunciation, acceptance, hope or doubt.
The Sanskrit term atiyoga is defined to mean "highest union",
because it is the culmination of all vehicles and of the creation
& perfection stages. As to classification, the empowerment of the
expressive power of awareness (rig-pa'i rtsal-dbang) is con-
⁴⁷
ferred, the entrance is without activity, the view is that all
things of samsâra and nirvâna are primordial buddhahood in the
unique seminal point (thig-le nvas-gcig) or buddha-body of
⁴⁸
reality (chos-sku). Discipline includes commitments of
⁴⁹
nothingness, apathy, uniqueness and spontaneous presence.
Meditation comprises the three classes- mental, spatial and
esoteric instructional (sems-klong man-ngag-gi sde-gsum)-- the
last of which includes the celebrated techniques of Cutting

Through Resistance (khregs-chod) and All-Surpassing Realisation
50
(ihod-rgal). Conduct is without acceptance and rejection, and
the result is that the goal is reached at the present moment on
51
the level of spontaneously perfect Samantabhadra.

The prime distinction between these three is therefore that
Mahâyoga, the basis, cultivates the realisation of primordial
buddhahood in a gradual manner, Anuyoga does so in a spontaneous
or perfect manner, and Atiyoga is the Great Perfection underlying
both approaches-- the goal itself.

2. Compilation of the bKa'-'gyur rNying-rgyud and the rNying-ma
rgyud-'bum:

Each of these three inner classes is represented in the com-
pilations of tantra-texts-- the bKa'-'gyur and the Collected
Tantras of the rNying-ma-pa (rnying-ma'i rgyud-'bum). The former
includes a rNying-rGyud section (T. 828-844) which may have, as
Ngag-gi dBang-po claims, been inserted during the 14th. century
52
by dBus-pa bLo-gsal Sangs-rgyas 'Bum. Therein the principal
texts representing each of these categories are contained-- the
Tantra of the All-Accomplishing King (kun-bved rgyal-po, T. 828)
which exemplifies the Mental Class (sems-sde) of Atiyoga, the
Sûtra Which Gathers All Intentions (mdo-dgongs-pa 'dus-pa, T.
829) and its root the All-Gathering Awareness (kun-'dus rig-pa,
T. 831) along with the Flash of Splendour (ye-shes rngam-glog, T.
830) which represent Anuyoga, and a series of tantras belonging
to the Mahâyoga class, viz. T. 832-844, on which see below, pp.
32-61.

Owing to the secrecy of the rNying-ma tantras, which had been recognised in the early ninth century when the lDan-dkar-ma Catalogue was compiled,⁵³ and in consequence of the controversy surrounding them in the eleventh century writings of Lha bLa-ma Ye-shes-'od and 'Gos Khug-pa Lhas-btsas,⁵⁴ these texts were, with few exceptions, not included in the bKa'-'gyur, which was devised chiefly as a compilation of later or new translations.⁵⁵ The sgra-sbyor ham-gnyis in fact says:

Because of their great strictness the inner tantras of the secret mantras are not here set forth.

Certain key texts representative of the rNying-ma tantras were, as we have already seen, inserted in the bKa'-'gyur at an early date, and the Peking edition of the bsTan-'gyur (vols. 82-83) contains a substantial number of treatises on these tantras. Through the determined efforts of the Zur family, the bulk of the rNying-ma tantras were stored at 'Ug-pa-lung in gTsang, which was the main centre of rNying-ma activity in Central Tibet from the era of Zur-po-che (late tenth/ early eleventh century) until the fourteenth century.⁵⁶ Zur bZang-po dPal utilised the material resources, which he had obtained in the form of commissions and gifts from the Mongol emperor Buyantu (r. 1311-1320), to prepare printing-blocks for twenty-eight doctrinal collections of the ancient translations which were preserved at 'Ug-pa-lung, including the Guhyaṅgarbhatattvaviniścayamahātāntra (T. 832), and its celebrated commentary by Lilāvajra,⁵⁷ the so-called sPar-khab Commentary (Guhyaṅgarbhamahātāntrarājatikā, P. 4718). He

printed a thousand copies of each and distributed them to
students. ⁵⁸ Nonetheless, until the fifteenth century, the
continuous lineages of these rNying-ma tantras were exceedingly
few.

The various transmissions of these tantras then converged in the
treasure-finder Ratna gLing-pa (1403-1471), a native of Gru-shul
in Lho-brag. He persevered to collect texts from all quarters,
including the abbreviated set of the Collected Tantras (rgyud-
'bum) which was preserved at 'Ug-pa-lung, and he received, with
great difficulty, their complete transmission from the aged Mes-
sgom bSam-gtan bZang-po of gTsang, who alone held the continuous
lineage. ⁵⁹

Later, Ratna gLing-pa compiled the Collected Tantras
at Lhun-grub Palace in Gru-shul, and had new copies prepared, the
earlier ones in ink, and the later ones in gold. He transmitted
them many times to ensure their continuity. The lineage was
maintained by his elder son, Tshe-dbang Grags-pa, continuing down
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to the present in the following succession:

Tshe-dbang Grags-pa (elder son);
Ngag-dbang Grags-pa (younger son);
Ngag-dbang Nor-bu (grandson);
Nor-bu Yongs-grags;
rGyal-sras Nor-bu dBang-rgyal;
Pad-gling gSung-sprul III, Tshul-khrims rDo-rje;
Gar-dbang Tshul-khrims rGyal-mtshan of Bon-lung;
Pad-gling Thugs-sras IV, bsTan-'dzin 'Gyur-med rDo-rje;
Rig-'dzin gTer-bdag gLing-pa of sMin-grol-gling;
Pad-gling gSung-sprul IV, Ngag-dbang Kun-bzang rDo-rje;
Pad-gling thugs-sras V, 'Gyur-med mChog-grub dPal-'bar;
Pad-ma Don-grub Grags-pa;
Pad-gling gSung-sprul VI, Kun-bzang bsTan-pa'i rGyal-mtshan;
rBa-kha Kun-bzang Rig-'dzin rDo-rje;
Pad-gling gSung-sprul VIII, Kun-bzang bsTan-pa'i Nyi-ma;
rBa-kha Rig-'dzin Khams-gsum Yong-grol;
O-rgyan Nam-grol rGya-mtsho;
bGe-'dun rGya-mtsho;
bDud-'joms 'Jigs-bral Ye-she rDo-rje.

Other Figures Connected with the Collected Tantras:

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Gong-ra Lo-chen gZhan-phan rDo-rje (1594-1654):

Gong-ra Lo-chen was a student of Pad-gling gSung-sprul III Tshul-khrims rDo-rje and mKhas-grub bLo-gros rgyal-mtshan and a teacher of gSang-bdag Phrin-las Lhun-grub. He prepared copies of the Collected Tantras of the rNying-ma-pa (rnying-ma rgyud-'bum) on three occasions, and on two of them, in consideration of the continuity of the teaching, he sent those copies to Kham and Kong-po, so that his transmission penetrated both Kham and Central Tibet.

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Rig-'dzin 'Jigs-med gLing-pa:

'Jigs-med gLing-pa (1730-1798), a native of 'Phyong-rgyas and student of dPal-ri monastery, is celebrated for his revelations of the Innermost Spirituality of kLong-chen-pa (klong-chen anying-thig). During the eighteenth century when, in consequence of the incursions by Dzun-gar-pa Mongols, the rNying-ma monastic centres of rDo-rje Brag and sMin-grol-gling had been severely damaged,

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he made copies of all the tantras of the rNying-ma-pa tradition which were to be found at sMin-grol-gling, some twenty-five volumes, and had the first five pages of each volume written

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in ink made of the five precious substances, and the remainder in black ink on a white background (akva-chos). He was the first to prepare a detailed catalogue and history of this collection, entitled the Narrative History of the Precious Collected Tantras of the Ancient Translation School: the Ornament Covering All Jambudvīpa (snga-'gyur rgyud-'bum rin-po-che'i rtoqs-pa briod-pa

'dzam-gling tha-grur khvab-pa'i rgyan). All later compilers have relied on this catalogue which is included in the nine volumes of his collected works. ⁶⁵

'Gyur-med Tshe-dbang mChog-grub:

'Jigs-med gLing-pa's new redaction of the Collected Tantras was subsequently carved on wood-blocks under the patronage of Queen Ga-je-bza' Tshe-dbang Lha-mo of sDe-dge. ⁶⁶

In 1797, the Kah-thog dGe-brtse Pandita 'Gyur-med Tshe-dbang mChog-grub, a student of

'Jigs-med gLing-pa's main disciple and lineage-holder rDo-grub I. ⁶⁷

'Jigs-med Phrin-las 'Od-zer, prepared an index for the sDe-dge xylograph edition, entitled, bde-bar gshers-pa'i sde-snod rdo-rie

theg-pa snga-'gyur rgyud-'bum rin-po-che'i rtogs-pa bried-pa lha'i rnga-bo-che lta-bu'i gtam. ⁶⁸

There is an extant manuscript of the rGyud 'Bum, pertaining to the aforementioned sDe-dge edition, in 30 volumes (originally 33 vols.), twenty-nine of which are housed in the India Office Library in London (Waddell Collection, 1904-5), and the other (vol. 1) in the Bodleian. Copies of the celebrated sDe-dge xylograph and catalogue are also to be found outside Tibet, ⁶⁹

and a new reprint of the Collected Tantras was prepared in 1973 under the patronage of Dingo Khyentse Rinpoche based on a manuscript preserved at gTing-skyes dGon-pa byang. ⁷⁰ This reprint comprises

thirty-six volumes, of which vols. 1-10 include the tantra-texts of Atiyoga, vols. 11-13 include the sūtra and tantra-texts of Anuyoga and vols. 14-33 include the texts of Mahāyoga. Volume 34 contains 'Jigs-med gLing-pa's catalogue, while volumes 35-36

contain the index of 'Gyur-med Tshe-dbang mChog-grub. A modern catalogue to this edition of the Collected Tantras by Eiichi Kaneko has been published in Japan.

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In addition, there are other extant compilations of the rNying-ma tantras some of which correspond to sections of NGB., e.g. the rnying-ma'i rgyud bcu-bdun, and others which contain considerable variations, e.g., the The Rgyud-'bum of Vairocana and the Bhutanese Mtshams-brag manuscripts.

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At this juncture, an advanced study of the literature contained in vols.1- 13 would make a definitive contribution to our knowledge of Atiyoga and Anuyoga. The present research, however, will focus on the texts of Mahāyoga, since it is within the Mahāyoga category of the 'Gyud-'bum that the Guhya garbhatattvaviniścaya-mahātāntra cycle is to be found, despite the connection with Atiyoga which has been drawn by some later Tibetan commentators.

3. The texts of Mahāyoga:

The texts of Mahāyoga are divided into two classes-- tantras (rgyud-sde/ tantravarga) and means for attainment (sgrub-sde/ sādhanavarga). The former (NGB. vols. 14-19) comprise the exoteric corpus of literature from which the latter (NGB. vols. 20-33), the esoteric practices, are drawn. Volumes 31-32 also respectively contain the general tantras (spyi-rgyud) and the particular tantras (sgos-rgyud) associated with the original ster-ma recension of the sgrub-chen bka'-brgyad dbe-'dus-kvi rgyud, from which the later ster-ma cycles of the Eight Trans-

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mitted Precepts (bka'-brgyad) derive.

The means for attainment have five main sections, corresponding to the five supramundane meditational deities, ⁷⁵ viz. Yamântaka ('jam-dpal gzhin-rie gshad-pa'i rgyud-skor, NGB. vols. 20-22, T. 838), Hayagriva/ Aśvottama (dpal rta-mgrin padma dbang-chen rta-mchog rol-pa'i rgyud-sde-rnams, NGB. vols. 23-24), Sriheruka (dpal yang-dag thugs-kvi rgyud-sde-rnams, NGB. vol. 25), Vajrâmrta ('chi-med bdud-rtsi von-tan-gvi rgyud-sde-rnams, NGB. vol. 26, T. 841), and Vajrakîla/ Vajrakumâra (bcom-ldan-'das dpal rdo-rie phur-pa'i rgyud-sde rnams, NGB. vols. 27-29). The following three mundane meditational deities are also included: Mâtarf (ma-mo srid-pa'i dzong lung chen-mo yum bzung-ma'i dngos-grub chen-mo'i rgyud-rnams-dang ma-mo rtsa-rgyud 'bum-tig-gi skor, NGB. vols. 30-31, Vol. 33, T. 842), Lokastotrapûja/ mChod-bstod (NGB. vol. 32, T. 844), and Vajramantrabhîru/ Drag-sngags (NGB. vol. 32, T. 843).

The class of tantras is otherwise known as the eighteen tantrapitakas of Mahâyoga, a basic cycle of texts traditionally held to have been subdivided from the Hundred Thousand Verses of the Magical Net (gzvu-'phrul stong-phrag brgya-pa) by Kukkurâja, on whom see below, pp. 74-75. Different enumerations of these tantrapitakas have been recorded in the works of kLong-chen Rab-'byams-pa, dPa'-bo gTsong-lag Phreng-ba, gTer-bdag gLing-pa, Zhe-chen rGyal-tshab Padma rNam-rgyal and others. In the sngags-kvi snyi-don tshangs-dbvangs 'brug-sgra, kLong-chen Rab-'byams-pa classifies the eighteen according to buddha-body, speech, mind, attributes, activities, and generality as follows: ⁷⁶

sku'i sku-ryud glang-po rab-'bog;
sku'i gsung-ryud glang-po chur-'jug;
sku'i thugs-ryud sangs-ryas mnyam--sbyor;
gsung-gi sku-ryud ri-bo brtsegs-pa;
gsung-gi gsung-ryud padma dbang-chen;
gsung-gi thugs-ryud zla-gsang thig-le;
thugs-kvi sku-ryud rtse-mo 'dus-pa;
thugs-kvi gsung-ryud gcig-las 'phros-pa;
thugs-kvi thugs-ryud gsang-ba 'dus-pa;
von-tan-gvi sku-ryud sron-me 'bar-ba;
von-tan-gvi gsung-ryud bdud-rtsi samaya 'bum-sde;
von-tan-gvi thugs-ryud dpal-mchog dang-po;
phrin-las-kvi sku-ryud dpal-phreng dkar-po;
phrin-las-kvi gsung-ryud ma-mo ryud-lung;
phrin-las-kvi thugs-ryud bidvotamala 'bum-sde;
spyi'i sku-ryud thabs-zhags;
spyi'i gsung-ryud dam-tshig bkod-pa;
spyi'i thugs-ryud gsang ba gyu-'phrul.

dPa'-bo gTsug-lag 'Phreng-ba, mkhas-pa'i dga'-ston, enumerates
 the eighteen differently, but with the same basic sixfold class-
 ification:

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sangs-ryas mnyam-sbyor glang-chen rab-'bog glang-chen mtshor-
zhugs-te sku'i ryud gsum;
zla-gsang thig-le gcig-las 'phro-pa du-ma 'phro-pa-ste gsung-gi
ryud gsum;
gsang-ba 'dus-pa ri-bo brtsegs-pa rtse-gcig 'dus-pa-ste thugs-kvi
ryud gsum;

dpal-mchog dang-po bdud-rtai mchog dang-po vid-bzhin nor-bu'i
rgyud-ste von-tan-gyi rgyud gsum;

karma ma-la sgron-me 'bar-ba kilaya vig-'bru bcu-gnyis-te phrin-
las-kvi rgyud gsum;

sgyu-'phrul dra-ba dam-tshig bkod-pa thabs-kvi zhags-pa-ste
spvi'i rgyud gsum.

The enumeration which gained acceptance from the time of gTer-
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bdag gLing-pa onwards and which corresponds to the structure of
the Collected Tantras of the rNying-ma-pa, is that given by Zhe-
chen rGyal-tshab Padma rNam-rgyal, sgrub-brgyud shing-rtai brgyad-
kvi byung-pa briod-pa'i gtam mdor-bsdus legs-bshad padma dkar-
po'i rdzing-bu, and inferred by bDud-'joms Rin-po-che, The
Nyingma School of Tibetan Buddhism: Its Fundamentals and
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History:

The five great tantras of buddha-body, speech, mind,
attributes and activities are respectively Buddhasamāvoga
(NGB. vol. 16, T. 366-7), Candraguhvatilaka (NGB. vol. 16, T.
477), Guhvasamāja (NGB. vol. 17, T. 442-3), Sriparamādya
(NGB. vol. 17, T. 487), and Karmamāle (NGB. vol. 17); the
five tantras concerned with means for attainment are heruka
rol-pa (NGB. vol. 18, T. 840), rtai-mchog rol-pa (NGB. vol.
18, T. 839), snying-rie rol-pa (NGB. vol. 18, T. 840), bdud
rtai-rol-pa (NGB. vol. 18), and phur-pa chu-gnyis-pa (NGB.
vol. 19); The five tantras concerned with conduct are ri-bo
brtsegs-pa (NGB. vol. 6), ye-shes rnam-glog (NGB. vol. 12,
T. 830), dam-tshig bkod-pa (NGB. vol. 12), ting-'dzin rtse-

gcig (NGB. vol. 8), and glang-chen rab-'bog (NGB. vol. 19); the two supplementary tantras are rnam-srang sgvu-'phrul drva-ba (NGB. vol. 19, T. 466) and thabs-kvi zhags-pa (NGB. vol. 19, T. 835); and the single tantra which summarises all the others is Guhyaagarbha (NGB. vols. 14-16, T. 832-837).

All these systems of enumeration in common give precedence to the Guhyaagarbhatantra and its cycle of texts, known as the Magical Net (Māvāiāla/ sgvu-'phrul), whether it is classified as the general tantra (spvi-rgyud), the general tantra among general tantras (spvi-'i spvi-rgyud), or the single tantra which summarises all the others (thams-cad-kvi bsdus-don lta-bu'i rgyud-sde gcig). This is indeed suggested in the name of the basic tantra from which the eighteen were reputedly subdivided.

4. The Māvāiāla Cycle:

The Māvāiāla cycle of texts to which the Guhyaagarbhatavttva-
viniścayamahātāntra belongs comprises both an eightfold and a
fourfold division. This most significant cycle of the rNying-ma-
pa oral tradition has until recently been ignored by western
scholars, yet it would merit the attention given to the Prajñā-
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pāramitā literature by E. Conze and others. Early historical
and literary references to specific texts connected with the
Māvāiāla cycle are found in the Tun Huang manuscripts, as well as
in the writings of gNubs-chen Sangs-rgyas Ye-shes and Rong-zom
81
Chos-kyi bZang-po, as S.G. Karmay has indicated. Among gNubs-
chen's compositions there is reported to have been a Commentary
on the Realisation of the Eighty Chapter Magical Net (sgyu-'phrul
82
brgyad-cu-pa'i mngon-rtogs 'grel) which no longer survives. The
various recensions of the Injunctions of Padmasambhava (padma'i
bka'-thang) provide what are perhaps the earliest specific
references to the eightfold and fourfold divisions. The
Injunctions of Padmasambhava Discovered at Crystal Rock (padma
bka'-thang shel-brag-ma), an extant gter-ma source attributed to
Yar-rje O-rgyan gLing-pa (1323-c. 1360) contains the following
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statement:

rnam-srang la-sogs sgyu-'phrul sde-bzhi-dang
gsang-ba rdor-sems sgyu-'phrul sde-tshan brgyad!

The same text additionally asserts that Padmasambhava himself drew up the eightfold division of the Māvāiāla cycle with the translators sKa-ba dPal-brtsegs and lCo-gro kLu'i rGyal-mtshan.⁸⁴

Sangs-rgyas gLing-pa (1340-1396) in his bka'-thang gser-phreng, provides the following complete enumeration of the eightfold division of the Magical Net, indicating the emphasis of each text:⁸⁵

1. sems-dang ye-shes rang-la bstan-pa'i rgyud sgyu-'phrul rdo-rje gsang-ba;
2. phrin-las kha-tshar ston-pa'i rgyud sgyu-'phrul bzhi-bcu-pa;
3. dbang-gi ngo-bo mngon-du gyur-pa'i phvir sgyu-'phrul rdo-rje bla-ma'i rgyud;
4. dam-tshig-dang lta-ba'i man-ngag ston-pa sgyu-'phrul le-lag don-bsdus-kvi rgyud;
5. rgyud-kvi lde-mig-tu gyur-pa'i rgyud sgyu-'phrul le'u' bregvad-pa;
6. rol-pa mngon-du gyur-par bva-ba'i phvir lha-mo sgyu-'phrul-gyi rgyud;
7. de-rnams-kvi ma-tshang-ba kha-skong-ba'i rgyud sgyu-'phrul bregvad-bcu-pa;
8. don-dam ye-shes chen-po bshad-pa 'jam-dpal sgyu-'phrul drva-ba'i rgyud.

This, significantly, is the enumeration of the sgyu-'phrul sde-bregvad to have been accepted by later historians and commentators, such as dPa'-bo gTsug-lag 'Phreng-ba (1504-1566), Sog-bzlog-pa bLo-gros rGyal-mtshan (1552-1624), and Lo-chen Dharmaśrī

(1654-1717). dPa'-bo, mkhas-pa'i dga'-ston, describes these eight
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primary texts in the following terms:

1. thams-cad rang-snang-du ston-pa rtsa-rgyud gsang-ba'i snying-po;
2. rol-pa mngon-par brjod-pa lha-mo sgvu-'phrul;
3. dkvil-'khor ston-pa sgvu-'phrul brgyad-pa;
4. phrin-las ston-pa sgvu-'phrul bzhi-bcu-pa;
5. dbang gtso-bor ston-pa sgvu-'phrul bla-ma;
6. von-tan mthar-phyin-par ston-pa sgvu-'phrul brgyad-bcu-pa;
7. sde-snod vongs-la khvab-par ston-pa sgvu-'phrul dra-ba chen-po;
8. dam-tshig gtso-bor ston-pa sgvu-'phrul le-lag.

The same author also provides a set of four exegetical tantras
(bshad-rgyud), which do not correspond to the so-called sgvu-
87
'phrul sde-bzhi, namely:

1. grol-lam rim-gyis ston-pa ve-shes snying-po;
2. cig-char ston-pa rdo-rie me-long;
3. thabs-lam rim-gyis ston-pa rdo-rie thal-ba;
4. cig-char ston-pa rdo-rie rgva-mtsho.

The standard enumeration of the sgvu-'phrul sde-bzhi is that
given by kLong-chen Rab-'byams-pa in the following passage from
his phyogs-bcu mun-sel, and already implied in the writings of
88
Yar-rje O-rgyen gLing-pa:

This (cycle of the Magical Net) also comprises four
sections, namely, the Magical Net of Vairasattva which
reveals all things of samsāra and nirvāna to be self-
manifesting and indivisible; the Magical Net of Vairocana
(T. 466, NGB. Vol. 19) which extensively reveals the ritual

activity and feast-offerings; the Magical Net of the Goddess (T. 836, NGB. Vol. 15) which actually reveals the display of reality; and the Magical Net of Mañjuśrī (T. 360, NGB. Vol. 15) which all-pervasively reveals the vehicle.

KLong-chen Rab-'byams-pa additionally claims that the sgyu-'phrul sde-brgyad is a subclassification of the Magical Net of Vairasattva, providing us with a different enumeration:
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The Magical Net of Vairasattva itself comprises eight sections, namely, the glorious Secret Nucleus (T. 832, NGB. Vol. 14) which reveals mind and pristine cognition to be manifest in and of themselves; the Forty-Chapter Magical Net (NGB. Vol. 14) which perfectly reveals enlightened activity; the Eight-Chapter Magical Net (NGB. Vol. 14) which perfectly reveals the mandala; the Superior Magical Net (T. 837, NGB. Vol. 14) which clearly reveals the empowerments; the Supplementary²av Magical Net (NGB. Vol. 14) which reveals the commitments as supreme; the Eighty-Chapter Magical Net (T. 834, NGB. Vol. 14) which extensively reveals enlightened attributes; the Mirror of Indestructible Reality (T. 833, NGB. Vol. 15) which clearly reveals the deities' body-colours and symbolic hand-implements; the Oceanic Magical Net (NGB. Vol. 15) which clearly reveals the creation stage; and the Penetrating Magical Net (NGB. Vol. 15) which clearly reveals the path of skillful means.

Of the texts included in the eightfold division by Sangs-rgyas gLing-pa, and later by dPa'-bo gTsug-lag 'Phreng-ba, Sog-bzlog-pa and Lo-chen Dharmañri, kLong-chen Rab-'byams-pa assigns the lha-mo sgvu-'phrul and the 'jam-dpal sgvu-'phrul to the sde-bzhi, substituting for them three exegetical tantras-- rdo-rie me-long, sgvu-'phrul rgya-mtsho, and sgvu-'phrul thal-ba.

The tantra-texts of this Māvājāla cycle which are now extant comprise two complete volumes of the Collected Tantras of the rNying-ma-pa (NGB. vols. 14-15), along with a substantial portion of volume 16 and one text in volume 19. They are arranged so as to include the texts accepted by both systems as root tantras (rtsa-rgyud) in NGB. volume 14, and those regarded as exegetical tantras in volume 15, although three of the latter are held to be root-tantras by kLong-chen-pa and another two are held to be root-tantras by Sangs-rgyas gLing-pa and dPa'-bo gTsug-lag. The titles of these extant tantras are listed below, along with a brief résumé of each. The detailed contents of the three versions of the Guhvagarbha in particular are given in the tables which follow, and the Tibetan chapter titles and pagination for the entire section may be found in Kaneko's catalogue.

NGB. Vol. 14:

1. rgyud gsang-ba'i snying-po, Chs. 22, pp. 1-61;

The basic tantra of the cycle, and subject of this research, which is said to reveal all things to be manifest in and of themselves (thams-cad rang-srang ston-pa), or to reveal mind and pristine cognition to be self-manifesting (sems-dang ye-

shes rang-snang-du ston-pa). Its mandala is that of the forty-two peaceful and fifty-eight wrathful deities celebrated in later ster-ma compilations. The detailed contents of this shorter version are compared with those of two longer versions in the tables below. Translated by gNyags Jñānakumāra and rMa Rin-chen mChog following the instruction of Vimalamitra.

2. dpal gsang-ba'i snying-po'i dhyi-ma, Chs. 5, pp. 62-67;

This text, in support of the former, emphasises the dependence of all attainments on the unique buddha-body, the projection of the mandala, instructions on seminal points (thig-le) and vital energy (rlung) and the purification of the components (phung-po). Translated by Jñānagarbha and lotsāwa Vairocana.

3. sgyu-'phrul bsgyad-bcu-pa, Chs. 82, pp. 67-317;

This, the long version of the gsang-ba'i snying-po, emphasises the enlightened attributes (yon-tan) of buddhahood. See below for a comparison between its 82 chapters and the twenty-two chapters of the Guhyaagarbhatattvaviniścayamahā-tantra in tabular form. Translated by Vimalamitra and gNyags Jñānakumāra.

4. sgyu-'phrul bzhi-bcu-pa, Chs. 46, pp. 317-415;

This intermediate length gsang-ba'i snying-po emphasises enlightened activity. Its 46 chapters are also outlined in the table below.

5. sgvu-'phrul le-lag, Chs. 33, pp. 415-549;

Emphasising commitments, the le-lag describes in its introductory chapter the gathering of all animate creatures and inanimate things of the ten directions and four times in the Great Identity, and the cycles of buddha-body, speech, mind and rapture which are inexhaustible adornments. Then, its thirty-two remaining chapters closely correspond in their titles, contents and structure to those of the rdo-rie gsang-ba'i snying-po rtsa-ba'i rgyud in NGB. vol. 16. These concern the gathering of all things in the expanse of the female consort, the absorption in the seal of the insubstantial buddha-body, the presence of the seed of reality in all beings and the differences of intelligence, the celestial palace (yimāna), transformation of all things into the wrathful deities and purification by the fire of their pristine cognition, the further ritual service associated with the most secret wrathful deities, the external revelation of the mandala-display of spirituality and the burnt offerings associated with the four rites, power over longevity, disclosure of covert symbols through sacraments and mantra, activities associated with the seals, the attainment of Vajrasattva, making of medicine/ elixir (gman-sgrub), absorption of the most secret mandala and revelation of its higher contemplative images, emanation of the seals, the attainment of Mahādeva and of the mandala of the four guardians, the construction of stūpas, the twenty-one elements, gathering all things in the expanse, gathering

of the perfections, levels, skillful means and buddhafields in intelligence and phenomena (i.e., in Samantabhadra and consort), the most secret accomplishment, the emergence of the mandala of buddha-body, basic & ancillary commitments, an explanation of the commitments, the vision of Vajrasattva, the commitments associated with the seals, and the conclusion which deals with the conferral of the tantra by Samantabhadra.

6. sgyu-'phrul brgyad-pa, Chs. 8, pp. 549-571:

Emphasising the mandala, this text teaches union with the natural Great Perfection, emanation of the cloud-like mandala of wrathful deities and of the mandala of buddha-speech associated with the feast-offerings of the wrathful deities, the commitment of offering, and the pleasing of the mandala.

7. sgyu-'phrul dra-ba bla-ma chen-po, Chs. 13, pp. 572-638:

Emphasising empowerment, this text concerns the recognition of the expanse and pristine cognition as the superior secret bliss, the attainment of the nature of mind in the non-dual disposition of expanse and pristine cognition, the emanation & absorption of the mandala and its secret mantras, emanation of the seals, secret commitments and conferral of empowerment, discipline through compassion, pleasing the mandala through the feast-offerings, subjugation of demons and clarification of the greatness of buddha-body, speech and mind throughout the ten directions, the mandala of awesome buddha-speech and the indestructible commitments,

and the supreme bliss of bodhisattvas who have the essential
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instructions.

NGB. Vol. 15:

8. bshad-brgyud lha-mo sgyu-'phrul. Chs. 13, pp. 1-96:

Emphasising the display of reality, this exegetical tantra discusses the mandala of the tathāgatas and the removal of all obscurations in relation to it, the blissful cycle of secret yoga associated with the body, speech and mind of all the tathāgatas, the introduction to non-duality, offering dances which please all the tathāgatas, the supreme vow of secret bliss associated with all the tathāgatas, the secret mandala of all the tathāgatas, the real nature of offerings among the inconceivable purificatory deeds of all the tathāgatas, the secret buddha-body, speech, mind, supreme offerings of reality and compassion of all the tathāgatas, emanation of the wrathful tathāgatas, the wheel of pristine cognition which revolves from the secret nature of all the tathāgatas, the mantras among those aspects which please the secret nature of all the tathāgatas, the mandala which is a great gathering of the Herukas among all the tathāgatas, and a key to the dissemination of the four sections of the Magical Net. Translated by Līlāvajra and rMa Rin-chen mChog.

9. 'iam-dpal sgyu-'phrul dra-ba, Chs. 14, pp. 97-118;

This text, also known as the Litany of the Names of Mañjuśrī (Mañjuśrīnāmasaṅgīti, T. 360) in its later translation, emphasizes the cohesion of all the pitakas or vehicles. Its topics concern the enlightened family, manifest awakening through the Magical Net, emanation of enlightened mind, eulogies associated with the five pristine cognitions, enlightened attributes and mantras.

10. rdo-rie sems-dpa' sgyu-'phrul dra-ba gsang-ba thams-cad-kvi me-long, Chs. 13 + root-text, pp. 119-310;

Emphasising the immediate attainment according to the path of liberation (grol-lam cig-char) or the colours and symbolic hand-implements of the buddha-body (sku-mdog-dang phyag-mtshan), its topics include the view, conduct, mandala, empowerment, commitments, attainment, enlightened activity, specific rituals, and spontaneous presence. Translated by Vimalamitra and gNyags Jñānakumāra.

11. dpal sgyu-'phrul dra-ba ye-sheṣ sṅving-po'i rgyud, Chs. 13, pp. 310-338;

Emphasising the gradual aspect of the path of liberation (grol-lam rim-gvis), it reveals the five aspects of seminal "enlightened mind",⁹⁷ the emergence of spirituality and pristine cognition, the cycle of syllables, contemplation, array of the seals of supreme bliss, consecration of the awareness of secret mantras, the radiance of the great seal, the mandala of perfect skillful means and discriminative

awareness, the descent of pristine cognition, spontaneous presence, and the secret mandala. Translated by gNubs-chen Sangs-rgyas Ye-shes (rDo-rje Yang-dbang-gter).

12. sgyu-'phrul rgya-mtsho, Chs. 22, pp. 339-420;

Emphasising the immediate aspect of the path of skillful means (thabs-lam cig-char) or the creation stage (bskyed-rim), this text concerns the five aspects of seminal "enlightened mind", the establishing of all things, the emergence of the mandalas of buddha-speech and mind with their consecrations, the mandala of feast-offerings, the path of the secret vehicle, the secret meaning, the practice of the five impurities, emergence of the indestructible wrathful nature in body, speech and mind along with their consecrations, and spontaneous rites. Translated by Vimalamitra and gNyags Jñānakumāra.

13. sgyu-'phrul thal-ba'i rgyud, Chs. 26, pp. 421-538;

Emphasising the gradual aspect of the path of skillful means (thabs-lam rim-gyis), it concerns the five aspects of seminal "enlightened mind", the view of great skillful means, self-manifesting buddha-body, speech and mind, attainment of the self-manifest nature through skillful means, appearance of contemplative images through "enlightened mind", secret mantras, expansion of the three secret centres, the commitments, empowerments, discipline of awareness, entrance into the secret path of skillful means, its actual skillful means, those without skillful

means who are unliberated, conquerors of the past & yogins of the present who are liberated through skillful means, the secret seminal points, discipline of sense-organs and objects, gathering of all things in intelligence and phenomena (= Samantabhadra and consort), and stability in the Magical Net. Translated by Vimalamitra and gNyags Jñānakumāra in 'Phan-yul.

14. rdo-rie sems-dpa' sgyu-'phrul dra-ba-las gsang-ba'i snying-po de-kho-na-nvid bstan-pa rol-pa chen-po'i thal-ba'i rgyud.
Chs. 13, pp. 539-649;

Its topics include the mind which emerges according to the teaching, its connection with the mandala, the pursuit of the pristine cognition of the seals, the natural mandala, the mandalas of contemplation and images, empowerment, commitments, attainment, enlightened activity, emergence of the mandala of wrathful deities, conduct and the concealed secret teachings. Translated by Vimalamitra and gNyags Jñānakumāra.

NGB. Vol. 16:

15. rdo-rie gsang-ba'i snying-po rtsa-ba'i rgyud de-kho-na-nvid nges-pa. Chs. 33, pp. 1-138;

Also entitled, rgyud-kvi rgyal-po chen-po sgyu-'phrul drva-ba, the chapters of this text correspond in number, structure and title to those of the sgyu-'phrul le-lag, which have already been summarised.

16. gsang-ba'i snying-po de-kho-na-nyid nges-pa'i khro-bo stobs-
kvi rgyud-rgyal, pp. 138-142;

This text is also known as the stobs-kvi dbang-phyug sgrub-
pa dka'-ba spyod-pa man-ngag-gi snying-po rgyud. A fragment.

17. khro-bo rin-po-che'i stobs-kvis rnal-'byor dbang-phyug sgrub-
pa'i sgyu-'phrul dra-ba'i rgyud, pp. 142-147;

Translated by Vimalamitra and Vairocana.

18. rgyud-kvi rgyal-po chen-po sgyu-'phrul snying-po bkod-pa, Chs.
8, pp. 147-163.

Its topics concern cause & condition, ground & natural
expression, the quiescence of reality, the wrathful deities
who subdue thought, the net of esoteric instructions, the
cycle of wrathful exorcism, the absorption of ground, path
and result, and a most pleasing eulogy.

NGB. Vol. 19:

19. rnam-srang sgyu-'phrul dra-ba, Chs. 10, pp. 289-395.

This text is also known as rgyud-kvi rgyal-po chen-po sgyu-
'phrul dra-ba and is also extant as a later translation by
Rin-chen bZang-po (T. 466). Emphasising rituals and feast-
offerings, its topics concern the gradual entrance, the
mandala, secret mantras, contemplation, unfolding of the
pristine cognition of the secret mantras, the offering of
the seals, attainment of pristine cognition through
meditation on enlightened mind, attainment through the
skillful means of sexual practices, burnt offerings and a
revelation of all rituals.

Table Comparing the Chapters of the Long (A), Medium (B) and Short (C) Versions of the Guhvasarabhatattvavinīścayamahātantra, which respectively have 82, 46 and 22 chapters, and are contained in NGB. vol. 14.

A. sgyu-'phrul brgvad-bcu-pa, Chs. 82, pp. 67-317;

- Ch. 1 gleng-gzhi'i le'u, pp. 67-70: = B, pp. 317-320; C, pp. 2-6.
- Ch. 2 gleng balang-ba'i le'u, pp. 70-73: = B, pp. 320-321.
- Ch. 3 don-dam-pa-dang kun-rdzob-kvi byang-chub-kvi sems ve-she-su bskved-pa'i le'u, pp. 73-74: = B, pp. 321-323; C, pp. 6-10.
- Ch. 4 chos thams-cad stan-la phab-pa'i le'u, pp. 74-78: = B, pp. 323-326; C, pp. 10-13.
- Ch. 5 chos thams-cad-la chos-nyid-kvi rgyu vod-pa-dang rigs-rgyud chad-pa-dang rigs-brgyud so-so phye-ba'i mdo-bshad-pa'i le'u, pp. 78-80: = B, pp. 326-328.
- Ch. 6 vi-ge'i 'khor-lo'i 'pbreng-ba bkod-pa'i le'u, pp. 80-84: = B, pp. 328-331; C, pp. 13-16.
- Ch. 7 gsang-ba'i dkvil-'khor khams nvi-shu rtsa-gcig-tu bsdus-nas thams-cad ma-lus-par dbvings-su bsdus-pa'i le'u, pp. 84-87: = B, pp. 331-333.
- Ch. 8 sgyu-'phrul sgrub-pa'i ting-nge-'dzin-gi le'u, pp. 87-89: = B, pp. 333-335; C, pp. 17-18.
- Ch. 9 shin-tu gsang-ba'i dkvil-'khor bsdus-nas lhag-pa'i gzugs-brnyan bstan-pa'i le'u, pp. 89-90: = B, pp. 335-336.

- Ch. 10 dkvil-'khor spros-pa'i le'u, pp. 90-93: = B, pp. 336-338; C, pp. 18-21.
- Ch. 11 gzhal-vas-khang dbub-pa'i thabs dra-ba'i le'u, pp. 93-95: = B, pp. 338-340.
- Ch. 12 gsang-sngags-kvi le'u, pp. 95-97: = B, pp. 340-342; C, pp. 21-24.
- Ch. 13 dkvil-'khor bvin sdus-pa'i gsang-sngags-kvi le'u, pp. 97-98: = B, pp. 340-342; C, pp. 21-24.
- Ch. 14 don-dam-pa-dang kun-rdzob byang-chub sems-las phvag-rgya gsung-gi dkvil-'khor rdzogs-pa'i le'u, pp. 98-99.
- Ch. 15 chos thams-cad ming-gi mtshan-nvid-dei yum-gvi dbvings-su bsdus-pa'i gsang-ba'i le'u, pp. 99-101: = B, pp. 342-344.
- Ch. 16 van-lag thams-cad dkvil-'khor-du bvin-gvis brlabs-nas phavg-rgya spros-pa'i le'u, pp. 101-105: = B, pp. 344-346; C, pp. 24-27.
- Ch. 17 mtshon-cha dam-tshig-gi phvag-rgya klu'i le'u, pp. 105-111.
- Ch. 18 sgyu-'phrul chen-po thabs-dang shes-rab-du 'byang-ba'i phvag-mtshan-gvi le'u, pp. 111-114: = B, pp. 346-351; C, pp. 27-32.
- Ch. 19 rdo-rie bkod-pa gsang-ba dam-tshig-gi le'u, pp. 114-118: = B, pp. 346-351; C, pp. 27-32.
- Ch. 20 lhag-pa'i szugs-brnyan-kvis dngos-grub, pp. 118-121: = B, pp. 351-353.
- Ch. 21 dbang sbvin-pa'i le'u, pp. 121-123: = B, pp. 353-355; C, pp. 32-34.
- Ch. 22 rdo-rie sems-dpa' bsgrub-pa'i le'u, pp. 123-126: =

B. pp. 355-357.

- Ch. 23 tshogs-kvi dkvil-'khor-gvi le'u. pp. 126-129: = B, pp. 357-359; C, pp. 34-37.
- Ch. 24 tshogs bsgrub-pa'i le'u. pp. 129-130: = B, pp. 359-360; C, pp. 37-38.
- Ch. 25 shin-tu gsang-ba'i snying-po man-ngag-gi le'u. pp. 130-133: = B, pp. 360-362; C, pp. 38-41.
- Ch. 26 gsang-ba chen-po man-ngag gtan-la phab-pa'i le'u. pp. 133-135.
- Ch. 27 phyogs-bcu dus-bzhi'i snod-bcud bdag-la 'dus-pa-dangi longgs-spyod sku-gsung-thugs mi-zad-pa'i rgyan-gvi 'khor-lo bakor-ba'i le'u. pp. 135-136: = B, pp. 362-364.
- Ch. 28 mnves-pa'i le'u. pp. 136-137: = B, pp. 364-365; C, pp. 41-42.
- Ch. 29 khro-bo rang-bzhin-gvi dkvil-'khor-gvi sprin rnam-par spros-pa'i bdud brtul-ba'i le'u. pp. 137-146: = B, pp. 365-373; C, pp. 42-51.
- Ch. 30 khro-bo'i tshogs chen-po gsang-gi dkvil-'khor spros-pa'i le'u. pp. 146-148: = B, pp. 373-375; C, pp. 51-52.
- Ch. 31 khro-bo'i phyag-rgya spro-ba'i le'u. pp. 148-151: = B, pp. 375-378.
- Ch. 32 khro-bo'i dkvil-'khor batan-pa'i le'u. pp. 151-153: = B, pp. 378-379; C, pp. 52-53.
- Ch. 33 dgves-pa chen-po'i byin-brlabs-dang von-tan mchog-gi ston-pa'i le'u. pp. 153-157.

- Ch. 34 'iigs-byed chen-po bsod-nams sbvin-pa'i le'u. pp. 157-159.
- Ch. 35 dgves-pa chen-po'i dkvil-'khor dam-tshig-gi le'u. pp. 159-160.
- Ch. 36 'iigs-byed chen-po sngags-kvi bzlas-pa'i snying-po 'byung-ba zhes-bya-ba'i le'u. pp. 160-161.
- Ch. 37 de-bzhin sshess-pa thams-cad-kvi dam-tshig gdug-pa'i tshogs byin-gvi brlob-pa zhes-bya-ba'i le'u. pp. 161-165.
- Ch. 38 rdo-rie snying-po las thams-cad-kvi le'u. pp. 165-167.
- Ch. 39 sgyu-'phrul chen-po brtan-par bzung-ba bdud-rtsi 'byung-ba'i le'u. pp. 167-168.
- Ch. 40 sman-grub-pa'i le'u. pp. 168-173: B, pp. 380-385.
- Ch. 41 de-bzhin sshess-pa thams-cad-kvi byin-brlabs 'byung-ba zhes-bya-ba'i le'u. pp. 173-176.
- Ch. 42 de-bzhin-nvid-kvi dbvings-nas che-ba'i von-tan ston-pa'i le'u. pp. 176-181.
- Ch. 43 dbab-pa gsung-gi 'khor-lo zhes-bya-ba'i le'u. pp. 181-182.
- Ch. 44 byin-bsdu-ba-dang dam-tshig dbab-pa'i sgyu-'phrul dra-ba'i thugs-rie zhes-bya-ba'i le'u. pp. 182-186.
- Ch. 45 sgyu-'phrul chen-po'i dam-tshig-gi mchod-pa longgs-spyod zhes-bya-ba'i le'u. pp. 186-187.
- Ch. 46 thub-pa chen-po bcom-ldan-'das-kvis klu-tshogs gdug-pa'i las-rnams 'dul-ba'i le'u. pp. 187-190.
- Ch. 47 sgyu-'phrul chen-po rab-tu brgyal-bar byed-pa'i dam-tshig bkod-pa'i le'u. pp. 190-193.

- Ch. 48 shin-tu 'dul-bar gyur-pa' gnas-dang anying-po 'bul-ba'i le'u, pp. 193-196.
- Ch. 49 bka'-drin dran-pa'i le'u, pp. 196-199.
- Ch. 50 dam-tshig chen-pos bud-med brtul-ba'i le'u, pp. 199-203.
- Ch. 51 mchod-sbyin dam-pa btan-pa'i le'u, p. 203: = B, pp. 379-380; C, p. 54.
- Ch. 52 mchod-sbyin-dang dam-tshig btan-pa'i le'u, pp. 203-206: = B, pp. 385-387; C, pp. 54-56.
- Ch. 53 dam-tshig sum-breva-pa rtsa-ba bco-lnga mdor-bshad-pa'i le'u, pp. 206-219: = B, pp. 387-388.
- Ch. 54 chos thams-cad-kvang khro-bo-dang khro-mo'i rang-bzhin-du gyur-pa-dang'i rang-rig-pa'i ve-shes-kvi mes sbyong-ba'i le'u, pp. 219-220: = B, pp. 388-389.
- Ch. 55 homa thams-cad ma-lus-par btan-pa'i le'u, pp. 220-221: = B, pp. 389-390.
- Ch. 56 shin-tu gsang-ba'i khro-bo nve-bar bsgrub-pa'i le'u, pp. 221-222: = B, pp. 390-392.
- Ch. 57 drag-po homa-gvi le'u, pp. 222-224: = B, pp. 392-393.
- Ch. 58 thams-cad ma-lus-par dbang-du bdus-nag'i dbang-gi homa-gvi le'u, pp. 224-226: = B, pp. 393-395.
- Ch. 59 rgyal-po rgyal-mdzad-kvi rgyal-po'i homa-gvi le'u, pp. 226-227: = B, pp. 395-396.
- Ch. 60 thams-cad ma-lus zhi-bar gyur-nas zhi-ba'i homa-gvi le'u, pp. 227-228: = B, pp. 396-398.

- Ch. 61 lhun-gvis grub-pa'i 'phrin-las bvin-gvis rlob-pa zhes-bya-ba'i le'u, pp. 228-230: = B, pp. 398-400; C, pp. 57-59.
- Ch. 62 pha-rol-du phyin-pa bcu-dang! sa-bcu-dang! sa-gnvis-dang! thabs-kvi mchog-dang! sangs-rgyas-kvi zhing ma-lus-par! vid-dang chos-su 'dus-par bstan-pa'i le'u, pp. 230-232: = B, pp. 400-402.
- Ch. 63 de-bzhin gshegs-pa'i dkyil-'khor nges-pa'i don ma-lus-par mtshan-nvid med-pa'i phyag-rgyar thim-pa'i le'u, pp. 232-234: = B, pp. 402-404.
- Ch. 64 tshe-'i cho-ga dbang dam-pa shin-tu gsang-ba'i le'u, pp. 234-236: = B, pp. 404-406.
- Ch. 65 phra dbab-pa'i le'u, pp. 236-239: = B, pp. 406-409.
- Ch. 66 lha chen-po bsgrub-pa-dang! rgyal-po chen-po bzhi'i dkyil-'khor dgod-cing bsgrub-pa'i le'u, pp. 239-243: = B, pp. 409-413.
- Ch. 67 sku'i dkyil-'khor mngon-du phyung-ba zhes-bya-ba'i le'u, pp. 243-244.
- Ch. 68 shin-tu gsang-bar bya-ba'i rgyu dngos-grub thob-par bya-ba'i le'u, pp. 244-247.
- Ch. 69 homa-rnam bzhi'i le'u, pp. 247-248.
- Ch. 70 ro-langs-kvi sgrub-pa thabs-kvi nang-na 'di gtso-te! zhing-chen bsgrub-pa'i le'u, pp. 248-251.
- Ch. 71 dam-tshig rtsa-ba bco-nga mdo-rnama gcig-tu bshad-pa'i le'u, pp. 251-254.
- Ch. 72 dam-tshig sum-brgya drug-cu-las! rnam-par spros-pa'i le'u, pp. 254-278.
- Ch. 73 dam-tshig rnam-par 'phros-pa'i mdo-btus-pa'i le'u,

pp. 278-294.

Ch. 74 skyes-bu dam-pa blo-rtsal rab-kvial rdo-rje sems-
dpa'i zhal mthong-gi le'u. pp. 294-297.

Ch. 75 angon-sbvanga bdag-med skyes-bu-visi chos-kvi
snying-po byang-chub mchog mthong-ba'i le'u. pp. 297-
301.

Ch. 76 phvas-rgya dam-tshig-gi le'u. pp. 301-303.

Ch. 77 bzhugs-gnas gzhal-yas-khang bstan-pa'i le'u. pp.
303-305.

Ch. 78 bro-gar-dang rtse 'io'i le'u. pp. 305-314.

Ch. 79 mnves-pa'i le'u. pp. 314-315; B, pp. 413-414; C, pp.
59-60.

Ch. 80 yongs-su gzung-ba'i le'u. pp. 315-316; B, pp. 414-
415; C, pp. 60-61.

Ch. 81 rgyud yongs-su gzungs-shing stad-pa'i le'u. pp. 316.

Ch. 82 chos-nvid mi-'gyur-ba rab-tu bstan-pa'i le'u. pp.
316-317.

Of the 82 chapters of the longer version, the first 28 concern the mandala of peaceful deities and the remainder the mandala of wrathful deities. The intermediate version omits only three of the former (Chs. 14, 17, 26) but thirty-one of the latter (Chs. 33-39, 41-50, 67-78, 81-82) and the short version omits only twelve of the former (Chs. 2, 5, 7, 9, 11, 14-15, 17, 20, 22, 26-27) but forty-six of the latter (Chs. 31, 33-50, 53-60, 62-78, 81-82). It is therefore in the longer version that the mandala of wrathful deities reaches its fullest expression, while all three versions differ far less in their presentation of the peaceful

mandala. Significantly, it was the short version which was most widely disseminated in Tibet, corroborating kLong-chen-pa's assertion that the fully elaborate wrathful rites were carefully guarded and not considered advantageous for the majority of practitioners. One could also speculate, on the analogy of teaching-cycles such as the Prajñāpāramitā, whether the shorter versions were abridged from the longer to facilitate recitation and memorisation, or whether the precedence traditionally given to the shortest is valid. However it is difficult at the present time to make reliable assertions regarding the historical status of these versions with respect to each other.

Among them the present study concerns the Great Tantra of the Secret Nucleus Definitive With Respect to the Real (gsang-ba'i snying-po de-kho-na-nyid nges-pa'i rgyud chen-po/ Guhyagarbha-tattvaviniścayamahātāntra, T. 832, NGB. vol. 14, pp. 1-61), which is considered to be the basic text of the cycle. kLong-chen Rab-'byams-pa speaks of it in his phyogs-bcu mun-sel as:

...this kingly and glorious Tantra Of The Secret Nucleus Definitive With Respect to the Real (T. 832) -- the furthest summit of all vehicles, the source of all literary transmissions, the great short-cut of the vehicle of all buddhas of the three times, and the most secret of all.

And 'Ju Mi-pham rNam-rgyal in his spyi-don 'od-gsal snying-po elaborates:

It is known from literary sources that "tantras are to be known in comparison with other tantras". Accordingly, this

great tantra which completely discloses the essentials of view and meditation according to the unsurpassed mantras is a unique gemstone of the three worlds inasmuch as it qualitatively establishes the intention and meaning of the entire vehicle of indestructible reality. It is the king of all tantras. It is the furthest summit of all vehicles, the source of all teachings, the general commentary on all literary transmissions, the great short-cut of all buddhas, and it is endowed with the wondrous enlightened attributes of greatness which are the genuine innermost intention of all the tathāgatas. There is therefore no essential point which appears to be taught outside this tantra. Knowing that those texts which have been rashly composed, giving instruction on each profound and minute verse of indestructible reality in the mantra- and tantra-texts as a desirable object of sophistry to satisfy the prowess of one's own intellect, are vacant as a lifeless corpse, it is appropriate that fortunate beings who possess the supreme aspiration of the vehicle of indestructible reality should earnestly attend to the exposition of such tantras, even at the cost of their own bodies or of life itself!

The rNying-ma tradition therefore regards this text as its fundamental tantra, whether it is interpreted as mainstream Mahāyoga or as an Atiyoga source.

5. Structured Contents of the Guhagarbhatattvaviniścavamañā-
tantra:

The underlying structure of the tantra's twenty-two chapters corresponds to the three continua (rgyud-gsam) of the ground, path and result, which have been outlined above. While kLong-chen Rab-'byams-pa presents a slightly different account in phyogs-bcu mun-sel (see below p. 543), the following general structure is observed by most bka'-ma commentators.

Title and Introductory Words

a) The Peaceful Mandala:

Continuum of the Ground:

Ch. 1 The Introductory Scene (gleng-gzhi'i le'u)

Ch. 2 Generation of Ultimate and Relative Enlightened Mind as Pristine Cognition (don-dam-pa-dang kun-rdzob-kvi byang-chub sems ye-shes-su bskved-pa'i le'u)

Ch. 3 The Establishment of All Dharmas (chos thams-cad gtan-la phab-pa'i le'u)

Continuum of the Path

Ch. 4 Cyclical Array of the Garland of Syllables (yi-ge 'phreng-ba'i 'khor-lo bkod-pa'i le'u)

Ch. 5 Contemplation that Attains the Magical Net (sgyu-'phrul dra-ba bsgrub-pa'i ting-nge-'dzin-gvi le'u)

Ch. 6 Emanation of the Mandala (dkvil-'khor spros-pa'i le'u)

Ch. 7 Absorption of the Mandala and the Secret Mantras (dkvil-'khor bdus-ba-dang gsang-angags-kvi le'u)

- Ch. 8 Consecration of All Limbs as the Mandala and the Subsequent
Emanation of the Seals (van-lag thams-cad dkvil-'khor-du
bvin-gvis brlabs-nag phvag-rgya spros-pa'i le'u)
- Ch. 9 Secret Commitment of the Indestructible Array (rdo-rie
bkod-pa'i gsang-ba'i dam-tshig-gi le'u)
- Ch. 10 Conferral of Empowerment (dbang sbyin-pa'i le'u)
- Ch. 11 Mandala of the Feast-offerings (tshogs-kvi dkvil-'khor-
gvi le'u)
- Ch. 12 Attainment of the Feast-offerings (tshogs bagrubs-pa'i
le'u)
- Ch. 13 Nucleus of Most Secret Esoteric Instructions (shin-tu
gsang-ba man-ngag-gi snying-po'i le'u)

Continuum of the Result:

- Ch. 14 The Eulogy Which Pleases (mnves-pa'i bstod-pa'i le'u)

b) The Wrathful Mandala:

Continuum of the Ground:

- Ch. 15 Cloud-like Emanation of the Natural Mandala of Wrathful
Deities (khro-bo rang-bzhin-gvi dkvil-'khor-gvi sprin
rnam-par spros-pa'i le'u)

Continuum of the Path

- Ch. 16 Emanation of the Mandala of Buddha-speech of the Great
Assembly of Wrathful Deities (khro-bo'i tshogs chen-po'i
gsang-gi dkvil-'khor spros-pa'i le'u)
- Ch. 17 Revelation of the Mandala of Wrathful Deities (khro-bo'i
dkvil-'khor bstan-pa'i le'u)

Ch. 18 A Teaching on Genuine Offering and Liberality (mchod-sbyin dam-pa bstan-pa'i le'u)

Ch. 19 Commitments (dam-tshig-gi le'u)

Ch. 20 Consecration of Spontaneous Enlightened Activity (lhun-gvis grub-pa'i 'phrin-las bvin-gvis rlob-pa zhes-bya-ba'i le'u)

Continuum of the Result:

Ch. 21 Eulogy to the Wrathful Deities (khro-bo-la bstod-pa'i le'u)

Conclusion:

Ch. 22 That which is Pleasing and Retained (mnves-pa-dang yongs-su bzung-ba'i le'u).

In the remaining part of this introduction this celebrated tantra is to be examined in terms of the controversy surrounding its origins, the historical background derived from the biographies of its Indian and Tibetan lineage-holders, and an analysis of its philosophical content.

6. Origin of the Guhya garbha tattvaviniścaya mahātāntra:

Any discussion of the historical position of the Guhya garbha tattvaviniścaya mahātāntra must take note of the controversy regarding its origin which prevailed in Tibet in the centuries immediately following the later propagation of the Buddhist teachings. We have already noted that dissemination of the

ancient tantras was restricted in consequence of their secrecy and the danger of their misapplication. In the eleventh century, Lha bLa-ma Ye-shes-'od and others sought to outlaw the teaching and practice of tantra, accusing the adherents of this tradition of engaging in sbyor-sgrol practices. The Gubvagarbhatattva-viniścava, one of the main texts expounding these methods, was subjected to criticism. Other such texts, including the Guhya-samājatāntra, were paradoxically exempted from this attack. Nonetheless, as we shall see in our examination of the text itself, the expression of these techniques in the Gubvagarbha appears to have a particularly subtle intention when contrasted with the overt sexual and macabre descriptions found in certain other tantras.

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Further study of the Collected Tantras of the rNying-ma-pa, particularly of its Anuyoga and Atiyoga texts, would, it has been suggested, reveal that the the ancient translations appear to have their own distinct terminology and a literary style better suited to the Tibetan language than the rigid formalism present in many of the later translations, giving some weight to Rong-zom-pa's early critique.

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An incident from the life of Zur-chung-pa Shes-rab Grags alludes to this controversy with some humour. When four students of the bKa'-gdams-pa teacher Khyung-po Grags-se were defeated by Zur-chung-pa in debate and agreed to become his disciples, having understood the profundity of his view, Khyung-po Grags-se announced:

105

"Anyone who kills one like Zur-chung-pa, who harbours perverse opinions and leads everyone astray, will certainly

attain buddhahood!" Zur-chung-pa, on hearing this, remained silent without thought of anger and was later seen smiling. On being asked the reason for his mirth, he answered, "As for doctrines, this, my secret mantra-tradition of the greater vehicle, is it! For it is the tradition of secret mantras that maintains that buddhahood may be attained by "liberation"; the dialecticians do not think so. Now, even such a great dialectician as Khyung-po Grags-se has said that anyone who kills one like Zur-chung-pa will attain buddhahood. So, in his innermost heart, he has turned to my doctrine. Therefore, I am delighted!"¹⁰⁶

Another eleventh century figure, 'Gos Khug-pa Lhas-btsas, reputedly nursing a grudge because he had been refused instruction by Zur-po-che,¹⁰⁷ in his Broadside ('byams-vig) sought to refute the authentic origin of the tantra, imputing it to have "four faults" (skyon-bzhi), and claiming that it was not known in India.¹⁰⁸ The tantra was generally considered by 'Gos to lack the five excellencies (phun-sum tshogs-pa lnga), i.e. those of teacher, retinue, location, teaching and time. He imputed it to have a flawed introduction (klong-log), i.e., that unlike other tantras it had no audience of bodhisattvas; a flawed time (dus-log), i.e., that it speaks of four times instead of three; a flawed mandala (dkvil-'khor log), i.e., that Vajrasattva appears at the centre of the mandala instead of Vairocana; and a flawed text (rgyud-log) because it refers to other tantras when indicating the auspicious times and days for its practice.¹⁰⁹

Slight variations on these "four faults" have been reported in the later writings of Sog-bzlog-pa bLo-gros rGyal-mtshan, dPa'-bo gTsug-lag 'Phreng-ba, and others. Sog-bzlog-pa, in his dris-lan lung-dang rig-pa'i 'brug-sgra, p. 33, holds 'Gos Lhas-btsas to have imputed the Guhvagarbha to be flawed in word (sgra-skyon), flawed in meaning (don-skyon), flawed by contradiction (gal-skyon) and flawed by disconnection (ma-'brel-ba'i skyon).

dPa'-bo gTsug-lag 'Phreng-ba, mkhas-pa'i dga'-ston, p. 179, speaks of "four errors" (mi-rigs-pa bzhi), namely, the error of the Guhvagarbha's introductory statement "At the time of this explanation" ('di-skad bshad-pa'i dus-na ces ma-rigs-pa), the error of its mandala which is said to have an immeasurable ground (gzhi tshad-med mi-rigs-pa),¹¹⁰ the error of its explaining the three times as four times (dus-gsum-la dus-bzhir bshad-pa mi-rigs-pa) and the error of Vajrasattva being the central deity of the mandala instead of Vairocana (dkvil-'khor-gvi gtso-bo rdo-rie sems-dpas byas-pa mi-rigs-pa).

The rNying-ma response to these four flaws, faults or errors is disclosed in the course of the appended commentary by kLong-chen Rab-'byams-pa. Vigorous counter-refutations have also been made, in particular by bCom-ldan Rig-pa'i Ral-gri, and the aforementioned authors-- dPa'-bo gTsug-lag 'Phreng-ba and Sog-bzlog-pa bLo-gros rGyal-mtshan.

bCom-ldan Rig-pa'i Ral-gri's commentary is entitled Proof of the Secret Nucleus (gsang-snying sgrub-pa rgyan-gvi me-tog). No longer extant as a distinct work, most of it survives or is cited

in other texts, viz. rGyal-sras Thugs-mchog-rtsal, chos-'byung rin-po-che'i gter-mdzod, II, f. 357-61, Dalai Lama V, gan-ga'i chu-rgyun, Vol. 4, p. 397, the Collected Writings of Sog-bzlog-pa, Vol. 1, pp. 500-509 and 524-526 (= nges-don 'brug-sgra), and kLong-chen III bKra-shis rNam-rgyal, legs-bshad dri-med gan-ga'i chu-rgyun, p. 20. References to this treatise are also found in
 111
 dPa'-bo gTsug-lag 'Phreng-ba, mkhas-pa'i dga'-ston, p. 178.

In Sog-bzlog-pa's version, Rig-pa'i Ral-gri is quoted as
 112
 follows:

This tantra is genuine for the following reasons: The master Viśvamitra in his Great Commentary on the Glorious Guhya-samāja (dpal gsang-ba 'dus-pa 'grel-chen, T. 1844), in the course of his comments on the passage (from the Guhya-samāja):

"How far does the Being of Pristine Cognition reach?..."
 cites the Guhyagarbha as follows:

In the abode of Akanistha without extremes or centre,
 ..
 on the radiant wheel of pristine cognition that is the
 limitless ground, there is his celestial palace
 blazing forth with jewels of pristine cognition,
 completely uninterrupted throughout the ten
 directions...(Ch. 1, section 3)

And also:

In every inconceivable (world-system), he appears
 universally as diverse buddha-body, speech, and mind.
 (Ch. 1, section 6)

Then, in commenting on the (Guhyasamāīa) passage:

"The stūpa should be known to be
The palatial abode of all buddhas..."

he cites the Guhyagarbha as follows:

Its spire is the pristine cognition central to all,
in which all mandalas of the buddhas of the ten
directions and four times without exception are not
distinct from one another, and are of a single essence.
(Ch. 1. section 3)

Then, commenting on the passage, "Substantial existence is based on insubstantiality..." he gives:

Emaho! This wondrous marvelous reality
Is the secret of all the perfect buddhas.
All is created through the uncreated.
At creation itself there is no creation.
(Ch. 2, 6)

Then, while explaining the meaning of "secret" he says, "The Guhyagarbha speaks of five empowerments." (Ch. 10)

Moreover, he quotes the passage beginning:

Their [body-colours] are dark blue, white, yellow,
scarlet... up to:
...[Pervasive] without extremes or centre,
[It is an unthinkable] spontaneously present [mandala];
(Ch. 6, 9-11)

and he says, "According to the Guhyagarbha, there are
113
three realities."

In these and all other such instances Viśvamitra begins by mentioning the title Guhyagarbha.

The four perverse faults, et cetera, (criticised by 'Gos Lhas-btsas), are also to be rejected:

1. (When texts begin with the words) Thus I have
¹¹⁴
expounded. it traditionally means that they were compiled by the buddhas themselves, for it is impossible for even the tenth level bodhisattvas to compile all the teachings of the buddhas. As it says in the Verification of the Secret (Sriguhyasiddhi, T. 2217), composed by master
¹¹⁵
Saroruha as a commentary on the Guhyasamāia:

Most masters claim
That the most radiant tantra,
The glorious Guhyasamāia,
Had as its compiler
The spiritual warrior called Lokeśvara.
But by the kindness of my venerable guru
I know that the compiler of the glorious Guhyasamāia
Could not have been any other,
And so the being who propounded it
Was that tantra's author,
The indestructible reality of mind.

In accord with this explanation, there is a tradition where-
¹¹⁶
by the exponent himself is the compiler.

2. As for the immeasurable ground: the Abhidharma, too, explains that Akanishta is immeasurable.

..

3. Concerning the four times: Viśvamitra's Great Commentary (T. 1844) says: "Thus, the fourth time should be known to

be sameness..." Moreover, the phrase, By all the lords of the ten directions and four times is also found in the new translations. Buddhaguhya explains that it refers to the four aeons.

4. Regarding Vajrasattva's appearance at the centre (of the mandala): even the new translations explain that the foremost figure in the mandala may change positions.

Concerning the passage: The final punctuation dots (tig) are discriminative awareness through which names are applied (Ch. 4, 15): the Indian manuscript of the Guhyagarbha reads sūtri praiñāṭisyati. Sūtri ("thread") is the Sanskrit word for thig ("measuring line"). Sūryaprabhāsīma's commentary (Guhyagarbhatattvanirṇayavyākhyānatikā, P. 4719) explains (117) (tig as being equivalent) to thig. Tig is an archaicism.

As for the reference to other tantras (which is found in the Guhyagarbha): All the tantras expounded later on, such as the Hevaira (T. 417-8), also refer to the Summation of the Real (Tattvasamgraha, T. 479) which had been delivered first.

Rig-pa'i Ral-gri's argument thus seeks to establish the authenticity of the Guhyagarbha, citing quotations from it which occur in celebrated Indian texts of the Guhyasamāya cycle. While certain tantras may have been written down directly in the Tibetan language, there is no evidence to include the Guhyagarbha

among these.

Further criticisms levelled by 'Bri-gung dPal-'dzin at the Ati-yoga system in general and at Padmasambhava's man-ngag lta-'phreng, a celebrated commentary on chapter thirteen of our text, have been examined by Sog-bzlog-pa and 'Jigs-med gLing-pa, and more recently by N. Norbu and S.G. Karmay.¹¹⁹ The latter has noted passages from this commentary which occur in gNubs-chen's early work, bsam-gtan mig-sgron, and translated the entire text as reproduced by Rong-zom-pa. In addition, he has brought to our attention certain passages from Sūryaprabhāsīma's Indian commentary, the Sṛiguhvagarbhatattvanirnavavvākhvānatikā, among the Tun Huang documents.¹²⁰ The early literary and historical sources thus bring us closer to the traditional view that the text was introduced in the eighth century.

That many of the rNying-ma tantras were unknown in eleventh century India is not surprising when one considers that their translations are attributed to the eighth century and that the majority of them were considered to have been imported into eighth century Tibet, not from the Magadha heartland of North India, but from Oddiyāna and adjacent regions in the north-west. Atiśa, on a visit to the library of Pehar dKor-mdzod gLing at bSam-yas, is known to have marvelled at the existence of tantras¹²¹ which no longer survived in Central India.

The arguments raised by Ye-shes 'od and 'Gos Lhas-btsas against the Guhvagarbha lost their impact and controversy by the fourteenth century. Indeed, they became dead issues for Tibetan

historians such as 'Gos Lotsāwa gZhon-nu dPal (1392-1481) who personally acquired the Sanskrit manuscript of the root-tantra which had been rediscovered at bSam-yas in the interim. 122

In consequence, Sog-bzlog-pa could credibly present the following sixteenth century account of its introduction and translation in his slob-dpon sangs-rgyas gnvis-pa padma 'byung-gnas-kvi rnam-par thar-pa vid-kvi mun-sel, p. 128: Therein, perhaps following Sangs-rgyas gLing-pa's bka'-thang gser-'phreng, p. 400, he states that the Sanskrit manuscripts of the sgyu-'phrul sde-brgyad were taken from Nālanda Vihāra by Padmasambhava and then translated through miraculous ability at rGya-dkar sGra-bsgyur gLing, south of bSam-yas. 123 The texts were then kept at the Ke-tshang in bSam-yas when no longer extant in India.

In his dris-lan lung-dang rigs-pa'i 'brug-sgra, p. 12, Sog-bzlog-pa then repeats 'Gos Lotsāwa's account of the discovery of the Sanskrit manuscript in bSam-yas by the great pandita Śākyaśrī (1127-1225). The latter entrusted it to rTa-ston gZi-brjid, from whom it passed into the hands of Sha-ge Lotsāwa and thence to bCom-ldan Rig-pa'i Ral-gri who composed the aforementioned commentary in defence of the tantra. Subsequently, Thar-pa Lotsāwa retranslated the Sanskrit version of the root-text known as the rgyud phyi-ma, with two additional chapters (Chs. 23 & 24) for the first time, and these were revised by 'Gos Lotsāwa gZhon-nu dPal in person. 124

Later rNying-ma writers like 'Jigs-med gLing-pa refuse to debate the specific points of 'Gos Lhas-btsas, considering that the past

refutations of bCom-ldan Rig-pa'i Ral-gri and Sog-bzlog-pa were unanswerable. That this view was also held by followers of the new translation schools is evidenced by the following dismissive response of the Sa-skyapa scholar, Zi-lung-pa Śāk-ya mChog-ldan
125
(1428-1507):

It is not necessary to prove laboriously that
The rNying-ma-pa doctrines were translated from Indian
originals.

It is enough that they are proven to be
The teaching of the emanational master (Padmasambhava).
Although they do not conform with the mantras and symbols
Of those translated from India later on,

The proof of their validity is infallible accomplishment
126
Through their supreme and common attainment.

They may be compared with the doctrines taken
By supreme, accomplished masters from various, great lands,
And which were not translated in India
From their respective volumes;

For it is said that with Vajrasattva's consent
The compilers of those transmitted precepts
Were themselves permitted to teach them
In the language of each different country.

The rNying-ma-pa doctrinal traditions that definitely were
Translated from India require no proof.

Having formulated arguments one might prove

The indefinite ones to be treatises,

But the great ones who came before in Tibet,

Discovering this to be an artificial, conceptual path,

Have avoided wandering upon it,

As they themselves have explained.

7. The Indian historical tradition of the Guhyaagarbhatattva-
viniścavamahâtantra:

The present account of the Indian and Tibetan lineages associated with this tantra is based on sources compiled by bDud-'joms 'Jigs-bral Ye-shes rDo-rje in NSTB., Book 2. These include: 'Gos Lotsâwa, deb-ther sngon-po; dPa'-bo gTsug-lag 'Phreng-ba, mkhas-pa'i dga'-ston; Târanâtha, dam-pa'i chos rin-po-che 'phags-yul-du ii-ltar dar-pa'i tshul gsäl-bar ston-pa dgos-'dod kun-'byung; kLong-chen Rab-'byams-pa, snying-thig ma-bu'i lo-rgyus stong-thun chen-mo; Lo-chen Dharmaśri, mdo-dbang-gi snyi-don rgyud lung man-ngag-gi gnad sel-byed sgron-me; 'Jam-mgon Kong-sprul, ster-ston brgya-rtsa'i rnam-thar rin-chen bai-dûrva'i phreng-mdzes; and the aforementioned catalogue and index of the Collected Tantras by Rig-'dzin 'Jigs-med gLing-pa and 'Gyur-med Tshe-dbang mChog-
127
grub.

King Ja & Kukkurâja:

The legendary historical appearance of the Mahâyoga tantras is associated with King Ja of Sahor, who is considered to be the subject of various prophetic declarations, such as the following
128

from the Samvarodayottaratantras:

One hundred and twelve years from now,

When I have vanished from here,

A quintessential doctrine,

Renowned in the three divine realms,
Will be revealed by the Lord of Secrets
To one who is named King Ja,
Who will appear by virtue of great merits
At Jambudvîpa's eastern frontier.

And in the kun-bzang ve-sheṣ gsal-bar ston-pa'i thabs-kvi lam-
129
mchog 'dus-pa'i rgyud (NGB. Vol.8):

The Mahâyoga tantras will fall onto the palace of King
Ja. The Anuyoga tantras will emerge in the forests of
Singhala.

While the identity of this figure is obscure-- he has been re-
ferred to as Indrabhûti the Great, his son, or even a later
Indrabhûti contemporaneous with Kukkurâja, Kambalapâda,
130
Saroruha, and Jâlandharipâ -- the tradition clearly recounts
131
that:

While the king was sitting absorbed in the meditative
cultivation of the yoga of the lower tantras, a volume con-
taining the Mahâyogatantras, including the Buddhasamâvoga (T.
366-367) and an image of their compiler Guhyapati Vajrapâni,
reportedly fell upon the royal palace, just as in his dream.
Then, having performed prayers, he intuitively understood the
chapter entitled the "Vision of Vajrasattva" and practised
meditation for seven months, relying on that and on the image
of Vajrapâni. As a result he had a vision of Vajrasattva and
received from him the empowerment of pristine cognition.
Thus, he came to understand the symbolic conventions and
meanings of that volume in their entirety.

King Ja first taught these tantras to Uparâja, the celebrated scholar of Sahor, but without success. He then taught the master Kukurâja, who intuitively understood the chapter on the "Vision of Vajrasattva" (brgyad-bcu-pa, Ch. 74), from the rdor-semg sgyu-'phrul gde-brgyad (NGB. vol. 14), and received a prediction that Guhyapati Vajrapâni would subsequently reveal the meanings of this tantra. Accordingly Kukurâja is said to have been empowered by Guhyapati and verbally instructed by Licchavi Vimalakirti.¹³² He then divided the Mahâyoga texts into eighteen great tantrapitakas and taught them to King Ja. The latter wrote many famous commentaries on the tantras including the sgyu-'phrul lam rnam-bkod (P. 4737) and the Srîguhyagarbhakramadvavoddeśa (P. 4771) which are connected with the Mâyâjâla cycle. He himself says in the sgyu-'phrul lam rnam-bkod (P. 4737):¹³³

In the eastern domain of Indrabhûti,
 At Vajrakûta, in India,
 I, the noble Indrabhûti,
 Practised the Magical Net,
 Having been taught by the Lord of Secrets, himself.
 I actually realised Vajrapâni,
 With his retinue of fifty thousand.
 Being empowered in wholesome action,
 By the practice of disciplined conduct,
 I was free from sin, and reached (an exalted) level.

Kukurâja, known as the "king of dogs" because he reputedly taught the doctrine by day in the guise of a dog to a thousand

warriors and yoginis, and by night went to the charnel grounds with them to perform feast-offerings and other sacramental practices, went to Oddiyāna where he gave a detailed explanation of the five inner tantra-pitakas of Mahāyoga, including the Buddhasamāyoga, (T. 366-367) on which he had composed many treatises, e.g., the Sadgubhārtadharaṅgavūha (T. 1664-1669), and the Sarvamandalānuvartipañcavidhi (T.1670). He transmitted the eighteen tantrapitakas of Mahāyoga to Śakraputra, or Indrabhūti the younger, who was the king's son; he to Simharāja; he to Śakrabhūti, or Uparāja; and finally to the daughter Gomadevi. As is said in the Māvājālapathakrama (P. 4736):

Then, to the east of Jambudvīpa,
 Which rests on the Indestructible Seat,
 In a holy palace of precious gems,
 In an auspicious and sacred room,
 Kukkurāja and Indrabhūti,
 Together with Simharāja, Uparāja,
 Daughter Gomadevi, and others,
 Received the empowerment of the Magical Net.
 They actually attained the mandala as an assembly;
 And manifestly reached the level of Vajradhara.

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The lineage then descended to Līlāvajra and Buddhaguhya.

Līlāvajra:

The master Līlāvajra, a native of Samsara, was ordained in Oddiyāna where he studied the Tripitaka and became particularly learned in the philosophical tenets of Asanga, the ordinary sciences, and all the tantrapitakas, the Magical Net in part-

icular. On an island in Oddiyāna called Madhima he practised and became accomplished in the Mañjuśrīnāmasaṅgīti (T. 360). During his ten years at Nālanda, he composed many treatises and expounded them in detail. Those concerning the Magical Net include: a Commentary on the Litany of the Names of Mañjuśrī ('iam-dpal mtshan-brïod-kvi 'grel-ba, T. 2533) according to the interpretations of the Unsurpassed (Yoga)-tantra; the sPar-khab Commentary on the Secret Nucleus (Sṛiguhyaśarbbhatikā, P. 4718); the Innermost Point (Cittabindu, P. 4723); the Sixfold Sequence (Kramasatka, P. 4741); the Clarification of Commitments (Samavacitra-prakāśa, P. 4744); and the Propensity for the Commitments (Samavānuṣṭāvanirdeśa, P. 4745). Among the students of Lilāvajra, the most prominent were Buddhaguhya and Buddhajñānapāda, who studied the Magical Net (NGB. Vols. 14-16).¹³⁶

Buddhaguhya:

The master Buddhaguhya, a native of Central India, was ordained at Nālanda, where he and master Buddhaśānti were both disciples of Buddhajñānapāda during the early part of the latter's life. On attaining accomplishment through Mañjuśrī, he travelled to Oddiyāna, where he met the master Lilāvajra, and studied the Yogatantras, the Five Inner Unsurpassed Tantrapitakas, and the Magical Net in particular. He composed a great many works, including: the Analytical Commentary on the Tantra of the Secret Nucleus (gsang-ba'i snying-po-la 'grel-ba rnam-bshad/ rnam-dbye-kvi 'grel); the Sequence of Indestructible Activity (Māvāśālavairekarmakrama, P. 4720); the Significance of the Mandala Doctrine (Dharmamandalasūtra, T. 3705); the Holy Ornament

(Tattvālokaparamālamkāra, P. 4735); the Lesser Net (Sūksmajāla, P. 4734) and the Greater Net (drva-chen, P. 4733); the Greater Sequence of the Path (Māvājālapathakrama, P. 4736) and the Lesser Sequence of the Path (sgyu-'phrul lam-gyi rnam-bshad chung-ba, Dz. Vol. 1); as well as treatises on other tantras.

Padmasambhava:

Another lineage of the Mahāyoga tantras also passed from King Ja and Kukkurāja through Sukhasidhi (=dGa'-rab rDo-rje) to Vajrahāsyā and thence to Prabhāhasti of Sahor. The latter was a principle teacher of Padmasambhava, who also received the Magical Net cycle directly from Buddhaguhya. Padmasambhava composed the Great Exegesis (rnam-bshad chen-mo) on the Guhya garbhatattva-viniścayamahātāntra, and in Tibet he also taught his celebrated treatise on Ch. 13 of this tantra, entitled the Garland of Views, a Collection of Esoteric Instructions (man-ngag lta-phreng, P. 4726) to King Khri-srong lde-btsan and his fortunate subjects.

Vimalamitra:

A native of Hastivana in western India, Vimalamitra mastered the sciences and their branches, the sūtras of the lesser and greater vehicles, and the tantras under many masters including Buddhaguhya. He was particularly learned in the Magical Net (Māvājālatāntra, NGB. Vols. 14-16); and he composed many treatises, for instance: the commentary on the Secret Nucleus entitled An Illuminating Lamp on the Fundamental Text (sgyu-'phrul man-ngag gsal-ba'i sgron-me, P. 4739); the Removal of Darkness: A Commentary on the Superior Magical Net (sgyu-'phrul

bla-ma'i 'grel-ba mun-sel); the Eve-opening Commentary on the Supplementary Magical Net (Vajrasattvamāvāiālatantraśriḡuhva- garbhanāma cakḡustkā, P. 4756); the Abridged Commentary on the Eighty Chapter Magical Net (br̄vād-bcu-pa'i b̄dus-'grel); Opening the Eve of Discriminative Awareness (Mahāvogaprajñā- praveśacakḡurupadeśanāma, P. 4725); the Three Stages (Māvāiā- opadeśakramatrava, P. 4742); Meditative Absorption in the Mudrās (Māvāiālamudrādhyāna, P. 4732); a Ritual for Burnt Offerings (Māvāiālahomasamksiptakrama, P. 4746); a Cremation Ritual (Māvāiālalaghudrstāntasvāśravakrama, P. 4748); Sequence of the Seminal Point (thig-rim); and the Short Commentary (Guhvagarbha- pindārtha, P. 4755).

The extant Indian commentaries on the cycle of the Magical Net, including the above, are preserved in the Peking edition of the bsTan-'gyur, vols. 82-83. According to Lo-chen Dharmasri, gsang- bdag zhal-lung, pp. 107 ff., they are divided between general exegetical tracts (spvi'i don bshad-pa) such as Līlāvajra's thugs-thig and Vimalamitra's khog-gzhung gsal-seron, and commentaries ('grel-pa). The latter include root-commentaries (rtsa-'grel) and exegetical commentaries (bshad-'grel). The first group comprises the great Indian treatises on the Guhvagarbha- tattvaviniścavatānta itself, i.e., Līlāvajra, 'grel-pa spar-khab (P. 4718), Sūryaprabhāsimha, rgva-cher 'grel-ba (P. 4719), Buddhaguhya, rnam-dbye 'grel, Padmasambhava, rnam-bshad chen-mo, and Vimalamitra, 'grel-chung pindārtha (P. 4755). The second includes commentaries on the other texts of the cycle such as Vimalamitra's bla-ma'i 'grel-pa mun-sel, le-lag-gi spvan-'grel

(P. 4756), and brgyad-cu-pa'i bsdus-'grel.

In addition, each of the "ten aspects of mantra" (mantradaśa-
tattva), which form the subject-matter of the tantra-text, ¹³⁷ has
its own commentarial tradition:

1. View (lta-ba):

dGa'-rab rDo-rje's la-shan lta-ba'i sgron-ma (P. 4727), Padma-
sambhava's man-ngag lta-phreng (P. 4726), Vimalamitra's shes-rab
sgron-me'i 'grel (P. 4725), Nāgārjuna's gyu-thang-ma kras-dgu (P.
4729), and sKa-ba dPal-brtsegs' Tibetan treatise lta-rim snang-ba
bcu-bdun-pa (P. 4728).

2. Conduct (spyod-pa):

spyod-bsdus sgron-ma (P. 5357?), rdo-rie 'iam-mgon.

3. Mandala (dkvil-'khor):

Buddhaguhya's rdo-rie las-rim gnvis-kvi stod (P. 4720), dkvil-
'khor chos-don (T. 3705), and Vimalamitra's thig-sum-par rgyal
(P. 4733-4, 4738?).

4. Empowerment (dbang):

Buddhaguhya's rdo-rie las-rim-kvi smad (P. 4761), gal-po (P.
4721, 4762), nges-'byed che-chung (P. 4722), thigs-pa gsum (P.
4738).

5. Commitment (dam-tshig):

Līlāvajra's dam-tshig gsal-bkra (P. 4744), dam-tshig phra-rgyas
(P. 4745).

6. Activity (phrin-las):

Vimalamitra's sbyin-sreg (P. 4746), ro-sreg (P. 4747), sku-gdung
las-phreng (P. 4749), dur-khrod bde-ba'i dpe-chung rang-gnas (P.

4748).

7. Attainment (sgrub-pa):

Indrabhūti's lam-rnam-bkod (P. 4737), rim-pa gnvis-pa (P. 4771),
Buddhaguhya's lam-rim che-chung (P. 4736, DZ. Vol. 1), Līlā-
vajra's rim-drug (P. 4741), Vimalamitra's rim-gsum (P. 4742),
'od-rim (P. 4731), drva-chen (P. 4733), Buddhaguhya's drva-chung
(P. 4734), dam-pa rgyan (P. 4735).

8. Contemplation (ting-nge-'dzin):

Vimalamitra's phvag-rgya bsam-gtan (P. 4732), khro-bo phvag-rgya
gcig-pa (P. 4779), rtse-gcig bsdus-pa phvag-rgya bzhi-pa'i bsam-
gtan (P. 4778).

9. Offering (mchod-pa):

Padmasambhava's za-tshogs (P. 4750), dur-khrod, bde-ba gtor-
chung, ho-chen, ho-chung, gyos-vis che-chung, Vimalamitra's
thabs-mchog dpag-gi mi-lang-ba, dbvis-gi sgron-ma.

10. Mantra & Seal (ngags-dang phvag-rgya):

phrin-las shar-ba bregad.

8. Appearance & Translation of the Māvāṅgīāla Cycle in Tibet:

'Jigs-med gLing-pa, in his Catalogue to the Collected Tantras of
the rNying-ma-pa, p. 464, 1-3, states that the Guhvagarbha was
definitively translated by Vimalamitra, gNyags Jñānakumāra and
rMa Rin-chen mChog. Previously, it had been translated by Buddha-
guhya and Vairocana, and in an intervening period by Padma-
sambhava and gNyags Jñānakumāra.

At Mount Kailash, Buddhaguhya instructed sBas 'Jam-dpal and Branka Mu-kti among others on texts belonging to the Guhyagarbha cycle, including the man-ngag rnam-par bkod-pa (P. 4737). In collaboration with Vairocana, he made the earliest translation of the root-tantra.

Padmasambhava instructed gNyags Jñānakumāra in the Guhyagrābha and in his own Garland of Views: A Collection of Esoteric Instructions (man-ngag lta-phreng, P. 4726). Together they made the intermediate translation. Jñānakumāra instructed the Sogdian dPal-gyi Ye-shes; and, with Zhang rGyal-ba'i Yon-tan, he instructed gNubs Sangs-rgyas Ye-shes.

Vimalamitra then expounded the Eight Sections of the Magical Net of Vairasattva (sgyu-'phrul sde-brgyad, NGB. Vols. 14-15), including the Guhyagarbhatattvaviniścayatāntra, which is the root of the Eighteen Great Tantra-pitakas. He expounded them to rMa Rin-chen mChog, and translated them with the latter's assistance, and that of gNyags Jñānakumāra. Their version is therefore the latest of three, and it is known as the basic translation.

Later, the manuscript was translated by Thar-lo Nyi-ma rGyal-mtshan and 'Gos lotsāwa gZho-nu dPal. Their version is called the "creative translation" (rtsal-'gyur) because they had no supervising pandita. In addition, the twenty-third and twenty-fourth chapters were also translated by Thar-lo in accordance with the rediscovered Sanskrit manuscript.

kLong-chen-pa (1308-1363), having examined the extant Tibetan version in great detail, made the following observation in his phyogs-bcu mun-sel concerning certain appended verses of the tantra:
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Now, certain persons hold that these appendices are absent in this root-tantra but were extracted from other texts in the cycle of the Magical Net and inserted into their respective chapters by rMa Rin-chen mChog, and that (the versions of the text) were divided by gTsug-rum Rin-chen gZhon-nu into those which have appendices and those which do not.

Again, there are some who hold that the version without the appendices was translated by gNyags Jñānakumāra, and that the version with appended passages had them inserted into the translation by rMa Rin-chen mChog. There are even some who say that rMa himself concealed them out of envy at La-
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gsum rGyal-ba Byang-chub. But the truth of the matter is that the appendices are lacking in both the earliest translation made by Buddhaguhya and Vairocana and in the intermediate translation which was made by Padmasambhava and gNyags Jñānakumāra. They are present in the later translation which was made by Vimalamitra, gNyags Jñānakumāra and rMa Rin-chen mChog. Therefore it is clear that the Sanskrit manuscripts themselves had a number of redactions. Should anyone wish to know that this is the case, the Transcendental Perfection of Discriminative Awareness in Eight

Thousand Lines (T. 8) itself had a number of manuscripts, extant in the three redactions of the parivrāṅika gZosbyangs, 'Phreng-ba-can, and sDe-can; and in certain texts such as the Sitātāpatra (T. 3083, 592) a number of redactions is similarly found. Therefore it is not certain that these (variant passages) were inserted by the Tibetans. One should know that the discrepancies in the translations of this tantra were to be found in the Sanskrit manuscripts. Numerous redactions of Sanskrit manuscripts occur because there is a distinction between those (versions) in which the meaning is clearly expressed and those in which it is not.

rMa Rin-chen mChog instructed gTsug-ru Rin-chen gZhon-nu and Kye-re mChog-skyong, who both instructed Zhang rGyal-ba'i Yon-tan and Dar-rje dPal-gyi Grags-pa. The former taught this tantra many times in Central Tibet, gTsang, and Khams, and the lineages descended from him became known as "the transmitted precepts of mChims-pu", or as "the lineage of esoteric instructions".

9. The bka'-ma lineage:

The succession known in Tibet as the "distant lineage of transmitted precepts" (ring-brgyud bka'-ma) incorporates all those texts and instructions of Mahāyoga, Anuyoga and Atiyoga which were introduced from India and gradually passed down in an oral and literary tradition. It is contrasted with the "close lineage of treasures" (nve-brgyud gter-ma), which comprises those cycles discovered anew in each successive generation. This "distant lineage" is identified preeminently by its synthesis of Mahāyoga,

Anuyoga, and Atiyoga, named mdo-ggyu-sems-gsum after the titles of the principal text of each-- the Magical Net (ggyu), the Sūtra Which Gathers All Intentions (mdo) and the All Accomplishing King (sems) which represents the Mental Class (sems-sde) of Atiyoga. This common heritage of all the rNying-ma-pa lineages in Tibet fell first to gNyags Jñānakumāra, secondly to gNubs Sangs-rgyas Ye-shes and finally to the Zur family.

gNyags Jñānakumāra:

gNyags Jñānakumāra was fully ordained by Śāntaraksita and he became a celebrated adept of Vajrāmṛta and Vajrakīla. He followed the most learned and accomplished masters of India, and acquired great learning in grammar, logic, dialectics, and in the outer and inner mantra-texts. He translated many sūtras and tantras, becoming the confluence of of the "four great rivers of the distant lineage" which derived from the teachings of Padma-¹⁴⁰sambhava, Vimālamitra, Vairocana and gYu-sgra sNying-po.

gNyags mastered the mdo-ggyu-sems-gsum, and above all, through his interpretations and expositions, he transmitted the Magical Net to numerous students. The foremost were known as the "eight glorious adepts of Vajrakīla", namely, his four earlier disciples --- the Sogdian dPal-gyi Ye-shes, 'O-bran dPal-gyi gZhon-nu, gNyan-chen dPal-dbyangs, and Thag-bzang dPal-gyi rDo-rje --- and his four later disciples --- Lam-mchog dPal-gyi rDo-rje, Dar-rje dPal-gyi Grags-pa, Gra dPal-gyi sNying-po, and Lha-lung dPal-gyi¹⁴¹ rDo-rje.

gNubs-chen Sangs-rgyas Ye-shes:

gNubs-chen Sangs-rgyas Ye-shes, a native of Grags, was empowered and accomplished in the mandala of Mañjuśrī. He studied many outer & inner tantras including the Guhyagarbha and their esoteric instructions under Padmasambhava, Śrī Simha, Vimalamitra, Vasudhara and Kamalaśīla, as well as the Tibetan translator gNyags Jñānakumāra, Sog-po dPal-gyi Ye-shes and Zhang rGyal-ba'i Yon-tan in particular. His compositions include:

- the Armour against Darkness, which is a vast commentary on the Sūtra Which Gathers All Intentions (mdo'i 'grel-chen mun-pa'i go-cha);

- the Disputant's Sword Which Cuts Through Difficulties (dka' gcod smra-ba'i mtshon-cha);

- the Commentary on the Realisation of the Eighty-Chapter Magical Net (sgvu-'phrul brgyad-cu-pa'i mngon-rtogs 'grel); and

- the Lamp for the Eye of Contemplation-- which is an esoteric instruction of the Great Perfection (rdzogs-chen-gyi man-ngag bsam-gtan mig-sgron).

gNubs-chen's most authentic student was Khu-lung Yon-tan rGya-
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mtsho, who received all his empowerments, tantras, and esoteric instructions, and passed the lineage on through:

Ye-shes rGya-mtsho and Padma dBang-rgyal (his sons);
Lha-rje Hūm-chung (the former's son);
Nyang Shes-rab mChog;
Nyang Ye-shes 'Byung-gnas of Chos-lung;
Lha-rje Zur-po-che.

This lineal descent is known as the tradition of Rong, or else the tradition of Nyang, after their clan name. Before considering the importance of the Zur family which maintained this "distant lineage" down to the seventeenth century it is appropriate to examine the role of Rong-zom Pandita, who was a contemporary of Zur-po-che, and that of kLong-chen Rab-'byams-pa in relation to the Guhvagarbhatattvaviniścavamahātantra.

Rong-zom Pandita, Chos-kyi bZang-po:

Chos-kyi bZang-po of Rong, the celebrated eleventh century mahā-pandita of the rNying-ma school, was a native of sNar-lung-rong, Ru-lag, in lower gTsang. He received the lineage of the instructions of Padmasambhava, which had been transmitted successively from the latter through:

sNa-nam rDo-rje bDud-'joms;
 mKhar-chen dPal-gyi dBang-phyug;
 sGra rDo-rje gZhon-nu;
 Zhang-zhang Yon-tan Grags;
 Rong-ban Yon-tan; and
 Rong-ban Tshul-khrims Rin-po-che (i.e. his father).

In his youth, while studying the ancient translations under one mDo-ston Seng-ge, he once dreamed that he was eating a porridge he had prepared of the Guhvagarbha, with a vegetable broth made of the Buddhasamāvoga. He told this to his master, who said, "How wonderful! It is a sign that you have completely internalised those doctrines. You should compose a commentary on each." Among his compositions therefore was the first major Tibetan commentary on the Guhvagarbha (gsang-snying 'grel-pa)-- the Precious Jewel Commentary (dkon-cog 'grel, NMKMG. Vol. 25), so called because of its introductory words which say:

The nature of the Three Precious Jewels

Is enlightened mind.

This commentary and kLong-chen-pa's phyogs-bcu mun-sel (NMKMG. Vol. 26) are regarded as the two major expositions of the tantra according to the Atiyoga standpoint, in contrast to those of the "distant lineage" which emphasise the Mahâyoga position. bDud-
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'joms Rin-po-che says of these:

The commentary by the great, all-knowing kLong-chen-pa, entitled Dispelling the Darkness of the Ten Directions (phyogs-bcu mun-sel) clearly elucidates (the Guhya garbha), commenting on it according to the tradition of the "king of vehicles" (i.e. Atiyoga). On the other hand, this commentary by the all-knowing Rong-zom-pa appears like a great chest that is sealed tight, vastly commenting on the expanse of reality. Knowing that these two are the main Tibetan commentaries on the Guhya garbha provides the intellect with the potential for great power.

Rong-zom-pa's role as the first major Tibetan commentator was
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criticised by scholars from the four Tibetan provinces, including the noted opponent of the rNying-ma tantras 'Gos Khug-pa Lhas-btsas, but he is reported to have subdued these critics in debate. One could argue that Rong-zom-pa merely revived the commentarial tradition established in Tibet by sKa-ba dPal-brtsegs, gNyan dPal-dbyangs, and gNubs-chen Sangs-rgyas Ye-shes prior to the later dissemination of the teaching. Yet, despite the novelty of indigenous composition in the eleventh century, his critics in fact found that he adhered to the scriptural

authorities, could bear logical examination, and that he contradicted neither syllogistic proof nor the teachings of their gurus. Concerning this controversy, bDud-'joms Rin-po-che
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adds:

This reasoned argument appears to be a learned axiom, when scrutinised fairly. In general, a doctrine is no more important merely because it originated in India. A distinction of good and bad treatises on the basis of country is not known in learned circles. If the author was one who abided on the level of accomplishment, the treatises composed by him should be valid. So, it is proven that whether they originated in India or Tibet makes no difference. Sometimes, too, Tibetan treatises are better than Indian treatises. One should regard as reliable those composed by accomplished Tibetans, whose pristine cognition was manifest, rather than those written by ordinary Indian scholars, who based themselves on learning in grammar and logic.

kLong-chen Rab-'byams-pa:

The celebrated rNying-ma-pa master kLong-chen Rab-'byams-pa (1308-1363), a native of Ngan-lam, studied the mdo-sgyu-sems-gsum and the Collected Tantras of the rNying-ma-pa under four teachers, including Dan 'Phags-pa, gZhon-nu Don-grub, and Myos-mthing-ma-ba Sangs-rgyas Grags-pa. His life story is presented in
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some detail by bDud-'joms 'Jigs-bral Ye-shes rDo-rje in NSTB,
Among his many compositions which firmly established the termin-
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ology of the Great Perfection system, there is an interpretation of the Guhagarbhatantra from the Atiyoga perspective,

entitled the Trilogy Which Dispels Darkness (mun-sel skor-gsum). This work comprises the bsdus-don ma-rig mun-pa sel-ba (NGKMG. Vol. 27), which in 14 folia provides an analysis of the chapter-divisions of the Guhya garbha, the spvi-don vid-mka' mun-pa sel-ba (NGKMG. Vol. 27), which in 89 folia analyses the scope and structure of the Buddhist and non-Buddhist teachings, and the gzhung-don phyogs-bcu'i mun-pa sel-ba, which in 313 folia (pp. 629) provides both general introductory explanations of each section of the Guhya garbha and a detailed interlinear commentary of its "verses of indestructible reality" (rdo-rie'i tshig). The translation of the Guhya garbha contained in the present study is based on and accompanied by this interlinear commentary.

The Zur family:

Lha-rje Zur-po-che Śāk-ya 'Byung-gnas, a native of Yar-rdzong or gSar-mo in mDo-khams, received the three stages of ordination
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from bLa-chen dGongs-pa Rab-gsal. Under his grandfather, Rin-chen rGya-mtsho, he studied the sūtra & tantra-texts, including the cycle of the Magical Net (NGB. Vols. 14-16). Then he received instruction on the Magical Net and the Mental Class (sems-sde) from Nyang Ye-shes 'Byung-gnas of Chos-lung, on the mdo dgongs-pa 'dus-pa, the sPar-khab Commentary ('grel-pa par-khab) and the Great Perfection from Nam-mkha'-sde; and on the Māvāīālapathakrama (P. 4736) from 'Bre Khro-chung of upper Nyang. Zur-po-che is known to have brought together the root & exegetical tantras; the root-texts and their commentaries; the tantras and their means for attainment; and he applied them in practice.

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Foremost among his disciples were the four "summits":

- Zur-chung Shes-rab Grags, who had arrived at the summit of the view, and intention;
- Me-nyags Khyungs-grags, who had arrived at the summit of the exegesis of the Guhvagarbha
- Zhang 'Gos-chung, who had arrived at the summit of vast knowledge; and
- bZang-sgom Shes-rab rGyal-po, who had arrived at the summit of meditative practice.

Zur-po-che inhabited 'Ug-pa-lung in the Shangs valley for many years, and constructed his temple in that place, where he had visions of the Forty-two Peaceful Deities and of the Fifty-eight
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Blood-drinkers. As he himself said:

I perceive all the earth, stones, mountains and rocks of 'Ug-pa-lung to be the host of peaceful and wrathful deities.

But in particular, I always see this southern peak of dBenser-mo as the Buddhas of the Five Enlightened Families. Therefore, I shall build a temple of the peaceful deities." Since in the past, the great accomplished masters were completely mindful of preserving secrecy, Zur-po-che said that it was improper to make images according to the secret means for attainment in places where many people would congregate, and commissioned images according to the tradition of the tantras. The frescoes painted to the right were of the peaceful deities of the Magical Net, and those on the left were of the blazing wrathful deities.

His main student and nephew, Zur-chung-pa Shes-rah Grags (1014-1074) mastered and widely propagated the "distant lineage", including the Guhya garbha. Foremost among his students were the "four pillars": sKyo-ston Sâk-ye of Gung-bu who was the pillar of the Mental Class; Yang-kheng bla-ma of sKyong-lung who was the pillar of the mdo dgongs-pa 'dus-pa; gLan Sâk-ya bZang-po of Chu-bar who was the pillar of the Magical Net (NGB. Vols. 14-16); and mDa'-tig Jo-âk of Nag-mo-re who was the pillar of ritual and means for attainment.

It was Zur-chung-pa's son, Zur sGro-phug-pa Sâk-ya Seng-ge (b. 1074) however who effectively popularised the Guhya garbhatattva-viniścayamahâtantra in Tibet. He began his study of this text in his fifteenth year under gLan Sâk-ya bZang-po of Chu-bar, and received the entire exegetical tradition of the Zur family from the other three main students of Zur-chung-pa, who were invited to his residence. His accomplishment in the Guhya garbha is

illustrated by the following incident:

Once, when he was teaching the doctrine in sGro-phug, he sat on a backless teaching-throne, and students surrounded him on all sides. He appeared to be facing his audience in all directions. Therefore, they were convinced that he was actually the representative of the lord of the mandala of the Magical Net of Vajrasattva (NGB. Vols. 14-16) and he became renowned as an undisputed emanation.

Despite the recent criticisms of Lha bla-ma Ye-shes 'od and 'Gos Khug-pa Lhas-btsas, sGro-phug-pa could reportedly gather five hundred literate students during the summer and winter and three hundred during the autumn and spring. Owing to his mastery of this tantra, the two mainstream lineages diverged from him, i.e., the Zur lineage of Central Tibet and the Khams lineage of Eastern Tibet.

10. The Zur Lineage in Central Tibet:

In Central Tibet, Zur sGro-phug-pa's principle disciples were known as the four "black ones"; the four "teachers"; and the four "grandfathers". The four "black ones" (nag-po, so-called because their names all contained the element nag, "black") included lCe-ston rGya-nag of Upper Nyang, the main lineage-holder of the Central or "Upper Zur Tradition".

rGya-nag studied under sGro-phug-pa from the age of thirty for eleven years, and owing to his intellectual abilities and devotion, sGro-phug-pa bestowed upon him the fundamental texts and practical instructions for Mahāyoga, Anuyoga and Atiyoga.

For this reason, he became the most complete lineage-holder of the Zurs. His many students included dBus-pa sTon-sâk, dBus-pa Zhig-po, and his own nephew, Yon-tan gZungs (b. 1126) who studied the three classes of inner tantra under him for thirteen years. The lineage thus descended as follows:

- lCe-ston rGya-nag;
- Yon-tan gZungs and dBus-pa Zhig-po;
- Zhig-po bDud-rtsi;
- rTa-ston Jo-ye (compiler of the former's teachings);
- rTa-ston gZi-brjid (compiler of the biographies of this lineage)

The latter also composed his own extensive commentary on the Guhvagarbhatattvaviniścayamahâtantra.

gYung-ston-pa rDo-rje dPal, however, in his commentary on the Guhvagarbha (gYung-'grel), digresses to provide us with the following divergent lineage, based on the exegesis of the sPar-khab Commentary (Guhvagarbhamahâtantrarâjatikâ, P. 4718):

- sGro-phug-pa;
- Bying-ston of gTsang and Nye-ston Chos-kyi Seng-ge of sGong-drings;
- gTsang-nag 'Od-'bar;
- Mes-ston mGon-po;
- bLa-ma Srong;
- Pak-shi Sâk-ya 'od;
- rTs-nag bDud-'dul;
- mDa' Sâk-ya 'Phel;
- Zur Byams-pa Seng-ge;
- gYung-ston-pa rDo-rje dPal.

Zur Byams-pa Seng-ge

gYung-ston-pa's own teacher, Zur Byams-pa Seng-ge, was the son of Zur Nyi-ma Seng-ge and great grandson of Pak-shi Sâk-ya-'od. In his fifteenth year, at 'Ug-pa-lung, he studied the Guhvagarbha under mDa' Sâkya 'Phel, and then, in his seventeenth year, he

composed a Definitive Presentation of the Tantras (rgyud-kyi rnam-bzhag). He subsequently received the Māvāiāla-pathakrama (P. 4736) and the Great Perfection from lCe-ston Grub-pa 'Bum, the empowerments of beneficence, ability, and profundity according to the Zur tradition of the Magical Net (sgyu-'phrul zur-lugs-kyi rhan-nus-zab-gsum-gyi dbang) from rTa-ston gZi-brjid of La-stod, and many other teachings. Byams-pa Seng-ge himself had numerous disciples, including sixteen who had mastered the Māvāiāla-pathakrama (P. 4736), the Guhvagarbha and the sPar-khab Commentary (Guhvagarbhamahātantrarājatikā, P. 4718). Foremost among them were gYung-ston rDo-rje dPal, the senior disciple of his early years, and rTa-nag sGrol-ma-ba bSam-grub rDo-rje, the foremost disciple of his later years.

gYung-ston rDo-rje dPal:

gYung-ston-pa of the gLan clan (1284-1365) was learned in dialectics, Abhidharma, and the mantra-traditions, ancient and new. He became the genuine spiritual son of Kar-ma-pa III, Rang-byung rDo-rje. From Zur Byams-pa Seng-ge, however, he obtained the mdo-sgyu sems-gsum, representative of the "distant lineage", and he composed the Illuminating Mirror (dpal gsang-ba'i snying-po'i rgyud-don gsal-byed me-long, NGKMG. Vol. 28), a commentary on the Guhvagarbhatantra which surpassed other exegetical traditions in its popularity. His approach is described as classificatory and he rearranged the fifth chapter, which became a focal point of study for later masters such as Zur Chos-dyings Rang-grol. Later commentators such as Nam-mkha' Rin-chen, Lo-chen Dharmaśrī, Kah-thog dGe-brtse Pandita and 'Gyur-med Phan-bde'i

'Od-zer were frequently influenced by his interpretations.

rTa-nag sGrol-ma-ba bSam-grub rDo-rje:

bSam-grub rDo-rje from rTa-nag gNas-gsar (1295-1376) studied extensively under Zur Byams-pa Seng-ge and became learned in the Magical Net. He also received its empowerment from gLan Nyatshal-pa bSod-nams mGon-po. Among his students were Zur Ham Sâk-ya 'Byung-gnas of Yang-dben, from whom issued the so-called "Zur lineage" (zur-brgyud) and his own son, Sangs-rgyas Rin-chen, from whom issued the "son's lineage" (sras-brgyud).

Zur Ham Sâk-ya 'Byung-gnas:

Zur Ham was the son of the aforementioned Zur bZang-po dPal. In his fifth year he delivered an astonishing public exegesis of the Guhvagarbhatantra. Under Sa-bzang Mati Pan-chen,¹⁵⁴ gYung-ston-pa, and 'Jam-dbyangs bSam-grub rDo-rje he made a general study of dialectics, sūtras, tantras and esoteric instructions, including the Māvâiâlapathakrama (P. 4736), the Srighvagarbhatattva-viniścayamahâtantra (T. 832), and the sPar-khab Commentary (Guhvagarbhamahâtantrarâjatikâ, P. 4718). He extensively propagated the mdo-ggyu-sems-gsum to his students, including Sangs-rgyas Rin-chen and gNyal-pa bDe-legs-pa.

Sangs-rgyas Rin-chen rGyal-mtshan dPal-bzang-po:

Sangs-rgyas Rin-chen, sGrol-ma-ba bSam-grub rDo-rje's son (1350-1431), mastered the doctrinal cycles of the Magical Net including the Guhvagarbhatantra under his own father and Zur Ham Sâk-ya 'Byung-gnas. At the age of fourteen, he was able to confer empowerment on others. He then composed a Great Commentary on the

Guhya garbha (gsang-snying 'grel-chen), and a Detailed Exposition of the Array of the Path of the Magical Net (lam rnam-bkod-la rnam-bzhag) when he was about forty. His other compositions include an Extensive Descriptive Basis (for the Rites) of the Wrathful Deities (khro-bo-la mngon-par-rtogs-pa rgyas-pa) and a Detailed Ceremony for the Rite of the Tie to the Higher Realms (gnas-lung-la'ang cho-ga rgyas-pa). In his seventieth year he accepted 'Gos-lo gZho-nu dPal, the author of the Blue Annals as a disciple and granted him the empowerment of the peaceful and wrathful deities according to the Magical Net (sgyu-'phrul zhi-khro'i dbang); the longevity-empowerment of the Magical Net (sgyu-'phrul-gyi tshe-dbang); the exegesis of the Guhya garbha-tantra and its commentary; and an extensive exegesis of the Array of the Path of the Magical Net (man-ngag rnam-par bkod-pa, P. 4737) according to his own commentary. He also bestowed on him the transmissions of the Illuminating Lamp of the Fundamental Text (khog-gzhung gsal-sgron, P. 4739); the Forty-Chapter Magical Net (sgyu-'phrul bzhi-bcu-pa, NGB. Vol.14); the Eighty-Chapter Magical Net (sgyu-'phrul brgyad-bcu-pa, T. 834) and the Superior Magical Net (sgyu-'phrul bla-ma, T. 837).

'Gos Lotsāwa gZhon-nu dPal:

'Gos gZhon-nu dPal (1392-1481) was a student of Karma-pa V, De-bzhin gShegs-pa, rNgog Byang-chub dPal, and the great pandita Vanaratna. He corrected and retranslated the Mañjuśrīnāmasaṃgīti (T. 360), the Guhya garbha, and other texts. He received the "distant lineage" from sGrol-chen Sangs-rgyas Rin-chen, and so became a master and lineage-holder of the rNying-ma school. He

himself said:

"I acquired exceptional devotion towards the tradition renowned as the rNying-ma-pa school of secret mantras. So, I was never polluted by the defilement of rejecting (true) doctrine."

His main students were Karma-pa VII, Chos-grags rGya-mtsho and Zhva-dmar-pa IV, Chos-kyi Grags-pa, the latter being the principal lineage-holder.

Zhva-dmar-pa IV, Chos-kyi Grags-pa (1453-1525):

A native of Tre-shod Khang-dmar, he studied the tantras of the Ancient and New Translation Schools under 'Gos Lotsâwa gZhon-nu dPal, and conferred the former on Zur-pa Rin-chen Phun-tshogs of 'Bri-gung.

'Bri-gung Rin-chen Phun-tshogs:

Rin-chen Phun-tshogs from 'Bri-gung sKu-gnyer-sgang mastered both the transmitted precepts (bka'-ma), exemplified by the mdo-rgyud-sems-gsam; and the treasures (gter-ma) associated with the Eight Transmitted Precepts (bka'-brgyad); the Four-part Innermost Spirituality (snying-thig ya-bzhi); and the Earlier and Later Treasure-troves (gter-kha gong-'og).¹⁵⁷

In accord with the tradition of the mNga'-ris Pan-chen Padma dBang-rgyal, his custom was to disclose the central points by means of the transmitted precepts, and to adorn them with the esoteric instructions of the treasures.¹⁵⁸ From him, the lineage descended through:

- Rang-grol Nyi-zla Sangs-rgyas
- Tshe-dbang Nor-rgyas, a master of the 'Khon family;
- 'Khon-ston dPal-'byor Lhun-grub (the former's son).

'Khon-ston dPal-'byor Lhun-grub (1561-1637):

dPal-'byor Lhun-grub studied the Guhvagarbhatattvaviniścava-
tantra, its commentary composed by gYung-ston-pa, and the other
commentaries of the Magical Net cycle, such as kLong-chen Rab-
'byams-pa's phvogs-bcu mun-sel under his father, and in
consequence of his learning in this cycle, he was regarded as an
emanation of sGro-phug-pa. He instructed O-rgyan bsTan-'dzin, the
doctrine-master of Brag-sna and Zur Chos-dbyings Rang-grol. The
former composed a memorandum of the first five chapters of the
Guhvagarbha according to gYung-ston-pa's Commentary (gYung-
'grel). Late in life, dPal-'byor Lhun-grub instructed Dalai lama
V at his retreat in Pha-vang-kha.

Zur-chen Chos-dbyings Rang-grol (1604-1669):

He was the son of Zur-chen gZhon-nu Don-grub and a direct
descendant of the Zur lineage. From dPal-'byor Lhun-grub he
received in particular two daily sessions of instruction which
combined the Guhvagarbha, the sPar-khab Commentary (Guhvagarbha-
mahātantrārājatikā, P. 4718), and the Tibetan commentary by
gYung-ston-pa (bod-'grel gYung-tik, NMKMG. Vol. 28). He composed
a memorandum of the teaching he had received on the first five
chapters. In 1622 he studied kLong-chen Rab-'byams-pa's comment-
ary on the Guhvagarbha-- phvogs-bcu mun-sel. Then, in 1624,
Chos-dbyings Rang-grol expounded the Guhvagarbha to rDor-brag
Rig'dzin III Ngag-gi dBang-po and others at the seminary of
rTses-thang, where he definitively established its exegesis, and,
to sTag-bla Padmamati of Kah-thog, he taught kLong-chen Rab-
'byams-pa's commentary-- phvogs-bcu mun-sel. Padmamati, in turn,

offered this exegetical transmission to Lho-brag gSungs-sprul,
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 ensuring its future continuity. Late in life, Chos-dbyings
 Rang-grol lived in Gung-thang, where he instructed gSang-bdag
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 Phrin-las Lhun-grub in the Guhyaṅgarbha. Dalai Lama V also
 instructed Phrin-las Lhun-grub in accordance with the sPar-khab
Commentary (Guhyaṅgarbhamahātantrarājatīkā, P. 4718), and gYung-
 ston-pa's Commentary (gYung-tīk, NMKMG. Vol. 28). The "distant
 lineage" therefore continued from:

- Zur Chos-dbyings Rang-grol and Dalai Lama V;
- gNyos-ston gSang-bdag Phrin-las Lhun-grub;
- Lo-chen Chos-rgyal bsTan-'dzin.

From this time on, the momentum of this Central Tibetan
 exegetical tradition has continued without interruption, owing to
 gSang-bdag Phrin-las Lhun-grub's two sons, Rig-'dzin gTer-bdag
 gLing-pa 'Gyur-med rDo-rje (1646-1714) and Lo-chen Dharmaśrī
 (1654-1717), from whom a great many lineages spread forth,
 emphasising the mdo-sgyu-sems-gsum.

11. The Khams Tradition of Kah-thog:

Vairocana translated master Sūryaprabhāsimha's Extensive
Commentary on the Secret Nucleus (Śrīguhyaṅgarbhatattvaviniścaya-
vyākhyānatīkā, P. 4719) at the Byams-chen temple of 'O-rdu in
 Khams and he expounded it there. It was Kah-thog-pa Dam-pa bDe-
 gshegs, however, who originally made the teaching of the Ancient
 Translation School well-known in that region.

Kah-thog-pa Dam-pa bDe-gshegs (1122-1192):

A maternal cousin of Phag-mo-gru-pa and a native of Bu-'bur-sgang in mDo-khams, Kah-thog-pa studied the Guhya garbha, the Mental Class, and so on, under 'Dzam-ston 'Gro-ba'i mGon-po, a student of Zur sGro-phug-pa. Dalai Lama V also states in his Record of Teachings Received (lnga-pa chen-po'i rstan-vig) ¹⁶³ that Kah-thog-pa met sGro-phug-pa in person. Kah-thog-pa also studied the exegesis of the Illuminating Lamp (khog-gzhung rgal-sgron, P. 4739) under dPal-gyi dBang-phyug of La-stod. In 1159, at Kah-thog, on a site which resembled the letter KA, he founded the temple of Kah-thog. There, to students from A-mdo, Tsha-ba-rong, Mustang, and Mon, he skillfully revealed the Great Perfection and the Guhya garbha tantra (T. 832), including all its major and minor Indian and Tibetan commentaries and texts, all according to the Zur tradition. In addition, he expounded the Magical Net of Mañjuśrī ('jam-dpal sgyu-'phrul dnya-ba, NGB. Vol. 15, T. 360) and other tantras. In this way, he laid the foundation for the teaching of the secret mantras in the province of mDo-khams. The Khams lineage beginning from Kah-thog-pa continued through:

- gTsang-ston-pa;
- Byams-pa 'bum;
- sPyan-snga Mang-phu-ba bSod-nams 'Bum-pa;
- dBu-'od Ye-shes 'Bum;
- Byang-chub dPal-ba;
- bSod-nams bZang-po;
- Kun-dga' 'Bum-pa;
- dBang-phyug dPal-ba;
- bLo-gros 'Bum-pa;
- bLo-gros Seng-ge;
- Byang-chub bLo-gros;
- Byang-chub Seng-ge;
- Byang-chub rGyal-mtshan;.
- mKhas-grub Ye-shes rGyal-mtshan.

At Kah-thog, the "distant lineage" of the mdo-sgyu-sems-gsum was propagated during the fourteenth-sixteenth centuries, in i.e., the period between the greatness of 'Ug-pa-lung and the rise of the later monastic centres in Central Tibet.

mKhas-grub Ye-shes rGyal-mtshan:

Ye-shes rGyal-mtshan, the learned and accomplished master of Bu-'bor, was a student of Byang-chub rGyal-mtshan and Bra'o Chos-'bum. He reclarified the root-text and commentaries of the Guhya-garbhatantra in Khams. His compositions included a Commentary on the Peaceful and Wrathful Deities (zhi-khro'i 'grel-pa); a commentary, outline and synopsis of the Secret Nucleus (gsang-ba'i snying-po-la 'grel-pa / sa-bcad / bsdus-don); a Commentary and Annotations on the Array of the Path of the Magical Net (lam rnam-bkod-la ti-kâ-dang mchan-bu); Annotations on the sPar-khab Commentary and the Innermost Point (spar-khab-dang thugs-thig-la mchan-bu); a Commentary on the Clarification of Commitments entitled the Clear Mirror (dam-tshig gsal-bkra-la 'grel-pa gsal-ba'i me-long); the Text on the Means for Assuming the Mudrâs of the Peaceful and Wrathful Deities (zhi-khro'i phyag-rgya bcings-thabs-kvi vi-ge); the Commentary on Dam-pa Rin-po-che's General Exposition of the Vehicles (dam-pa rin-po-che'i theg-pa snyi-bcing-gi 'grel-pa); and the Detailed Exposition of the Feast-offering (tshogs-kvi 'khor-lo'i rnam-bshad).
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Among Ye-shes rGyal-mtshan's students, Kha-ba dKar-po-ba Nam-mkha' rGya-mtsho also composed commentaries on the Guhyagarbha
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and the Array of the Path of the Magical Net (lam rnam-bkod).

12. The resurgence of the bka'-ma lineage in Central Tibet:

Rig-'dzin gTer-bdag gLing-pa:

Rig-'dzin gTer-bdag gLing-pa (1646-1713) from Dar-rgyas Chos-gling in Gra-nang, was the son of gSang-bdag Phrin-las Lhun-grub. His studies of the doctrine covered all extant transmitted precepts of the Ancient Translation School, including the cycle of the Magical Net. In his thirteenth year, he memorised the Guhvagarbhatantra and received its oral exegeses from his father. Later, he mastered the scriptures of the gNubs tradition, the Zur tradition and of Rong-zom Pandita; bCom-ldan Rig-pa'i Ral-gri's Definitive Order of the Tantrapitakas (bcom-ldan ral-gri'i sgyi-rnam); and other texts. In particular, he is said to have obtained unimpeded powers of intellectual analysis by diligently investigating the scriptures of kLong-chen Rab-'byams-pa.

gTer-bdag gLing-pa restored the "distant lineage of transmitted precepts", exemplified by the mdo-sgyu-sems-gsum, at sMin-grol-gling, which he himself founded in 1659 at a time of decline in Central Tibet. ¹⁶⁶ Indeed, it is due to his efforts and to those of his successors that the "distant lineage" has continued as a living tradition. He transmitted the Collected Tantras (rGyud-'bum), to Dalai Lama V, Sangs-rgyas rGya-mtsho, Rig-'dzin IV Padma Phrin-las of rDo-rje Brag, rDzogs-chen Padma Rig-'dzin 'Gyur-med Theg-mchog bTan-'dzin, Kah-thog rGyal-sras bSod-nams lDe'u-htsan, and a multitude of other students from Tibet and ¹⁶⁷ Khams. The closest students were his younger brother Lo-chen Dharmaśrī, his sons Padma 'Gyur-med rGya-mtsho, Zhabs-drung Yid-bzhin Legs-grub, Drin-chen Rin-chen rNam-rgyal; and his daughter,

rJe-btsun Mi-'gyur dPal-sgron.

Lo-chen Dharmaśrf:

The translator Dharmaśrf (1654-1718) was fully ordained by Dalai Lama V, and given instruction by his elder brother, gTer-bdag gLing-pa, in the works of kLong-chen-pa, Rong-zom-pa, and those of the Zur lineage. He received the entire mdo-sgyu-sems gaum and their root-- the Collected Tantras of the rNying-ma-pa (rnying-ma rgyud-'bum). Subsequently, he taught the Guhya garbhatantra on behalf of about sixty members of the community at sMin-grol-gling, and eight times he conferred the empowerment of the peaceful and wrathful deities of the Magical Net. In order to perpetuate the distant lineage of transmitted precepts and close lineage of treasures he composed the eighteen volumes of his Collected Works (bka'-bum), including commentaries on the mdo dgongs-pa 'dus-pa and the Magical Net. When, in particular, he heard his brother deliver an oral exegesis of the Guhya garbha which combined the sPar-khab Commentary (Guhya garbhamahātantra-rāiatfkā, P. 4718) and gYung-ston-pa's Commentary (gYung-tfk, NMKMG. Vol. 28), he understood the overt and hidden meanings of that tantra and composed a voluminous series of texts, collectively known as the sgu-'phrul skor-gyi vig-cha. NMKMG. Vols. 11-12, 32-34). Among them are two authoritative commentaries on it according to the "distant lineage"-- dpal gsang-ba'i snying-po de-kho-na-nvid nges-pa'i rgyud-kvi rgyal-po sgyu-'phrul dra-ba srvi-don-gyi sgo-nas stan-la 'babs-par 'byed-pa'i legs-bshad gsang-bdag zhal-lung, NMKMG. Vols. 33-34, pp. 881, which appraises the role of this tantra within the rNying-ma tradition as a

whole, and the dpal gsang-ba'i snying-po de-kho-na-nvid nges-pa'i rgyud-kvi 'grel-pa gsang-bdag dongs-rgyan, NMKMG. Vol. 32, pp. 365, which provides definitive readings for the root-verses themselves. ¹⁶⁹ There are also extant commentaries on the latter by his student, O-rgyan Chos-'phel (b. 1676), viz. the dpal-gsang-bdag dongs-rgyan-gvi snyi-don yan-gvi bshad-pa'i zin-bris bla-ma'i man-ngag rin-chen 'phreng-ba which was composed in 1730, and the dpal-gsang-ba'i snying-po de-kho-na-nvid nges-pa'i rgyud-kvi rgyal-po gsang-bdag dongs-rgyan-gvi bsdu-don sa-bcad nor-bu'i ¹⁷⁰ 'phreng-ba (NMKMG. Vol. 32).

In sMin-grol-gling, the "distant lineage" was transmitted in the following succession:

- Lo-chen Dharmaśrī;
- rGyal-sras Rin-chen rNam-rgyal;
- mKhan-chen O-rgyan bsTan-'dzin rDo-rje;
- Khri-chen Phrin-las rNam-rgyal;
- Khri Padma dBang-rgyal;
- Khri Sangs-rgyas Kun-dga';
- mDo-sngags bsTan-'dzin Nor-bu;
- 'Gyur-med Phan-bde'i 'Od-zer;
- bDud-'joms 'Jigs-bral Ye-shes rDo-rje.

Among them, 'Gyur-med Phan-bde'i 'Od-zer, c. 1924, composed a commentary on the Guhya garbhatantra entitled zab-don sgo-brgya ¹⁷¹ 'byed-pa'i lde'u-mig (NMKMG. Vol. 36).

13. Extensive Propagation of the "distant lineage" in Khams:

From the time of Dalai Lama V, the "distant lineage" was extensively propagated throughout Khams. After the deprivations of the Dzun-gar-pa incursion and during the era of 'Jigs-med ¹⁷² gLing-pa, the main centre of activity for the rNying-ma tradition in fact moved eastwards to Khams, where the sMin-grol-

gling lineages stemming from rGyal-sras Rin-chen rNam-rgyal and mKhan-chen O-rgyan bsTan-'dzin were propagated in the Khams-pa monasteries of Kah-thog, dPal-yul, Zhe-chen, and rDzogs-chen, spreading as far as rGyal-mo-rong in eastern Khams and the mGo-log region of A-mdo. In these regions, the "distant lineage" of the mdo-sgyu-sems-rsum continued without decline until recent times.

Kah-thog:

The monastery of Kah-thog rDo-rje gDan, a stronghold of the rNying-ma teaching in Khams from the twelfth century onwards, was expanded in the sixteenth century by Rig-'dzin bDd-'dul rDo-rje and kLong-gsal sNying-po. The latter's student, bSod-nams lde'u-btsan, received the Central Tibetan lineage from gTer-bdag gLing-pa of sMin-grol-gling, and revitalised the exegetical traditions of Kah-thog. Through his successive incarnations, beginning with Dri-med Zhing-skyong mGon-po, and through the efforts of Rig-'dzin Tshe-dbang Nor-bu (1698-1755) and dGe-brtse Pandita, 'Gyur-med Tshe-dbang mChog-grub, this lineage has continued down to recent teachers, e.g. Kah-thog Si-tu II Kun-gzigs Chos-kyi rGya-mtsho (1880-1925), mKhan-chen Rig-'dzin Ngag-dbang dPal-bzang (1879-1941), mKhan-po Nus-ldan, mKhan-po 'Byor-ldan, and Bya-bral Sangs-rgyas rDo-rje. Among them, Kah-thog dGe-brtse Pandita, 'Gyur-med Tshe-dbang mChog-grub catalogued the Collected Tantras of the rNying-ma-pa,¹⁷³ and in c. 1764 composed a commentary on the Guhyaagarbhatantra, entitled gsangs-sngags nang-gi lam-rim rgya-cher 'grel-pa sangs-rgyas snyis-pa'i dgongs-rgyan (NMKMG. Vol. 35).

rDzogs-chen:

Padma Rig-'dzin of rDzogs-chen (1625-1697) went to mDo-khams at the behest of Dalai Lama V, and founded the retreat centre of bSam-gtan Chos-gling at Ru-dam sKyid-khram in 1685. The seat was maintained by his students, gTer-chen Nyi-ma Grags-pa, dPon-slob Nam-mkha' Od-gsal, and Zhe-chen Rab-'byams bsTan-pa'i rGyal-mtshan, and thereafter by his successive incarnations-- rDzogs-chen II 'Gyur-med Theg-mchog bsTan-'dzin, rDzogs-chen III, rDzogs-chen IV Mi-'gyur Nam-mkha'i rDo-rje (b. 1793), rDzogs-chen V Thub-bstan Chos-kyi rDo-rje (b. 1872), rDzogs-chen VI 'Jigs-bral Byang-chub rDo-rje, and now in India by rDzogs-chen VII. During the lifetime of rDzogs-chen IV, rGyal-sras gZhan-phan mTha'-yas or sKu-zhabs dGe-mang (b. 1800) founded the Srisinha College at rDzogs-chen and, at the request of sMin-gling Khri-chen Sangs-rgyas Kun-dga' and dPal-sprul Padma dBang-rgyal, he established a compendium of the "distant lineage of transmitted precepts", including the cycle of the Magical Net, in about ten volumes. His incarnation, rGya-kong mKhan-po gZhan-phan Chos-kyi sNang-ba, alias mKhan-po gZhan-dga' (1871-1927), wrote commentaries on thirteen major texts, including the Guhya-garbha, the latter entitled sgyu-'phrul drva-ba'i rgyud-kvi mchan-'grel nyi-zla snying-po) being a repetition of the interlinear sections
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of kLong-chen Rab-'byams-pa's phyogs-bcu mun-sel.

Zhe-chen bsTan-gnyis Dar-rgyas gLing:

This monastery was founded in 1735 as a branch of rDzogs-chen by Zhe-chen Rab-'byams II 'Gyur-med Kun-bzang rNam-rgyal. The seat was maintained by his successive incarnations, including Zhe-chen

Rab-'byams III Rig-'dzin dPal-'byor rGya-mtsho (1771-1809), Zhe-chen Rab-'byams IV 'Gyur-med mThu-stobs rNam-rgyal, and by the Zhe-chen rGyal-tshab I gSang-sngags bsTan-'dzin and rGyal-tshab 'Gyur-med Padma rNam-rgyal (1871-1927).

dPal-yul:

In 1665, Rig-'dzin Kun-bzang Shes-rab founded the doctrinal centre of rNam-rgyal Byang-chub gLing at dPal-yul, where his successors upheld his teaching tradition, emphasising the treasure-cycle of Ratna gLing-pa. At dPal-yul, 'Jam-dbyangs mKhyen-brtse'i dBang-po and mChog-'gyur gLing-pa encouraged rGya-sprul Padma mDo-sngags bsTan-'dzin to institute the annual sgrub-chen ceremony associated with the twenty-seven extant mandalas of the "distant lineage", and he founded the branch-monastery of Dar-thang mDo-sngags bShad-sgrub gLing in A-mdo. The lineage of dPal-yul is now maintained in South India by the incarnation of dPal-yul Padma Nor-bu 'Jam-dpal Grub-pa'i bLo-gros. The extant texts constituting the "distant lineage of transmitted precepts" were republished in some twenty volumes by O-rgyan mDo-sngags Chos-kyi Nyi-ma, and these have been reprinted twice in India by bDud-'joms 'Jigs-bral Ye-shes rDo-rje (b. 1904). The second of these Indian editions, the rNying-ma bka'-ma rgyas-pa comprises 40 volumes, of which volumes 21-40 include newly incorporated commentarial literature within the original

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collection.

'Jam-dbyangs mKhyen-brtse'i dBang-po:

'Jam-dbyangs mKhyen-brtse'i dBang-po (1820-1892) from gTer-lung Dil-mgo, sDe-dge district, mDo-khams, was directly responsible, along with 'Jam-mgon Kong-sprul and mChog-'gyur gLing-pa, for the resurgence of the rNying-ma and other traditions in nineteenth century Khams. In his twenty-first year he was fully ordained by Rig-'dzin bZang-po, a preceptor of sMin-grol-gling, and from the Sa-skya-pa rDo-rje Rin-chen and others he received the vows of the cultivation of the enlightened attitude. He studied all the existing exegetical traditions of sūtras, treatises and tantras including the Guhya garbha over thirteen years, and received the transmissions of the bKa'-'gyur, the Collected Tantras of the rNying-ma-pa (rnying-ma rgyud-'bum), and the bsTan-'gyur. In particular, he received teaching on the peaceful and wrathful deities of the Magical Net (sgyu-'phrul zhi-khro), along with its empowerment, from 'Gyur-med mThu-stobs rNam-rgyal of Zhe-chen. His foremost students were 'Ju Mi-pham rNam-rgyal, Kah-thog Si-tu II Chos-kyi rGya-mtsho (1880-1925), A-'dzom 'Brug-pa (1842-1924), rDo-grub III 'Jigs-med bsTan-pa'i Nyi-ma (1865-1926), gTer-ston bSod-rgyal (1856-1926), mKhan-po Kun-bzang dPal-ldan, dPal-yul Padma Nor-bu 'Jam-dpal Grub-pa'i rDo-rje, and rDzogs-chen V Thub-bstan Chos-kyi rDo-rje. Among them, rDo-grub III 'Jigs-med bsTan-pa'i Nyi-ma composed a commentary on the Guhya garbhatantra, entitled dpal ssang-ba'i snying-po'i rgyud-kvi spyi-don nyung-ngu'i ngag-gis rnam-par 'byed-pa rin-chen mdzod-kvi lde-mig, pp. 244, which has an elaborate discussion on the meditative techniques. The text was

written down by gTer-ston bSod-rgyal at rDo-grub Chen's dictation. In the Guhyagarbha Temple at rDo-grub Monastery, the exegetical tradition of this tantra according to the "distant lineage" was taught during winter seminars.¹⁷⁸

Mi-pham rNam-rgyal (1846-1912):

A native of 'Ju, near sDe-dge, he received instruction in this tradition primarily from 'Jam-dbyangs mKhyen-brtse'i dBang-po and dPal-sprul Rin-po-che (1808-1887).¹⁷⁹ Renowned for his analyses of Buddhist sūtra and tantra-based philosophy, his writings include an important commentary on kLong-chen Rab-'byams-pa's phyogs-bcu mun-sel, entitled spyi-don 'od-gsal snying-po, NMKMG. Vol. 27, ff. 137, which examines the Guhyagarbha in terms of the ten aspects of mantra.

14. The Treasure-Doctrines associated with the Guhyagarbha:

In addition to these holders of the "distant lineage of transmitted precepts" (ring-brgyud bka'-ma), who disseminated and composed commentaries on the Guhyagarbha, we must also take note of the various gter-ma traditions inspired by the original tantra-text. Canonical support for the practice of concealing and rediscovering texts in the form of treasure-doctrines (gter-ma)¹⁸⁰ is found in many sūtras and tantras. The rationale is that, whereas the vitality of the distant lineage is inevitably weakened by the vicissitudes of time, the purity of the ancient translations is said to be retained in the "close lineage of treasures" (nve-brgyud gter-ma), a series of doctrines which are revealed or discovered anew in each generation and which have a

more immediate impact. Such doctrines are classified as earth-treasures (sa-gter), treasures of intention (dgongs-gter), pure visions (dag-snang), recollected treasures (ries-dran-gvi gter), or rediscovered treasures (yang-gter). Among these, the earth treasures are primarily associated with Padmasambhava who transmitted a mass of teachings on Mahāyoga, Anuyoga and Atiyoga to his consort Ye-shes mTsho-rgyal. She is said to have retained these, rearranging them on five kinds of yellow scroll (symbolising the five buddha-families) in the symbolic script of the dākinis, and to have inserted them in various sealed treasure-chests, to be rediscovered in future generations. Padmasambhava, King Khri-srong lDe-btsan, Ye-shes mTsho-rgyal, as well as Vimalamitra, Vairocana, gNubs Sangs-rgyas Ye-shes, Nam-mkha'i sNying-po, gNyags Jñānakumāra, sNa-nam rDo-rje bDud-'joms, Nyang-ban Ting-'dzin bZang-po and others are similarly regarded as concealers of gter-ma, while the future rediscoverers are their emanations.

Concerning treasures of intention and pure visions, it is said that owing to past aspirations bodhisattvas continually hear the sound of the doctrine in the elements and in the sounds of wild beasts. Buddhas and bodhisattvas may reveal themselves in visions and teach the doctrine, as it says in the Arvasarvapunya- samuccavasamādhisūtra (T. 134):

O Vimalatejas! the great bodhisattvas who are desirous of the doctrine and who are endowed with perfect aspiration and reverence, will behold the visage of the Transcendent Lord Buddha and hear his doctrine even though they reside in another region of the universe.

This gter-ma literature also developed a synthetic tendency, corresponding to the mdo-sgyu-sems-gsum of the "distant lineage". In general the major discoveries should include texts concerning Guru Padmasambhava, Great Perfection and Mahākārunika (bla-rdzogs-thugs gsum), and the foremost of these should also contain texts concerning the Eight Transmitted Precepts, the Gathering of Intentions, and Vairakīa (bka'-dgongs-phur-gsum).

Among the treasure-finders (gter-ston) there are some whose discoveries include texts associated with the mandala of the hundred peaceful and wrathful deities, which is that of the Guhyaṅgarbhā-tantra and the cycle of the Magical Net. The most notable of these are mentioned below, on the basis of their biographies recorded in 'Jam-mgon Kong-sprul's nineteenth century compilation, the Lives of the Hundred Treasure-finders: a Beauteous Rosary of Precious Beryl (gter-ston brgya-rtsa'i rnam-thar rin-chen bai-dūrva'i phreng-mdzes).
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Yar-rje O-rgyan gLing-pa (1323-c. 1360):

Behind Shel-brag in Yar-lung, in a cave on Padma brTsegs-pa Rock, once frequented by Padmasambhava, there were natural stone images of the peaceful and wrathful deities, guarded by an image of Rāhula. From the heads and other body-parts of that image of Rāhula, O-rgyan gLing-pa extracted several cycles of texts. From the throat specifically he discovered the Gathering of the Transmitted Precepts of the Peaceful and Wrathful Deities (zhi-khro
185
bka'-'dus).

Karma gLing-pa:

Karma gLing-pa (c. 1327-1387) extracted from Mt. sGam-po-gdar in Dvags-po the Peaceful and Wrathful Deities: the Natural Liberation of Intention (zhi-khro dgonss-pa rang-grol, RTD. Vol. 4, pp. 1-281), the Great Compassionate One: the Peaceful and Wrathful Deities of Padma (thugs-rie chen-po padma zhi-khro), and other treasures. He gave the last mentioned to fourteen students, but conferred the Peaceful and Wrathful Deities: the Natural Liberation of Intention (zhi-khro dgonss-pa rang-grol) on his son Nyi-zla Chos-rje alone; demanding that for three generations it should be transmitted to only a single person. Then, it was disseminated by Nam-mkha' Chos-kyi rGya-mtsho, the third generation successor, and the lineage of its empowerment, transmission and guidance has continued until the present. One section of it, the Great Liberation by Hearing during the Intermediate State (bar-do thos-grol chen-po), is known in its English translations as the Tibetan Book of the Dead.¹⁸⁷

Shes-rab 'Od-zer (b. 1518):

He discovered the Point of Liberation: the Peaceful and Wrathful Deities (grol-tig zhi-khro, RTD. vols. 4, 11),¹⁸⁸ the practice of which was emphasized at his monastery in 'Phyong-rgyas dPal-ri.

'Ja'-tshon sNying-po (1585-1656):

Among the many treasures which he discovered, especially in the Kong-po region, there is the Peaceful and Wrathful Deities: the Nucleus of Definitive Meaning (zhi-khro nges-don snying-po, JTPD. Vol. 4).¹⁸⁹

bDud-'dul rDo-rje (1615-1672):

He obtained the cycles of the Peaceful and Wrathful Deities of the Magical Net and of the Eight Transmitted Precepts along with the protectors of these transmitted precepts (sgyu-'phrul zhi-khro dang bka'-brgyad skor bka'-srung bcag), which had been extracted from Mount gNam-icags 'Bar-ba in sPu-bo by the yogin
190
Dung-phreng-can.

gNam-chos Mi-'gyur rDo-rje (17th century):

His prolific discoveries amounting to twenty-three volumes
191
include the gnam-chos zhi-khro. RTD. Vol. 64.

mChog-'gyur gLing-pa (1829-1870):

mChog-'gyur gLing-pa received from 'Jam-mgon Kong-sprul most of the rNying-ma traditions, including the peaceful & wrathful deities of the Magical Net (sgyu-'phrul zhi-khro). He and 'Jam-dbyangs mKhyen-brtse'i dBang-po were both endowed with seven successions, which concerned the "distant lineage" of the mdo-
192
sgyu-sems-gsum, the treasures, and pure visions. Among his profound treasures, there are some such as the Great Compassionate One: the Magical Net of the Lotus (thugs-rie chen-
193
po padma sgyu-'phrul drva-ba), discovered from mKha'-'gro 'Bum-rdzong, and the Magical Net according to the Seven Profound
194
Cycles (zab-bdun sgyu-'phrul), which uphold the terminology
195
and philosophical structures of the "distant lineage".

'Jam-dbyangs mKhyen-brtse'i dBang-po:

He was a prolific discoverer of treasures, including the Cycle of the Magical Net of the Three Roots (rtsa-gsum sgvu-'phrul drva-pa'i skor, RTD. Vol. 7) ¹⁹⁶ which he extracted from Si-ngu gYu-mtsho. Also, in a pure vision, while residing at rDzong-shod bDe-gshegs 'Dus-pa, he visited the Stûpa of Sankarakûta where he was empowered and instructed by Padmasambhava's eight emanations into the Eight Transmitted Precepts of Great Attainment (sgrub-chen bka'-brgyad) and the Peaceful and Wrathful Deities of the Magical Net (sgvu-'phrul zhi-khro).

15. Ten Philosophical Topics of the Guhya garbha:

The philosophical content of the Guhya garbhatattvaviniścava-mahâtantra is generally expounded in accordance with the ground, ¹⁹⁷ path and result of Mahâyoga, which have been outlined above, and it has also been examined in terms of the three continua ¹⁹⁸ (rgyud-gsum). By contrast, the present analysis will seek to examine the Guhya garbha in terms of the ten practical aspects of mantra (mantradaśatattva), an approach followed by Mi-pham Rin-po-che in his spyi-don 'od-gsal snying-po. ¹⁹⁹ These ten aspects are said to be:

A view of the real, determinate conduct, mandala array, successive gradation of empowerment, commitment which is not transgressed, enlightened activity which is displayed, fulfillment of aspiration, unwavering contemplation, offerings which bring the goal to fruition, and mantra recitation

accompanied by the seals which bind (the practitioner to realisation).

View (lta-ba), gdvi-don, pp. 66-113:

This is generally defined as the intellectual perspective of reality once exaggeration and depreciation have been cut through by means of discriminative awareness (shes-rab). The status of sentient beings is established, in terms of the true establishment of this view, to comprise those of no understanding, those of wrong understanding, and those who do not fully understand genuine reality (i.e., the adherents of the causal vehicles), as well as those who understand the meanings of discipline, intention, secrecy, and the naturally secret truth (i.e., the respective adherents of Kriyātantra, Ubhayatantra, Yogatantra and Mahāyogatantra).
200

In particular the view of Mahāyoga epitomised in this tantra is that phenomenal existence is ascertained to be fundamental reality by means of four axioms, namely, the axiom of the four kinds of realisation (rtogs-pa bzhi), the axiom of the three purities (dag-pa gsum), the axiom of the four modes of sameness (mnvam-bzhi), and the axiom of supreme identity (bdag-nvid chen-pa).

1) The four kinds of realisation are indicated in Ch. 11, 2:

The single basis and the manner of seed-syllables,

The blessing and the direct perception:

Through (these) four kinds of excellent realisation,

All things are the great king, manifestly perfect.

The axiom of the single basis (rgyu gcig-pa) establishes all things to be naturally present and uncreated, that of the manner of seed-syllables (vis-'bru'i tshul) establishes all things to be an unceasing display of pure appearance, that of blessing or consecration (byin-gvis brlabs-pa) establishes all things as an indivisible essence of uncreated sameness and pure appearance, and that of the direct perception (mngon-sum) establishes all things to be without intellectual characteristics. 201

ii) The axiom of the three purities establishes the container-world, its sentient contents and the mind-stream as a great purity. 202

iii) The axiom of the four modes of sameness, namely, emptiness, coalescence of appearance & emptiness, freedom from conceptual elaboration and sameness itself, establishes all things subsumed in relative and ultimate truth as a great sameness. 203

iv) The axiom of supreme identity establishes all things to abide primordially in the identity of a single pristine cognition (ye-gheg) or mind-as-such (gams-nvid). 204 The ascertainment of this abiding nature (gnag-lugs) is indeed the fundamental view or goal of Mahāyoga, and its logical proof is explored by Mi-pham Rin-po-che in three topics which he outlines as follows: 205

1) The view of apparitional reality is the view that the container-world and its sentient contents are a great purity in the mandala of supportive buddha-body and supported pristine cognition. ii) The view of reality itself is that

all things are a great indivisible sameness. 111) The view which beholds intrinsic awareness is that in which one is to become individually aware that the superior truth of the indivisibility of purity and sameness is the great buddha-body of reality (mahâdharmakâya).

In spvi-don 'od-gsal snying-po, pp. 69-107, he sets forth the proof of the view, comprising a proof of the superiority of the mantra view over that of the sūtras and a proof of sameness, purity and indivisibility with reference to the mantra-view itself. In conclusion (pp. 107-113) he shows how each of the other ten aspects of mantra depends on purity and sameness of view.

Contemplation (ting-nge-'dzin), pp. 113-127:

This is essentially defined as the balanced intelligence abiding one-pointedly with reference to or in harmony with a visualised object, without obscuration or agitation. At the outset, contemplation is attained through appropriate inclination, effort, recollection, awareness of the present, and equanimity. Then, the experience of tranquility (śamatha/ zhi-gnas) is refined by nine kinds of skillful means which enable the mind to abide in its natural state, giving rise incidentally to experiences of bliss, radiance and non-conceptualisation.

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According to the inner classes of tantra, contemplation specifically refers to the contemplation of the creation stage (bskyed-rim) and the contemplation of the perfection stage (rdzogs-rim). The former has four modes: an extensive one which

refines propensities associated with the four places of birth,
develops the five awakenings in life and the four rites of
indestructible reality; ²⁰⁷ an intermediate mode which enacts the
²⁰⁸ three rites; an abridged mode which creates the spontaneously
²⁰⁹ perfect contemplation according to Anuyoga; and an extremely
abridged mode which applies the instantaneous recollection in
accordance with Atiyoga. ²¹⁰ The latter includes the path of
skillful means (thabs-lam) on which the energy channels, currents
and seminal points (rtsa-rlung thig-le) in the body are con-
trolled and the coalescent path of liberation (grol-lam) or non-
conceptualising yoga. Here, contemplation occurs in three steps,
known as the yoga of blessing or devotional meditation, the yoga
of the imaginary or effective meditation, and the yoga of
perfection or instantaneous contemplation.

Conduct (spyod-pa), pp. 127-136:

Conduct is essentially defined to include all activities of body,
speech and mind which are to be performed in the application of
skillful means (thabs) and discriminative awareness (shes-rab).
It is classified into the conduct of discipline on the path of
skillful means (thabs-lam brtul-zhugs-kvi spyod-pa) and the
conduct of careful restraint on the path of liberation (grol-lam
²¹¹ bag-vod-kvi spyod-pa). In periods of meditative absorption,
conduct is said to refer to contemplation itself, but in the
²¹² aftermath of meditation it concerns the phenomenal display
which arises before the mind. The particular conduct of Mahâyoga
includes the rites of "sexual union" (gbyor-ba) which generate
delight and rites of "liberation" (grol-ba), which are the

wrathful application of compassion.

Mandala (dkyil-'khor), pp. 136-144:

Mandala is essentially defined as a central deity embodying fundamental reality surrounded by peripheral clusters of deities, or as the basis on which the essential enlightened attributes are apprehended. It is classified according to the mandalas of ground, path and result, the first referring to the primordial presence of the container world and its sentient contents as the supportive deity and supported pristine cognition, the second to the symbolic or illustrative images of meditation and the genuine mandalas of buddha-body, speech and mind, while the third refers to the conclusive result, the "rank of Samantabhadra" whereon buddha-body and pristine cognition are without conjunction or disjunction.

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Empowerment (dbang-bskur), pp. 144-152:

Empowerment is essentially defined as the initial dissipation of stains covering the body, speech and mind and the conferral of mature pristine cognition. It is generally classified into the vase-empowerment ('bum-dbang) which purifies the body and its energy channels into the emanational body (sprul-sku), the secret empowerment (gsang-dbang) which purifies the speech and vital energy into the buddha-body of perfect rapture (longs-spyod rdzogs-pa'i sku), the empowerment of discriminating pristine cognition (shes-rab ye-shes-kyi dbang) which purifies the mind and seminal point into the buddha-body of reality (chog-sku); and the empowerment of word and meaning (tshig-don-gyi dbang) which purifies these three in equal proportion into the essential

buddha-body (ngo-bo-nyid-kyi sku). According to Mahāyoga in particular, there are three categories of empowerment-- beneficence (phan-dbang), ability (nus-pa'i dbang) and profundity (zab-dbang), the first two of which correspond to the vase empowerment and the last to the three higher ones. ²¹⁵

Commitment (dam-tshig), pp. 152-185:

Commitment is essentially defined as an object not to be transgressed. When classified there are general commitments including the vows of prātimokṣa, the cultivation of enlightened mind (sems-bskyed) and the commitments of the gSar-ma-pa mantra-traditions, and in particular, according to Mahāyoga, there is an enumeration of twenty-eight commitments, ²¹⁶ or one of five basic and ten ancillary commitments. The five basic ones are not to abandon the unsurpassed, to venerate the bla-ma, not to interrupt the continuity of mantras and seals, to have loving kindness for those entering the genuine path, and not to expound the secret meaning to unworthy recipients. The ten ancillary commitments are not to abandon the five poisons and to gather the five ²¹⁷ nectars.

Attainment (sgrub-pa), pp. 185-202:

Attainment is essentially defined as the acquisition of supreme and common accomplishments through the extraordinary skillful means of the secret mantras. It is classified according to accomplishments (supreme & common), supports (material sacraments, verbal mantras, mental contemplation, and physical postures), essences (creation & perfection stages), and modes of attainment

(ritual service and rites of attainment). In particular, it is classified according to the extraordinary attainments of the feast-offerings (ishogs), whereby male & female yogins attain the rank of the awareness-holders by the four aspects of ritual service and rites of attainment. 218

Offering (mchod-pa), pp. 202-215:

Offering is essentially defined as the means for venerating and producing delight in the deities because it precedes all virtuous deeds and the attainment of all activities. Offerings are classified into outer offerings of enjoyment (phvi nver-spyod-kvi mchod-pa), inner offerings of commitment (nang dam-rdzas-kvi mchod-pa), secret offerings of sexual union and "liberation" (gsang-ba sbyor-sgrol-gvi mchod-pa), and real offerings of great sameness (de-kho-na-nvid mnyam-pa chen-po'i mchod-pa). These are 219 integrated in the course of the feast-offering ceremony.

Enlightened Activity (phrin-las), pp. 215-226:

Enlightened activity is essentially defined as the extraordinary action, learned in skillful means, which is expressed for the sake of others through the four immeasurables (tshad-med bzhi). 220 It is classified according to its objects of attainment into supreme and common activities, the former generating the seed of liberation in other minds and the latter manifesting provisional blissful results. Then according to its supports, there are outer activities dependent on external sacraments and inner activities of body, speech and mind. According to its aspects, there are activities of benefit to sentient beings and

those which eradicate obstacles, i.e. the four rites of pacification (zhi), enrichment (rgyas), subjugation (dbang) and wrath (drag). According to motivation or attributes, there are common self-centred activities and supreme other-oriented activities. These may be attained through the perfection stage, the creation stage or through the recitation of mantras. 221

Sealing (phvag-rgya), pp. 226-237:

Sealing is essentially defined as the means of resolutely securing the buddha-body, speech, mind and activities. It is classified generally according to the seals of ground, path and result, and in particular according to the seals of the path, which in the case of the creation stage of Mahāyoga include the great-seal of buddha-body (sku phvag-rgya chen-po), the doctrinal-seal of buddha-speech (gsung chos-kvi phvag-rgya), the commitment-seal of buddha-mind (thugs dam-tshig-gi phvag-rgya) and the action-seal of buddha-activity (phrin-las las-kvi phvag-rgya). In the case of the perfection stage, these four seals are secured by means of a female consort (gzungs-ma), by the cultivation of the path, or by the four resultant pristine cognitions. 222 These seals are 223 symbolically made effective by the hand-gestures.

Mantra (ngags), pp. 237-259:

Mantra is essentially defined as the extraordinary skillful means 224 which protects the mind or discriminative awareness. Its topics consist of the syllables, their four kinds of attainment, and their result: The vocalic and consonantal syllables have four modes, according to which they either abide as basic syllables in the body, as the syllables of the divine palace, as the syllables

of miraculous emanation, or as syllables of symbolic sound. Their four attainments are associated either with the essential nature of reality, with the nature of apparitional reality, with the consecration of the buddhas, or with their unimpeded potency and force. The result includes provisional and conclusive levels of

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realisation.

In terms of their practical application, mantras are said to be of three kinds: secret mantras (gsang-sngags), gnostic mantras (rigs-sngags) and retentive mantras (gzungs-sngags), the first so-called because its skillful means is secret, the second because its essence is awareness or pristine cognition, and the third because consecration occurs when it is retained.,

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In the course of this analysis, Mi-pham Rin-po-che concludes each section with a statement indicating the interrelated nature of these ten aspects.

16. Mahāyoga and Atiyoga Interpretations of the Guhya-garbha:

In Tibet the commentarial literature associated with the Guhya-garbhatantra broadly falls into two categories-- texts which interpret the Guhya-garbhatantra in the context of the "distant lineage of transmitted precepts", according to which this tantra is representative of Mahāyoga, and texts which interpret it in terms of the resultant vehicle, Atiyoga, the Great Perfection. As

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Mi-pham rNam-rgyal says in his spyi-don, 'od-gsal snying-po:

The exegetical methods which apply to the meaning of this tantra comprise two great traditional paths of conveyance, namely the exegetical method which is extensive and common,

and the expository method which is profound and uncommon. The former refers to the wondrous tradition of the transmitted precepts of the glorious Zur family who were kings among all the holders of gnostic mantras, and is explained in accordance with Mahāyoga's own textual tradition. The second refers to the unsurpassed tradition of the two lions of speech-- Rong-zom Pandita Chos-kyi bZang-po and kLong-chen Rab-'byams-pa. Because this tantra is classified as the Ati or highest division of Mahāyoga, it is essentially identical to the Mahā classification of Atiyoga, among the three divisions of the Great Perfection. For in the secret Great Perfection there are three categories of teaching, namely that which reveals the mandala in which creation & perfection are indivisible and mind & pristine cognition are manifest in themselves, that which reveals mind-as-such to be the natural expression of primordial buddhahood without regard for creation or perfection, and that which reveals pristine cognition in its essence, manifesting in and of itself as the nature of buddhahood. Among them, this exposition accords with the first.

And he continues:

While these two exegetical methods are of a single savour in that their intentions are directed towards the conclusive essential meaning, in the context of this work, the exegesis accords with the latter tradition, possessing the essentials of profound esoteric instruction.

These two exegetical traditions do not therefore uphold contradictory dogmas but they indicate a subtle difference of emphasis.

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In the words of Lo-chen Dharmaśrī:

Mahāyoga realises all things to be the miraculous events of mind-as-such in which appearance and emptiness are indivisible, Anuyoga realises all things to be the expressive power of mind-as-such, in which the expanse and pristine cognition are indivisible; and Atiyoga realises all things to be manifest in and of themselves as mind-as-such, the naturally present pristine cognition which is without creation or cessation from the beginning.

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And Zur-chung-pa Shes-rab Grags:

Mahāyoga appears as the miracle of awareness. Anuyoga appears as the expressive power of intrinsic awareness. Atiyoga is awareness, manifest in and of itself.

While the standard techniques of Mahāyoga, stressing the nature of the ground and the gradual visualisation of the creation stage, are of course present, this text equally demonstrates the integration of creation and perfection stages and the self-manifesting nature of mind and pristine cognition, which are features of Atiyoga. Indeed, the tantra-text comprises both creation and perfection stages, and the seeds of Great Perfection, indicating that there is no fundamental contradiction

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between these exegetical approaches.

The first method is exemplified by those treatises derived from the "distant lineage", namely the Indian commentaries by Līlā-vajra, 'grel-pa spar-khab/ Mahārājatāntrākrigubhyagarbhanāmatikā (P. 4718), and Buddhaguhya, rnam-dbye 'grel, and the extant Tibetan commentaries by gYung-ston rDo-rje dPal (1284-1365), dpal gsang-ba'i snying-po'i rgyud-don gsal-bved me-long (NMKMG. Vol. 28), rTa-nag sGrol-ma-ba bSam-grub rDo-rje, khog-dhub (NMKMG. Vol. 28), Nam-mkha'i Rin-chen (c. 1653), gsang-ba'i snying-po de-kho-na-nvid nges-pa'i rgyud-kvi 'grel-bahad rgyud-don gsal-bar byed-pa'i sgron-ma vid-bzhin-gvi nor-bu (NMKMG. Vols. 29-30), sMan-lung-pa Mi-bskyod rDo-rje, gsang-snying 'grel-pa-dang snyi-don (NMKMG. Vol. 31), Lo-chen Dharmasri (1654-1718), dpal gsang-ba'i snying-po de-kho-na-nvid nges-pa'i rgyud-kvi rgyal-po sgyu-'phrul dra-ba svi-don-gvi sgo-nas stan-la 'babs-par 'byed-pa'i legs-bahad gsang-bdag zhal-lung (NMKMG. Vols. 33-34), and gsang-bdag dgongs-rgyan (NMKMG. Vol. 32), Padma 'Gyur-med rGya-mtsho, snyi-don mthong-bas don-rtogs (NMKMG. Vol. 35), Kah-thog 'Gyur-med Tshe-dbang mChog-grub (c. 1764), gsangs-sngags nang-gi lam-rim rgya-cher 'grel-pa sangs-rgyas sngvis-pa'i dgongs-rgyan (NMKMG. Vol. 35), rDo-grub III 'Jigs-med bsTan-pa'i Nyi-ma (1865-1926), dpal gsang-ba'i snying-po'i rgyud-kvi snyi-don nyung-ngu'i ngag-gis rnam-par 'byed-pa rin-chen mdzod-kvi lde-mig (NMKMG. Vol. 35), and 'Gyur-med Phan-bde'i 'Od-zer (c. 1924), zab-don sgo-brgya 'byed-pa'i lde'u-mig (NMKMG. Vol. 36).

The second is exemplified by Sūryaprabhāsīmha, dpal gsang-ba'i snying-po rgya-cher 'grel-pa (P. 4719), Padmasambhava, man-ngag lta-phreng (P. 4726) and rnam-bshad chen-mo, Rong-zom-pa (c.

1100), rgyud-rgyal ssang-ba'i snying-po'i 'grel-pa dkon-mchog 'grel (NMKMG. Vol. 25), kLong-chen-pa's mun-sel skor-rsum (NMKMG. Vols. 26-27), 'Ju Mi-pham rNam-rgyal (1846-1912), nyid-don 'od-ssal snying-po (NMKMG. Vol. 27), and gZhan-phan Chos-kyi sNang-ba (mKhan-po gZhan-dga', 1871-1927), sgyu-'phrul drva-ba'i rgyud-
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kvi mchan-'grel nyi-zla'i snying-po).

In the course of the textual annotations, the reader's attention will be drawn to specific points which differentiate these two approaches, the first tending towards reductionism and classification with emphasis on the structural basis of Mahāyoga, the second elaborating the essential, often covert meanings.

This edition and translation of the Guhya garbhatattvaviniścava-mahātāntra largely follows the interpretation of kLong-chen Rab-'byams-pa (1308-1363) in his celebrated interlinear commentary, phyogs-bcu mun-sel, which accompanies our text. The variant readings of the extant manuscript and xylograph editions raise further difficulties, which have often been resolved by consulting the vairapādās established by Lo-chen Dharmaśrī in his definitive ssang-bdag dgongs-rgyan. The approach adopted is clearly a traditional one of philological, literary and historical emphasis in contrast to the phenomenological interpretations pioneered by H.V. Guenther. Nonetheless the legacy of the latter has left its imprint in the rendition of certain key terms-- pristine cognition (ye-she) and discriminative awareness (she-rab) among others.

17. The editions consulted in this study:

a) Guhya-carbhatattvaviniścavamañātantra:

In the absence of the original Sanskrit manuscripts, this edition of the root-tantra is derived from the following extant Tibetan versions:

- A. The Karma Chos-sgar Block-print
- B. The sDe-dge bKa'-'gyur -- T. 832
- C. The Peking bKa'-'gyur -- P. 457
- D. Collected Tantras of the rNying-ma-pa-- NGB. Vol. 14 (Thimphu edition of Gtñ-skyes Dgon-pa-byañ Monastery ms., 1973-75)
- E. Collected Tantras of the rNying-ma-pa-- NGB. Vol. 14 (IOL, ms.)
- F. The version utilised by kLong-chen Rab-'byams-pa in phyogs-bcu mun-sel.
- G. The root-verses given in Lo-chen Dharmaśrī, gsang-bdag dgongs-rgyan.

b) phyogs-bcu mun-sel:

i) The sPa-gro edition, which is a 1975 reprint based on the xylographs of the A-'dzom 'Brug-pa Chos-sgar, prepared by A-'dzom 'Brug-pa (1842-1934).

ii) The dGa'-ldan Phun-tshogs-gling edition (British Library, Waddell Collection).

18. Annotations:

- 1 On the life and works of this gter-ston, see 'Jam-mgon Kong-sprul, gter-ston brgya-rtsa'i rnam-thar rin-chen bai-durva'i phreng-mdzes, pp. 124a.3-124b.3, bDud-'joms 'Jigs-bral Ye-shes rDo-rje, gangs-lionggs rgyal-bstan yonggs-rdzogs-kvi phvi-mo snga'-'gyur rdo-rie theg-pa'i bstan-pa rin-po-che ji-ltar byung-ba'i tshul dag-cing gsal-bar briod-pa lha-dbang gyul-las rgyal-ba'i rnga-bo-che'i sgra-dbyangs, Ch. 6, pp. 588-589, and the edited translation of the latter contained in Dudjom Rinpoche, G. Dorje & M. Kapstein, The Nyingma School of Tibetan Buddhism: Its Fundamentals and History, Book 2, Pt. 6. The most comprehensive edition of the Tibetan text of zhi-khro dgongs-pa rang-grol appears to be that published in 3 vols.: Delhi: Sherab Lama, 1975-1976, but refer also to RTD. vol. 4, pp. 1-281. The translations of the bar-do thos-grol are of course those by Kazi Dawa-Samdub, in W.Y. Evans-Wentz, ed., The Tibetan Book of the Dead. London/ Oxford/ New York: Oxford University Press, 1927; and by Francesca Freemantle and Chögyam Trungpa, The Tibetan Book of the Dead. Berkeley/ London: Shambhala, 1975. See also Detlef Ingo Lauf, Secret Doctrines of the Tibetan Books of the Dead. Boulder/ London: Shambhala, 1977.

2 On the early kings of Tibet, see E. Haarh, The Yar-lun Dynasty and NSTB, Book 2, Pt. 3. Precise dates for Smrti-jñānakīrti are unknown. According to bDud-'joms 'Jigs-bral Ye-shes rDo-rje, op. cit., pp. 452-3, he is held to have been either a previous emanation or teacher of Rong-zom-pa Chos-kyi bZang-po, whose floruit was in the eleventh century. As stated in R.A. Stein, Tibetan Civilization, pp. 72-73, he was also a teacher of 'Brom-ston-pa. It appears, therefore, that very little time actually elapsed between Smrtijñānakīrti and Lo-chen Rin-chen bZang-po.

3 This edited translation, prepared in collaboration with Dr. Matthew Kapstein, contains two texts which were compiled by bDud-'joms Rin-po-che from older sources, viz. the aforementioned gangs-ljongs rgyal-bstan yongs-rdzogs-kvi phvi-mo snga-'gyur rdo-rie theg-pa'i bstan-pa rin-po-che ji-ltar byung-ba'i tshul dag-cing gsal-bar briod-pa lha-dbang gYul-las rgyal-ba'i rnga-bo-che'i sgra-dbyangs [short title: rnying-ma'i chos-'byung], and the gsang-sngags snga-'gyur rnying-ma-ba'i bstan-pa'i rnam-gzhag mdo-tsam briod-pa legs-bshad snang-ba'i dga'-ston [short title: bstan-pa'i rnam-gzhag]. Henceforth the work will be referred to as NSTB. Note, however, that since the final pagination of the English version has not yet been determined, the given page references accord with the original Tibetan texts.

4 Note that this designation "gSar-ma-pa" also applies to the bKa'-gdams-pa school. Here there is no connection with the

lam-rim bla-brgyud of the dGe-lugs-pa, in which the dKa'-gdams-pa masters who preceded Tsong-kha-pa are referred to as the ancient ones (rnying-brgyud) when contrasted with his successors, the holders of the dGe-lugs-pa lineage, who are described by the term gsar-brgyud.

5 Rong-zom-pa, dkon-mchog 'grel, as quoted in NSTB, Book 2, Pt. 7, pp. 723-726.

6 The three ancestral rulers are the celebrated three religious kings of the royal dynasty, namely: Srong-btsan sGam-po who is revered as an emanation of Avalokiteśvara, the bodhisattva of compassion; Khri-srong lDe-btsan who is revered as an emanation of Mañjuśrī, the bodhisattva of discriminative awareness; and Khri Ral-pa-can, who in turn is revered as an emanation of Vajrapāṇi, the bodhisattva of power. See NSTB, Book 2, Pt. 3, pp. 151-169.

7 The expression "high and low" (stod-smad) doctrinal centres refers respectively to those in Lhasa (the Jo-khang and Ramo-che) and near bSam-yas (the dPal bSam-yas Mi-'gyur Lhungrub Lha-khang), the former being earlier and at a higher elevation than those around bSam-yas. See NSTB, Book 2, Pt. 7, p. 723.

8 Extant translations prepared by each of these illustrious eighth and ninth century figures in rGya-dkar sgra-'gyur gLing at bSam-yas and elsewhere are preserved in the bKa'-'gyur, bsTan-'gyur and rNying-ma rGyud-'bum. See NSTB, Book 2, Pts. 3-5, passim.

- 9 The contributions of the last three figures to the transmission of the Guhya garbha are outlined below, pp. 76-78. For more details, see NSTB, Book 2, Pts. 2-6; and also for information on the role of Śāntaraksita in Tibet, see NSTB, Book 2, Pt. 3, pp. 154-166.
- 10 mchan-nas bton-nas: Literally, drawn from the underarm pocket of the Tibetan garment.
- 11 India, in this context, refers to the Magadha region alone. Refer also to Tāranātha, History of Buddhism in India, p. 332.
- 12 The charge is commonly made by the rNying-ma-pa that those translations of Vajrayāna texts made during the earlier propagation and unaltered by the ninth century revisions read more lucidly in the Tibetan language than those which conformed to the strict conventions of lexical translation. don-'gyur, or translation of meaning, is here contrasted with sgra-'gyur, or translation of word. See below, pp. 61-62; also 'Jigs-med gLing-pa, rgyud-'bum dris-lan, pp. 285-288.
- 13 The standard seven-syllable verses of the Guhya garbha are reproduced below in transliteration. Contrast the twenty-one syllable verses of the Kālacakratāntra (T. 362), on which see J. Hopkins, The Kalachakra Tantra, and the Sanskrit edition: Kālacakra-Tāntra and Other Texts, Ed. Dr.

Raghu Vira and Dr. Lokesh Candra, Pt. 1.

- 14 The conflict between Sa-skya and 'Bri-gung developed out of a personal quarrel between Qubilai Qan, who exercised authority in Tibet through his association with Sa-skya, and his elder brother Hūlegū, who had founded the Ilkhan dynasty in Iran in 1258 and extended his own patronage to the 'Bri-gung-pa by 1267. The military campaign which began in 1285 led to the victory of Sa-skya and the sacking of 'Bri-gung in 1290. See T.W.D. Shakabpa, Tibet: A Political History, p. 70, and R.A. Stein, Tibetan Civilization, pp. 78-79. The civil war waged between the dGe-lugs-pa hierarchy, with the military support of Guḡri Qan of the Qoḡot Mongols, and the Karma-pa with their patrons, the lords of gTsang, led to the enthronement of Dalai Lama V in Lhasa in 1641. See R.A. Stein, op. cit., pp. 82-83.
- 15 Karma-pa III Rang-byung rDo-rje was a major lineage holder of the esoteric instructional class of the Great Perfection (rdzogs-pa chen-po man-ngag-gi sde). See NSTB, Book 2, Pt. 4, pp. 236-238. gYung-ston rDo-rje dPal contributed greatly to the propagation of the bka'-ma lineage, and the Guhya-garbhatantra in particular, as we shall see below. Dalai Lama V is revered as one of the major discoverers of ster-ma, amounting to twenty-five volumes in his gsang-ba rgya-can. mKhyen-brtse and Kong-sprul, with Sa-skya and bKa'-brgyud affiliations respectively, were the architects of the ris-med or non-sectarian movement in nineteenth century

Khams. Both were major holders of the rNying-ma lineages. See NSTB, Book 2, Pt. 6, pp. 658-693.

16 There are countless incidents of this free exchange of ideas and instructions, and these were by no means confined to the aforementioned masters or to the ris-med activities in nineteenth century Khams, e.g., the relationship between Sa-skya and the Zur family of 'Ug-pa-lung, Sa-skya Pandita's association with the yogin 'Dar-phyar-ru-ba, or the role of 'Bri-gung Rin-chen Phun-tshogs and Zhva-dmar-pa IV in the bka'-ma lineage, to name but a few. Refer to NSTB, Book 2, Pts. 4-6, passim.

17 S.G. Karmay, "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection", pp. 254-314.

18 The basic Anuyoga text spyi-mdo dgeons-pa 'dus-pa, T. 829, is the subject of many commentaries by Lo-chen Dharmasri, 'dus-pa mdo-skor-gyi yig-cha. LCSB. vols. 10-12. NMKMG. vols. 14-16. The sMin-grol-gling monastery, founded by his brother gTer-bdag gLing-pa in 1659, quickly became the most influential centre for the study and development of rNying-ma philosophical ideas. Its branches covered Western and Eastern Tibet, and the treatises associated with this tradition have become the established authorities of the school. See below, pp. 102-105.

19 Lo-chen Dharmasri, gsang-bdag zhal-lung, pp. 17-19.

- 20 Lankāvatārasūtra: Ch. 2, v. 202 a-d; Ch. 10, v. 458 a-d.
- 21 kun-byed rgyal-po'i rgyud, T. 828. This verse is quoted by several authors, e.g., Lo-chen Dharmasri, op. cit., p. 19; NSTB, Book 1, Pt. 1, p. 23b.
- 22 kLong-chen Rab-'byams-pa, grub-mtha' rin-po-che'i mdzod. Ed. Dodrup Chen Rinpoche. Gangtok, Sikkim, ca. 1969. Lo-chen Dharmasri, rgyud gsang-ba'i snying-po'i 'grel-chen gsang-bdag zhal-lung, NMKMG. Vol. 32. bDud-'joms 'Jigs-bral Ye-shes rDo-rje, bstan-pa'i rnam-gzhag. Kalimpong, 1966. See the edited English version of the latter contained in NSTB, Book 1.
- 23 See below, pp. 59-61.
- 24 See kLong-chen Rab-'byams-pa, grub-mtha' mdzod, pp. 257ff.; Lo-chen Dharmasri, gsang-bdag zhal-lung, pp. 59-83; and NSTB, Book 1, Pt. 4, pp. 152ff.
- 25 For a definition of this term, see H.V. Guenther, Matrix of Mystery, p. 229, n. 5. It also forms the title of a treatise by kLong-chen Rab-'byams-pa on the commitments associated with Atiyoga, the gnas-lugs rin-po-che'i mdzod. The definition of the term vairavāna as the means of realising the fundamental unchanging buddha-nature is that given, for example, in NSTB, Book 1, Pt. 4, pp. 146a-b. Buddha-nature is described as a vaira in the sense that it is held to be undivided (mi-phyed) and imperishable (mi-shigs).

- 26 Quoted in Lo-chen Dharmasri, gsang-bdag zhal-lung, p. 69.
- 27 The three aspects of creation and perfection (bskved-rdzogs-gsum) are the meditative techniques of the creation stage (bskved-rim, Skt. utpattikrama), the perfection stage (rdzogs-rim, Skt. sampannakrama), and the Great Perfection (rdzogs-pa chen-po, Skt. mahāsandhi). For the distinctions between these techniques, see below, pp. 23-27, and the appended commentary phyogs-bcu mun-sel, Chs. 11-13. See also NSTB, Book 1, Pt. 4, pp. 156a ff.
- 28 kLong-chen Rab-'byams-pa, sems-nvid ngal-gso, Ch. 9, verses AVIII as translated by H.V. Guenther in Kindly Bent to Ease Us, Part One, p. 158.
- 29 Quoted in Lo-chen Dharmasri, gsang-bdag zhal-lung, p. 69.
- 30 See below, pp. 123-127. Also refer to the structure of the Guhya garbha's chapters, outlined on pp. 59-61, which clearly indicates that creation stage, perfection stage and Great Perfection are integrated in this tantra.
- 31 This is a frequently cited quotation, e.g., in Lo-chen Dharmasri, gsang-bdag zhal-lung, p. 70; NSTB, Book 1, Pt. 4, p. 220b.
- 32 Quoted in Lo-chen Dharmasri, gsang-bdag zhal-lung, pp. 69-70.
- 33 The source for the entire section which follows is Lo-chen Dharmasri, gsang-bdag zhal-lung, pp. 70-83.

- 34 On the four empowerments, see below, pp. 119-120. Also refer to the appended commentary phvogs-bcu mun-sel, Ch. 9, pp. 313-332 and Ch. 10 for a detailed explanation of their role in the Guhvagarbha.
- 35 The three phases of life or birth (skye-ba'i rim-gsum) are respectively those from conception in the womb to the moment of birth (mngal-du skye-ba bzung-pa-nas btsas-pa'i bar), from the moment of birth to adult maturity (btsas-nas nar-song-pa'i bar), and from adult maturity to old age (nar-song-nas rgan-po'i bar). See NSTB, Book 1, Pt. 4, p. 159a.
- 36 These twenty-eight commitments (dam-tshig nyi-shu-rtsa-brgyad) are outlined by Lilāvajra, dam-tshig gsal-bkra, P. 4744, pp. 147-8. They comprise three basic commitments of buddha-body, speech and mind (sku-gsung-thugs-kyi rtsa-ba'i dam-tshig gsum) and twenty-five ancillary ones: five of which are practised (spyad-par bya-ba lnga), namely five kinds of ritual concerning rites of "liberation" and sexual practices; five not to be renounced (spang-par mi-bya-ba lnga), namely the five conflicting emotions; five to be adopted (blang-bar bya-ba lnga), namely the five nectars; five to be known (ghes-par bya-ba lnga), namely the components, elements, sense-objects, sacraments of meat, and the propensities in their pure nature; and five to be

attained (bsgrub-par bya-ba lnga), namely, body, speech, mind, enlightened attributes and activities.

37 A clear account of the distinctions between these practices is given in the appended commentary phyogs-bcu mun-sel. Ch. 13, pp. 453-463.

38 These practices see described in phyogs-bcu mun-sel. Ch. 11, pp. 386-402. Also see below, pp. 61-62 and note 103. For a biographical account of how the wrathful rites of "liberation" (sgrol) were practically applied, see the life of gNyags Jñānakumāra in NSTB, Book 2, Pt. 5, pp. 281-289.

39 The five buddha-bodies (sku-lnga) are those of reality (chos-sku, Skt. dharmakāya), perfect rapture (longs-spyod rdzogs-pa'i sku, Skt. sambhogakāya), emanation (sprul-pa'i sku, Skt. nirmānakāya), awakening (mngon-byang-gi sku, Skt. abhisambodhikāya), and indestructible reality (rdo-rie sku, Skt. vairakāya). For the distinctions between these, see NSTB, Book 1, Pt. 2, pp. 41b-66b, especially 60a-63a.

40 dbyinga, the expanse of reality, represents the emptiness aspect (stong-cha) of the fundamental buddha-nature, while ye-she, pristine cognition, represents the apparitional or mental aspect (snang-cha). See note 43 below. Also refer to NSTB, Book 1, Pt. 4, pp. 162b-163a.

41 The integration of the sexual practices (gbyor) or path of desire (chags-lam) with discriminative awareness is a significant part of the perfection stage, according to

Anuyoga. kLong-chen Rab-'byams-pa, grub-mtha' mdzod, pp. 292-4, discusses the general integration of the four kind of desire ('dod-chags tshul-bzhi) in the tantras. For Anuyoga in particular refer to NSTB, Book 1, Pt. 4, pp. 162b-166b.

42 For an appraisal of these empowerments, refer to 'Jam-mgon Kong-sprul, shes-bya kun-khyab mdzod, Vol. 2, pp. 748-749, and for a discussion of the application of Anuyoga empowerments to all nine vehicles, including the sūtras, refer to NSTB, Book 2, Pt. 7, pp. 758-764.

43 The emptiness aspect of phenomena, represented by Samantabhadri, is united with the pure apparitional aspect of intelligence, represented by Samantabhadra, to produce the fundamental enlightened mind or buddha-nature. Refer to NSTB, Book 1, Pt. 4, pp. 162b ff. Also, see the present tantra-text, Ch. 2, and the appended commentary, phyogs-bcu mun-sel, Ch. 2, pp. 97.6 ff., which speak of Samantabhadri as bva-ba-mo, the objective aspect of phenomena or reality, and Samantabhadra as byed-pa-po, the subjective aspect of intelligence.

44 mdo dgongs-pa 'dus-pa, P. 452, Vol. 9, Ch. 66, 190:3:3-192:3:4. These comprise four definitive commitments, twenty-eight common commitments, four superior commitments, twenty-three relating to discipline, twenty concerning attainment, four relating to continuity of the path of conduct, five Māras which are to be renounced, four enemies

to be destroyed, and the commitment of the view. See 'Jam-
ngon Kong-sprul, shes-bya kun-khyab mdzod, Vol. 2, pp. 182-
192. Refer also to NSTB, glossary of enumerations, under
their respective entries for an English version.

45 The ability to visualise the deities instantly is
associated with the perfection stage. It is contrasted with
the gradually constructed visualisations of the creation
stage. See NSTB, Book 1, Pt. 4, p. 165a.

46 These twenty-five realities of the buddha-level comprise:
the five buddha-bodies (sku-lnga) which have been
enumerated above; the five modes of buddha-speech (gsung-
lnga), namely, uncreated meaning, intentional symbols,
expressive words, speech of indestructible and indivisible
reality, and the speech which has the blessing of aware-
ness; the five kinds of buddha-mind (thugs-lnga), namely
the pristine cognition of reality's expanse, the mirror-
like pristine cognition, and those of sameness, discernment
and accomplishment; the five enlightened attributes (yon-
tan lnga), namely, pure buddhafi elds, limitless celestial
palaces, pure light-rays, thrones, and rapturous enjoyment;
and the five enlightened activities (phrin-las lnga), name-
ly, pacification of suffering and its causes, enrichment of
excellent provisions, overpowering those who require
training, wrathfully uprooting those who are difficult to
train, and spontaneously accomplishing whatever emerges
without effort. See also NSTB, Book 1, Pt. 4, p. 162a.

- 47 On this empowerment and its aspects, through which the Great Perfection is entered, see kLong-chen Rab-'byams-pa, grub-mtha'i mdzod, pp. 370-372. For the Indian historical background refer to NSTB, Book 2, Pt. 2, pp. 130-137.
- 48 The term thig-le (Skt. bīndu), rendered here as seminal point, in this context refers to the seed or nucleus of enlightened mind. The term also indicates the white and red seminal fluids within the physical body and the subtle seminal points of light which appear internally and before the eyes during the practice of All-Surpassing Realisation (thod-rzal, Skt. vyutkrāntaka). See NSTB, glossary.
- 49 I.e. med-pa, phyal-ba, gcig-pa, and lhun-grub. For a detailed explanation of these commitments according to the Great Perfection, see kLong-chen Rab-'byams-pa, gnas-lugs mdzod, passim; and H.V. Guenther, Matrix of Mystery, p. 238. The terms nothingness and apathy are, of course, unrelated to their usage in mundane doctrines.
- 50 On these classes and meditative techniques of the Great Perfection, see NSTB, Book 1, Pt. 4, pp. 190a.5-211b; and for their respective lineages, ibid., Book 2, Pt. 2, pp. 120-143, Pt. 4, pp. 187-277.
- 51 This refers to the sixteenth buddha-level, otherwise known as ye-shes bla-ma, on which see the appended commentary phyogs-bcu mun-sel, Ch. 12, p. 430. The celebrated

commentary by 'Jigs-med gLing-pa on rdzogs-chen meditation, khrid-vig ve-she bla-ma, is named after this highest of buddha-levels.

52 S.G. Karmay in his "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection", p. 276, has brought to our attention this claim made by Ngag-gi dBang-po in the rgol-ngan log-rtog bzlog-pa'i bstan-bcos. Even if the assertion were true, the inclusion of these texts would have coincided with the floruit of Buxton Rin-chen-grub (1290-1364) who helped compile the bKa'-'gyur in its later form.

53 The bKa'-'gyur dKar-chag lDan-dkar-ma (T. 4364), compiled by sKa-ba dPal-brtsegs and Nam-mkha'i sNying-po during the ninth century, is a catalogue of those texts which could be widely disseminated. See M. Lalou, "Les Textes Bouddiques au temps du Roi Khri-sron-lde-bcan." The same translators, who had been involved in the translation of texts relating to the three inner classes of tantra, were advised to employ the utmost secrecy with respect to these highest and most potent of instructions. Consequently these texts were neither revised nor catalogued. See 'Jigs-med gLing-pa, rgyud-'bum dris-lan, pp. 285-288. Indeed, the lineages associated with the three classes of tantra were not widely propagated before the late eleventh century in sGro-phug-pa's time. See also NSTB, Book 2, Pt. 5, p. 360 ff.

- 54 The polemics of Lha-bla-ma Ye-shes 'od and the prince of Gu-ge, Pho-brang Zhi-ba-'od, have been discussed by S.G. Karmay, "The Ordinance of Lha Bla-ma Ye-shes-'od"; "An Open Letter by Pho-brang Zhi-ba-'od to the Buddhists of Tibet"; "A Discussion on the Doctrinal Position of rDzogs-chen from the 10th to the 13th Centuries"; and R.A. Stein, Tibetan Civilization, pp. 71-72. On their objections to the practice of sbvor-sgrol and on the 'byams-vig of 'Gos Khug-pa Lhas-btsas, see also below, pp. 61-72.
- 55 sgra-sbvor bam-gnvis, T. 4347, pp. 6-7. Ed. Sonam Angdu, in Tibeto-Sanskrit Lexicographical Materials.
- 56 On the founding and development of 'Ug-pa-lung, and for the biographies of the Zur family which maintained the bka'-ma lineage through to the seventeenth century, see NSTB, Book 2, Pt. 5, pp. 304-429. On the location of this monastery near gZhis-ka-rtse and of the retreat centre of the Zurs in the Shangs valley, see A. Ferrari, mK'yen brtse's Guide to the holy places of Central Tibet, pp. 60, 66, 144, 159.
- 57 The conventional rendering of Lilāvajra has been challenged by R.M. Davidson, "The Litany of Names of Mañjuśrī," p. 6, n. 18, where he argues that Vilāsavajra is the correct Sanskrit name.
- 58 On the activities of Zur bZang-po dPal, see NSTB, Book 2, Pt. 5, pp. 400-405.

- 59 The story of Ratna gLing-pa's successful salvage of the Collected Tantras in gTsang is recounted in 'Jam-mgon Kong-sprul, gter-ston brgya-brtsa, pp. 127a.3-128b.1, and in NSTB, Book 2, Pt. 6, pp. 580-583. According to tradition, the act of obtaining the books would have been meaningless if he had not managed to receive the spiritual transmission connected with them from Mes-sgom.
- 60 Refer to NSTB, Book 2, Pt. 5, pp. 501-502 for this lineage.
- 61 Refer to NSTB, Book 2, Pt. 5, pp. 483-486.
- 62 Refer to NSTB, Book 2, Pt. 6, pp. 636-646; also S.D. Goodman, "Rig-'dzin 'Jigs-med gLing-pa and the Klong-Chen sNying-Thing."
- 63 In 1717 the Dzungar Mongols occupied Lhasa and killed Lha-bzang Qan, the Qoſot leader who had previously murdered the regent Sangye Gyamtso and helped the Chinese to remove the Dalai Lama VI in 1706. A great persecution of rNying-ma-pa monasteries followed, resulting in the deaths of Lo-chen Dharmaſri, Rig-'dzin bZhi-pa Padma Phrin-las of rDo-rje Brag, and others. See L. Petech, China and Tibet in the Early XVIIIth century.
- 64 The five precious substances (rin-chen sna lnga) are gold, silver, turquoise, coral and pearl.
- 65 The catalogue is included in NGB. Vol. 34, no. 407, and in JLSB. Vol. 3.

- 66 It was largely through the efforts of 'Jigs-med gLing-pa's student, rDo-grub I, 'Jigs-med Phrin-las 'Od-zer (1743-1821) that the Queen of sDe-dge offered royal patronage to the rNying-ma tradition and sponsored the carving of the woodblocks. This alignment of the Queen with her preceptor, rDo-grub Rin-po-che, led to the 1798 sDe-dge civil war, after which both of them were exiled. See E.G. Smith, Introduction to Kongtrul's Encyclopaedia, pp. 23-24.
- 67 On rDo-grub I, Phrin-las 'Od-zer, see Tulku Thondup, The Tantric Tradition of the Nyingmapa, pp. 88-93.
- 68 This index is contained in NGB. Vols. 36-36. Regarding this figure's other composition on the Guhvagarbhatattva-viniścavamahātāntra, see below, p. 105.
- 69 The sDe-dge xylograph edition in 25 volumes plus catalogue is preserved in Rome and elsewhere. See J. Driver, "A Preliminary Survey of the Tantras of the Old School", unpublished ms.
- 70 rNying-ma'i rgyud-'bum. Vols 1-36: Thimphu: Ngodrup, 1973-75.
- 71 Eiichi Kaneko, Ko-Tantora zenshū kaidai mokuroku. Tokyo: Kokusho Kankōkai, 1982.
- 72 The publication details of these alternative collections are as follows: Rñin ma'i rgyud hcu bdun. 3 vols. New Delhi: Sanje Dorje, 1973-1977. I-Tib 73-906438. The Rgyud-'bum of Vairocana. 8 vols. SSS. 16-23 (1971). I-Tib 70-924557. The Mtshams-brag manuscript. 46 vols. 1982, Thimphu, Bhutan, National Library, Royal Government of

Bhutan. Bhu-Tib 82-902165.

- 73 The distinction between the esoteric sādhana class and the exoteric tantra class is emphasised by the account of Zur-po-che's construction of 'Ug-pa-lung monastery. See below, pp. 90-91.
- 74 This is the Tantra of the Gathering of the Eight Transmitted Precepts, which Padmasambhava introduced into Tibet. It was subsequently revealed in the context of many important gter-ma cycles, such as Nyang-ral Nyi-ma 'Od-zer's bka'-brgyad bde-gshegs bder-'dus (RTD. Vol. 21), Guru Chos-dbang's bka'-brgyad gsang-ba yongs-rdzogs (RTD. Vols. 22-23), Padma gLing-pa's bka'-brgyad thugs-kvi me-long (RTD. Vol. 23), and mChog-gyur bDe-chen gling-pa's bka'-brgyad bde-gshegs kun-'dus (RTD. Vol. 25)
- 75 The meditational deities (yi-dam) Yamāntaka, Hayagrīva, Śrīheruka, Vajrāmṛta, and Vajrakumāra are said to be supramundane in the sense that they confer supreme accomplishments (mchog-gi dngos-grub) of enlightenment and buddhahood. They are contrasted with the three mundane meditational deities-- Mātari, Stotrapūja, and Vajramantra-bhīru-- who confer common accomplishments (thun-mong-gi dngos-grub). On the Indian historical background to these practices, see NSTB, Book 2, Pt. 2, pp. 103-112. On their structure, see NSTB, Book 1, Pt. 4, p. 162.

- 76 Ed. Tarthang Tulku, Varanasi, 1968, pp. 27-28. The text is also published in vol. 4 of Dodrup Chen Rinpoche's edition of ngal-gso skor-gsum. For an earlier Yogatantra tradition of eighteen tantras which resembles this in a few cases, see Amoghavajra's Memorandum on the Vairāṣekharatantra, Taishō, 869 (vol. 18).
- 77 Ed. Lokesh Candra, Delhi, p. 238. There exists another Delhi edition: Delhi Karmapae Chodey Gyalwae Sungrab Partun Khang, 1980.
- 78 On the life and works of gTer-bdag gLing-pa, the founder of the sMin-grol-gling (1646-1714) tradition which penetrated Khams and Western Tibet from its stronghold in Lho-kha and became the dominant rNying-ma school during the nineteenth century, see NSTB, Book 2, Pt. 6, pp. 620-636. 'Jigs-med gLing-pa in his rnying-ma'i rgyud-'bum-gyi rtoqs-brlod, p. 117, however follows the earlier enumeration of dPa'-bo gTsong-lag 'Phreng-ba.
- 79 The first of these texts is contained in the zhe-chen rgyal-tshab-kvi gsung-'bum, vol. 2. Paro: Ngodrup, 1975 onwards. The second reference is to NSTB, Book 2, Pt. 2, p. 83.
- 80 H.V. Guenther's study, Matrix of Mystery, is the first western work to draw heavily on the Guhyaśarbhataṅtra. Among E. Conze's works, one might note The Large Sutra on Perfect Wisdom. The Perfection of Wisdom in Eight Thousand

Lines and its Verse Summary, and Materials for a Dictionary of the Prañāpāramitā Literature. See also L. Lancaster, PRS.

81 S.G.Karmay, op. cit., p. 234, notes references in Macdonald and Imaeda, Pl. 48-52; Pl 59-61. to the effect that Pelliot PT. 42, Pts. 1, VIII & IX correspond to sections from the Guhyaarbhatastra. Among them, most of Pt. VIII corresponds to Sūryaprabhāsīmha's rgya-cher 'gral-pa (P. 4719), ff. 308-317. On Karmay's references to the writings of gNubs-chen Sangs-rgyas Ye-she and Rong-zom Chos-kyi bZang-po, see below, p. 69, note 120.

82 See NSTB, Book 2, Pt. 5, p. 298.

83 The reference given here is to the translation from the French of Gustave-Charles Touissant by K. Douglas and G. Bays, The Life and Liberation of Padmasambhava, Part II, p. 537. See the bibliography under Injunction of Padma discovered at Crystal Rock for further details of the xylograph edition and the French translation.

84 Yeshe Tsogyal, The Life and Liberation of Padmasambhava, Part II, p. 416.

85 Sangs-rgyas gling-pa, bka'-thang ser-phreng, pp. 399-400. Kalimpong: Dujom Rinpoche, 1970.

86 dPa'-bo gTsug-lag Phreng-ba, mkhaa-pa'i dga'-ston, pp. 238-239.

87 op.cit., p. 239.

- 88 see the appended commentary phyogs-bcu mun-sel, p. 6.
- 89 phyogs-bcu mun-sel, p. 6.
- 90 This phrase indicates, in the view of kLong-chen Rab-'byams-pa, that the text is representative of the Mahā division of Atiyoga. See below, p. 124, and phyogs-bcu mun-sel, pp. 5-6. The term self-manifesting or manifest in and of itself (rang-snang) implies that the pure appearances of the buddha-level are manifest to buddhas alone. It is contrasted with the term "extraneously manifest" (gzhan-snang) which refers to the perception of other beings--tenth level bodhisattvas and so forth. See NSTB, Book 1, Pt. 2, p. 46b; Book 2, Pt. 2, p. 64.
- 91 On the significance of this-le and rlung, see the appended commentary phyogs-bcu mun-sel, pp. 453ff.; and H.V. Guenther, The Life and Teaching of Nāroḍa, pp. 270-275. The purification of the components refers to the pañcaskandha, namely form (gzugs-kvi phung-po, Skt. rūpaskandha), feelings (tshor-ba'i phung-po, Skt. vedanāskandha), perceptions ('du-sheg-kvi phung-po, Skt. samīñāskandha), habitual tendencies which are psycho-physical ('du-byag-kvi phung-po, Skt. samskāraaskandha), and consciousness (rnam-sheg-kvi phung-po, Skt. viññāskandha).
- 92 The four rites are the first four of the five kinds of enlightened activity enumerated above, p. 140, note 46., viz. pacification (zhi), enrichment (rgyas), subjugation

(dbang) and wrath (drag). See also pp. 121-2, note 221 below.

93 These are the four guardian kings of the four directions (rgyal-chen bzhi, Skt. caturmahârâjika), namely, Dhrtarâstra in the east, Virûdaka in the south, Virûpaksâ in the west, and Vairâvana in the north.

94 The standard enumeration of eighteen psycho-physical bases (khams bcu-brgyad) is given in Mvt. 2040-2058, viz., those of the eye, form, and the consciousness of the eye; of the ear, sound and the consciousness of the ear; of the nose, smell and the consciousness of the nose; of the tongue, taste and the consciousness of the tongue; of the body, touch and the consciousness of the body; and of the intellect, phenomena and the consciousness of the intellect. In addition, the present enumeration of twenty-one includes: 19) the identity of all the tathâgatas which is the source of the preceding eighteen; 20) the field in which enlightenment is accomplished; and 21) the causal base which gives rise to bliss. See e.g., the Eighty Chapter Magical Net (sgyu-'phrul brgyad-bcu-pa), T. 834, P. 457. bKa-'gyur, Vol. 10, 39.3.1.

95 At the end of Volume 14, the compiler of the new edition has inserted a version of the thugs-kyi thigs-pa'i man-ngag, pp. 639-665. This treatise has three central topics, namely, a brief instruction on the appearances of mind in its natural state, the appearances of bewilderment, and the

appearances which purify those to be trained. In P. 4738, Vol. 10, 129.4.1-134.1.3, a text of this title is attributed jointly to Buddhaguhya, Vimalamitra and Lilāvajra.

96 There are now two useful editions and translations of this text, viz. R.M. Davidson, "The Litany of Names of Mañjuśrī." MCB 20 (1981), pp. 1-69, and A. Wayman, Chanting the Names of Mañjuśrī. Boulder/ London: Shambhala, 1985.

97 The five aspects of seminal "enlightened mind" (byang-sems lnga) may be explained according to either grol-lam or thabs-lam. In the former context, they refer to an elaboration of the five verses on non-creation, non-cessation, non-abiding, non-reference, and absence of motion, which respectively give rise to the pañcaīṣāna (Guhyaśarbhā, Ch. 2, 6-10). As such the five are known as gyo-ldang byang-chub sems, smoṅ-pa byang-chub sems, 'jug-pa byang-chub sems, gnas-pa byang-chub sems, and mthar-phyin-pa byang-chub sems. In the latter case, as described below, p. 1016, in connection with the gbyor-ba practices and in kLong-chen rab-'byams-pa, dpal gsang-ba'i snying-po'i spyi-don legs-par bshad-pa'i snang-bas vid-kvi mun-pa thams-cad sel-ba, p. 69b, these five refer to the arousal of the seminal fluid ("enlightened mind") from its natural position (byang-chub-kvi sems gnas-nas gyo-ba), its descent and coming to rest in the secret centre (gnas-su thabs-pas adad-pa, sic), its retention in the penis (rdo-rier bzung-bas gnas-pa), its induction upwards (gyen-du dranpa-pas 'jug-pa), and its pervasion of the body (lus-la khrem-pas don-

dam-pa byang-chub-kvi sems). See phyogs-bcu mun-sel, Ch. 13, pp. 453 ff., and Lo-chen Dharmasri, gsang-bdag dgongs-rgyan, pp. 106-108.

98 The five impurities (snvigs-ma lnga, Skt. pañcakasāva) are impurity of life (tshe'i snvigs-ma, Skt. ayuh-kasāva), impurity of view (lta-ba'i snvigs-ma, Skt. drsti-kasāva), impurity of conflicting emotions (nyon-mongs-kvi snvigs-ma, Skt. kleśa-kasāva), impurity of sentient beings (sems-can-gvi snvigs-ma, Skt. sattva-kasāva), and impurity of time (dus-kvi snvigs-ma, Skt. kalpa-kasāva). Mvt. 2335-2340.

99 The three secret centres (gsang-ba gsum) are the indestructible realities of buddha-body, speech and mind.

100 This assertion regarding the wrathful mandala is made by kLong-chen Rab-'byams-pa, phyogs-bcu mun-sel, Ch. 1, p. 87. E. Conze claims e.g., in The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary, pp. x-xi, that on the evidence of the Sanskrit the basic Prajñāpāramitā sūtra is the version in eight thousand lines (T. 12), and that both the longer and shorter versions are derived from it. Since the Sanskrit manuscripts of our text, which were formerly housed in the Pe-har dKor-mdzod-gling library at bSam-yas, are not available, the problem of chronological sequence cannot in this case be resolved. The Tibetan translations of the three versions are all attributed to the eighth century. See below, pp. 80-83; and for the traditional account of their origin in India, pp. 72-75.

- 101 phvogs-bcu mun-sel, p. 6.
- 102 'Ju Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, pp. 10-11. The three worlds ('jig-rten gsum) referred to in this passage are those of the desire realm ('dod-pa'i khams, Skt. kāmadhātu), the form realm (gzugs-kvi khams, Skt. rūpadhātu), and the formless realm (gzugs-med-kvi khams, Skt. arūpyadhātu). Refer to NSTB, Book 1, Pt. 1, pp. 4b-7b.
- 103 Reference has already been made to these polemics, p. 28, note 54. 'Jigs-med gLing-pa, rnying-ma'i rgyud-'bum-gvi rtogs-brjod, pp. 147-148, however, cites a relevant passage from chapter sixteen of the Guhyasamāīatantra, indicating that the sbyor-sgrol practices are also prominent in tantras respected by the later schools. Yet there is clearly a distinction in purpose between the apparently shocking coded or twilight language (sandhyābhāṣā) found in tantras like the Āṇḍamahāroṣana, and the Guhyaśarbhā's elaborate and lucid presentation of the sbyor-sgrol practices within the context of advanced meditation. One can only speculate that it was the clear and direct expression of secret teaching in this text which caught the attention of Lha bLa-ma Ye-she-'od, thereby causing him to link it with the abuse of sbyor-sgrol in eleventh century Tibet. Incidentally, coded language also occurs in the early translations, and a detailed examination of its usage and metaphor would be a valuable study in itself.

104 Lo-chen Dharmaśrī, gsang-bdag zhal-lung, pp. 102-103, discusses the distinctive terminology of the Anuyoga and Atiyoga texts. His argument that the language employed in higher vehicles is not the same as that current in lower vehicles is taken up by bDud-'joms 'Jigs-bral Ye-shes rDo-rje, NSTB, Book 2, Pt. 7, p. 735, who emphasises that the doctrinal terminology of the praiṇāpāramitā is absent in the Śrāvaka-pitaka and in the lower mantra texts, while the language of the lower mantra-texts is not found in the Anuttaratantras such as Guhyasamāja, and the terms of the latter do not much occur in Anuyoga and Atiyoga. Reference has already been made, p. 17, n. 12-13; p. 28, n. 53, to the early translators who sought to render meaning rather than word. Their original translations of tantra-texts are contrasted with the revised translations of sūtra-texts, e.g., in 'Jigs-med gling-pa, rgyud-'bum dris-lan, pp. 285-288.

105 NSTB, Book 2, Pt. 5, pp. 352-353.

106 Zur-chung-pa, in jest, associates Khyung-po Grags-se's mundane self-interested desire to have him killed with the forceful rite of "liberation" (sgrol), which is explained to transfer the consciousness of another from the body into a buddhafield, acting out of compassion. See phyogs-bcu mun-sel, pp. 396-400; also NSTB, Book 2, Pt. 5, pp. 281 ff.

- 107 NSTB, Book 2, Pt. 5, pp. 340-341, Pt. 7, p. 764.
- 108 'Gos Khug-pa Lhas-btsas's work is contained in ngags-
lor sun-'byin skor, pp. 18-25; Thimpu, 1979. India, as stated
above, p. 132, note 11, refers in this context to the
Magadha region alone.
- 109 The tantra clearly has no audience of bodhisattvas because
it is held to be a self-manifesting expression of buddha-
nature, i.e. it manifests in and of itself (rang-snang) to
the buddhas alone. This problem is discussed by kLong-chen
Rab-'byams-pa in phyogs-bcu mun-sel, Ch. 1, pp. 16-28,
where he also explains that the introductory phrase 'di-
skad bshad-pa'i dus-na refers to the fourth time, i.e.
sameness throughout past, present and future. On the third
of 'Gos Lhas-btsas's points, kLong-chen-pa states the
central deity of a mandala may rotate. Interestingly,
he is the only commentator on the Guhya garbha who insists
on Vairocana being the central deity, rather than Vajra-
sattva. His reasons for so doing are outlined in phyogs-
bcu mun-sel, Ch. 1, pp. 60-72. As to the fourth point, he
claims, phyogs-bcu mun-sel, Ch. 11, pp. 417-418, that there
many precedents for tantras referring to others which had
been delivered earlier in time.
- 110 kLong-chen-pa, op. cit., Ch. 1, asserts that in the view of
the new translation schools the ground of Akanistha is also
considered to be immeasurable.

- 111 Refer to S.G. Karmay, op. cit., p. 277, note 23. The first of these texts is commonly attributed to kLong-chen-pa.
- 112 The following reproduces almost the entire text of this short work as preserved in Collected Writings of Sog-bzlog-pa, Vol. 1, pp. 524-526.
- 113 The five empowerments referred to are also known as the five empowerments of ability (nus-pa'i dbang lnga), which are included among the fifteen ordinary sacraments of empowerment. See phyogs-bcu mun-sel, Ch. 10, pp. 372-376. They are namely, the empowerment of the listener (nyan-pa'i dbang) which is that of Ratnasambhava, the empowerment of the meditator (bsgom-pa'i dbang) which is that of Aksobhya, the empowerment of the expositor (chad-pa'i dbang) which is that of Amitābha, the empowerment of enlightened activity (phrin-las-kvi dbang) which is that of Amoghasiddhi, and the empowerment of the king of indestructible reality (rdo-rie rgyal-po'i dbang) which is that of the five enlightened families. The three realities (de-kho-na-nyid gsum) in question are explained in Sūryaprabhāsīmha's commentary (P. 4719), pp. 2-3, to be the uncreated reality which is the causal basis of the mandala, the resultant reality which is the spontaneous Samantabhadra, and the reality which appears as a chain of seed syllables and is the causal basis of the secret enlightened mind.
- 114 One should note that these are not the actual words of introduction employed in this tantra-text. The particular

reason behind the Guhyarabha's usage of the words:

Thus, at the time of this explanation is discussed by kLong-chen Rab-'byams-pa in phyogs-bcu mun-sel, Ch. 1, pp. 16-28.

115 Srīgūhyasiddhi, T. 2217, P. 3061, Vol. 68, 228.4.7-8. Note that the last verse of the Peking version reads thugs-rje che for thugs rdo-rje. The author Sororuha or Padmavajra is regarded as a form of Padmasambhava.

116 The exponent is identified with the compiler in the sense that such advanced tantras are said to be manifested in and of themselves (rang-snang). See the above explanation of this term, p. 42, note 90.

117 The punctuation dots, which delimit or measure the Sanskrit word are, of course, the visarga. See the explanation in phyogs-bcu mun-sel, p. 189.

118 See the above note 109. The Yogatantras, exemplified by the Tattvasamgraha (T. 479), are considered to be earlier than the Anuttarayogatantras. See D.L. Snellgrove, The Hevajra Tantra, II, v. 57 for this specific reference.

119 'Bri-gung dPal-'dzin's text, chos-dang chos ma-vin-pa rnam-par dbye-ba'i rab-tu byed-pa, is reproduced in Sog-bzlog-pa, nges-don brug-sgra, p. 265, where his contention that the man-ngag lta-'phreng is a commentary on the Guhya-samājatāntra and his rejection of the rdzogs-chen termino-

logy are refuted. 'Jigs-med gLing-pa, rgyud-'bum-gvi rtogs-brlod, p. 133, repeats the refutation, pointing out that Buddhajñānapāda's Mukhāgama, P. 2716, Vol. 65, p. 10.1.2, refers to Atiyoga in a celebrated line: rdzogs-pa chen-po ye-sheg spvi-yi gzugs. In the rgyud-'bum dris-lan, p. 127, he also quotes mNga'-ris Pan-chen Padma dBang-rgyal's rejection of 'Bri-gung dPal-'dzin's position. On this verse and mNga'-ris Pan-chen's repetition of it at the beginning of his sdom-gsum rnam-nges, a commentary on the integration of prātimokṣa, bodhisattva and mantra vows, see NSTB, Book 1, Pt. 4, pp. 194b-195b, Book 2, Pt. 6, pp. 706 ff. For recent criticisms, see N. Norbu, The Small Collection of Hidden Precepts, pp. 8-9, and S.G. Karmay, op. cit., pp. 246-251.

120 Karmay notes, op. cit., p. 234, that two passages from man-ngag lta-phreng are cited in gNubs-chen Sangs-rgyas Ye-she's bsam-gtan mig-sgron, Ch. 6. The entire text is reproduced in Selected Writings of Rong-zom chos-kvi bzang-po. For the Tun Huang references, see above p. 37, note 81.

121 The comments of Atiśa on this subject are recorded in his biography. See H. Eimer, Rnam thar rgyas pa, vol. 2, p. 53, passage 076.

122 For perhaps the earliest surviving account of its rediscovery, see 'Gos Lotsāwa gZhon-nu dPal, deb-ther sngon-po, stod-cha, p. 136; and G. Roerich, Blue Annals, pp. 103-104.

'Gos himself was involved in the retranslation of the root-text.

123 However the colophons of the sgyu-'phrul sde-brgyad and biographical sources concur that Vimalamitra was the translator of the whole collection. See NSTB, Book 2, Pt. 4, p. 179.

124 According to G. Roerich, Blue Annals, p. 104, the twenty-third and twenty-fourth chapters of this later version are contained in the sDe-dge xylograph edition of the rnying-ma'i rgyud-'bum, Vol. XII (Na). The text does not appear to be contained in NGB.

125 On Zi-lung-pa Śāk-ya mChog-ldan and his contributions to philosophical controversy in Tibet, see L.W.J. van der Kuijp, Contributions to the Development of Tibetan Buddhist Epistemology, pp. 10-22. This particular passage is cited by Sog-bzlog-pa in his Collected Writings, vol. 1, pp. 519-520.

126 I.e., supreme and common accomplishments (mchog-dang thun-mong-gi dngos-grub), on which see above, note 75.

127 See the bibliography for further information. These and other sources are listed in a special section at the end of NSTB, Book 2, Pt. 2, pp. 835-837.

128 On this verse, see S.G. Karmay, "King Tsa/ Dza and Vajrayāna," pp. 197-199.

- 129 NGB. Vol. 3, no. 46. For a traditional account of the appearance of Anuyoga in Sri Lankā, see NSTB, Book 2, Pt. 2, pp. 72-77.
- 130 The traditions concerning this figure and the intermediate Indrabhūti have been studied by S.G. Karmay, "King Tea/ Dza and Vajrayāna." For other references to intermediate Indrabhūti, see Tāranātha, History of Buddhism in India, pp. 241, 410; and NSTB, Book 2, Pt. 2, pp. 78-79.
- 131 NSTB, Book 2, Pt. 2, p. 80.
- 132 Vimalakīrti is best known to the Buddhist world through the magnificent Mahāyāna sūtra bearing his name, i.e. the Vimalakīrtinirdeśasūtra, T. 176, on which see E. Lamotte, L'Enseignement de Vimalakīrti; R. Thurman, Holy Teaching of Vimalakīrti; and the translation from Chinese by Charles Luc.
- 133 Peking bsTan-'gyur, Vol. 83, p. 120.2.8-120.3.2.
- 134 Peking bsTan-'gyur, Vol. 83, p. 103.5.5-103.5.7.
- 135 See N. Norbu, The Small Collection of Hidden Precepts, pp. 38ff. S.G. Karmay, op. cit., pp. 109-112, states that the biographies of the tantra-master Buddhaguhya and of the exponent of the Great Perfection Buddhagupta were confused by 'Gos Lostāwa gZhon-nu dPal in the deb-ther sngon-po. Even if this were the case, it is probable that the figure in question here is Buddhaguhya since the texts outlined in the biography are based on Mahāyoga. See NSTB, Book 2, Pt.

2, pp. 87-90.

136 See NSTB, Pt. 2, Book 2, p. 87.

137 These ten aspects are discussed below, pp. 114-123, within the framework of 'Ju Mi-pam rNam-rgyal's commentary spyi-don 'od-gsal snying-po.

138 phyogs-bcu mun-sel, Ch. 6, pp. 246-248.

139 La-gsum rGyal-ba Byang-chub, who, like rMa Rin-chen mChog, was one of the eight major translators and one the seven monks who were originally tested for ordination, was empowered by Padmasambhava at Khra-brug, and in consequence was able to assume a meditative posture in the sky. See K. Dowman, Sky Dancer, pp. 283-4 and passim; Yeshe Tsogyal, The Life and Liberation of Padmasambhava, Part II, p. 592; also NSTB, Book 2, Pt. 4, p. 185.

140 These so-called "four great rivers of the distant lineage" comprise: the river of conventional textual exegesis, along with the commentaries and lecture notes; the river of instruction of the aural lineage, along with the essential writings and the guidance which lays bare the teaching (dmar-khrid); the river of blessing and empowerment, along with the means for conferral and the introductions; and the river of practical techniques, rites of enlightened activity and attainment, along with the wrathful mantras of the protectors of the teaching. See NSTB, Book 2, Pt. 5, p. 282. On the translators Vairocana and gYu-sgra sNying-

po, see S.G. Karmay, "The Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection", Pt.1, which is a summary of the Biography of Vairocana (rie-btsun thams-cad mkhyen-pa bai-ro-tsa-na'i rnam-thar 'dra-'bag chen-mo); also NSTB, Book 2, Pt. 4, pp. 187-190.

141 On these figures, see NSTB, Book 2, Pt. 5, pp. 289-290. Among them, gNyan-chen dPal-dbyangs was a prolific commentator, his works including treatises on the Guhya-sarvhatantra, viz. the thugs-kvi sgron-ma (P. 5918), the lta-ba yang-dag sgron-ma (P. 5919), the thabs-shes sgron-ma (P. 5921), and the lta-ba rin-po-che sgron-ma (P. 5923).

142 On Sri Simha see NSTB, Book 2, Pt. 2, pp. 130-137, Pt. 4, pp. 187-190. On Vasudhara, op. cit., Book 2, Pt. 5, pp. 290 ff., and on Zhang rGyal-ba'i Yon-tan, op. cit., Book 2, Pt. 5, p. 291. Kamalaśīla's role in the bSam-yas debate is recorded in sBa-gsal-snang, she-bzhed; R.A. Stein, Une Chronique Ancienne de bSam-yas; G. Tucci, Minor Buddhist Texts, Pt. II; and J. Broughton, "Early Ch'an in Tibet.". See also S.G. Karmay, op. cit., pp. 153-190 on the relationship between the Tibetan cig-car-pa tradition and the Hva-shang.

143 On this figure, see NSTB, Book 2, Pt. 2, pp. 300-304.

144 NSTB, Book 2, Pt. 5, p. 459.

145 The four provinces of stod mnga'-ris skor-gsum, dbus-rtsang, a-mdo, khams.

- 146 NSTB, Book 2, Pt. 7, p. 770.
- 147 NSTB, Book 2, Pt. 4, pp. 238-277.
- 148 According to NSTB, Book 2, Pt. 4, p. 235, kLong-chen Rab-'byams-pa's teacher Kumârâdza also played a major part in the establishing of rdzogs-chen terminology. In addition to the Trilogy Which Dispels Darkness, which occupies most of the present study, the most celebrated treatises by kLong-chen-pa, are the Seven Treasuries (mdzod-bdun), the Trilogy of Rest (gnal-gso skor-gsum), the Trilogy of Natural Liberation (rang-grol skor-gsum), and the Three Cycles of Further Innermost Spirituality (yang-tig skor-gsum). See the bibliography for details.
- 149 The three stages of ordination are those of the renunciate (pravrajyâ), the novitiate (âramanera), and full monkhood (upasampadâ). On bLa-chen dGongs-pa Rab-gsal, who maintained the Vinaya lineage in north-eastern Tibet after the persecution of gLang Dar-ma, see NSTB, Book 2, Pt. 3, pp. 169-173.
- 150 NSTB, Book 2, Pt. 5, p. 313.
- 151 NSTB, Book 2, Pt. 5, p. 315.
- 152 NSTB, Book 2, Pt. 5, p. 364.
- 153 It was gYung-ston-pa's commentary which picked up the Mahâyoga themes of the Guhyagarbhatantra, and gave vitality to subsequent generations of scholars within the lineage of

transmitted precepts, Lo-chen Dharmaśrī in particular.

- 154 Sa-bzang Mati Pan-chen was a leading Sanskritist, who made the final revisions of the Kālacakratāntra. He also wrote several influential commentaries on philosophical works. See G. Roerich, Blue Annals, pp. 776 & 1045-6.
- 155 'Gos Lotsāwa, deb-ther sngon-po, stod-cha, p. 136, (G. Roerich, Blue Annals, p. 104.), states that he had in his possession the remaining fragments of the Sanskrit manuscript for the Guhya garbha.
- 156 'Gos Lotsāwa, deb-ther sngon-po, stod-cha, p. 194; G. Roerich, Blue Annals, p. 153.
- 157 Among the gter-ma cycles there are diverse collections based on the unified form of the eight meditational deities known as the Eight Transmitted Precepts (bka'-brgyad). Some of these have been enumerated above, p. 146, note 74. See also NSTB, Book 2, Pt. 6, passim. The Four-part Innermost Spirituality (snying-thig ya-bzhi) comprising 13 volumes of the esoteric instructional class of the Great Perfection (man-ngag-gi sde) was compiled by kLong-chen Rab-'byams-pa. It includes the texts of the Indian and Tibetan oral tradition which he received (bi-ma snying-thig, vols. 3-6, mkha'-'gro snying-tig, vols. 10-11) and his own gter-ma cycles known as bla-ma yang-thig (vols. 1-2), mkha'-'gro yang-tig (vols. 7-9, and zab-mo yang-tig (vols. 12-13). The Earlier and Later Treasure-troves (gter-kha gong-'og) are those discoveries of Nyang-ral Nyi-ma 'Od-zer (1136-1204)

and Gu-ru Chos-dbang (1212-1270) respectively.

158 mNga'-ris Pan-chen Padma dBang-rgyal (1487-1543) was an important figure in the lineage of transmitted precepts, and also the ster-ston who discovered an important work entitled bka'-'dus phyi-ma rig-'dzin vongs-'dus-kyi chos-skor gsol-'debs le'u bdun-ma'i sgrub-thabs (RTD. vols. 6, pp. 123-140, 11, pp. 1-112, 30, pp. 61-227). His major treatise on the integration of monastic, bodhisattva and mantra vows, the sdom-gsum rnam-par nges-pa'i bstan-bcos (NMKMG. Vol 37), has been highly influential within the rNying-ma tradition.

159 In the seventeenth century it was this figure who re-established the monastery of rDo-rje Brag at its present location in dBus after that community had endured a long period of persecution at the hands of the governor of gTsang, Tshe-brtan rDo-rje. On this dispute, see NSTB, Book 2, Pt. 6. p. 567.

160 sTag-bla Padmamati of Kah-thog was an important figure in East Tibet, particularly influential in connection with the lineage of the ster-ston Zhig-po gLing-pa. See NSTB, Book 2, Pt. 5, p. 422.

161 The Lho-brag gSung-sprul II, Tshul-khrims rDo-rje (1598-1669) was an emanation of the buddha-speech of Padma gLing-pa (1450-1521). See NSTB, Book 2, Pt. 5, pp. 422, 501.

- 162 On gSang-bdag Phrin-las Lhun-grub (1611-1662), see NSTB, Book 2, Pt. 5, pp. 486-489.
- 163 This is the gsan-yig chen-mo gang-gā'i chu-rgyun in four volumes, an enumeration of texts studied by Dalai Lama V. Pub. Delhi: Nechung and Lhakhar. 1970.
- 164 The commentaries by Ye-shes rGyal-mtshan are not presently available. For more details of his life, see NSTB, Book 2, Pt. 5, pp. 443-445.
- 165 The texts are not presently available. On the lineages of Kah-thog monastery in general, see H. Eimer and P. Tsering, "Abte und Lehrer von Kah-thog..."; and "A List of Abbots of Kah-thog Monastery..."; also NSTB, Book 2, Pt. 5, pp. 430-451.
- 166 In the seventeenth century, and increasingly in the eighteenth century, the propagation of the bka'-ma lineage was concentrated in east Tibet. When the lineage had all but disappeared in the central region, gTer-bdag gLing-pa and his brother Lo-chen Dharmaśrī became responsible for its restitution. See NSTB, Book 2, Pt. 5, pp. 498-506.
- 167 On Dalai bLa-ma V, see NSTB, Book 2, Pt. 5, pp. 424-425, Pt. 6, pp. 614-620; and on Rig-'dzin IV, ibid., Pt. 5, pp. 477-479.
- 168 Among the children of gTer-bdag gLing-pa, it was his daughter, Mi-'gyur dPal-sgron, who was largely responsible for the restoration of sMin-grol-gling monastery following the Dzungar invasion of 1717. She was a brilliant teacher in her own right and the author of several important

meditation manuals.

- 169 These texts have both been repeatedly consulted in the course of the present research, the first for background information and the second for its presentation of the Tibetan text.
- 170 These commentaries on the gsang-bdag dgongs-rgyan are published in Commentaries on the Guhyagarbha Tantra and other rare Nyingma Texts from the Library of Dudjom Rinpoche, Vol. 1.
- 171 He is an important recent figure in the lineage of the transmitted precepts and a teacher of bDud-'joms 'Jigs-bral Ye-shes rDo-rje. See NSTB, Book 2, Pt. 6, p. 499.
- 172 See above, p. 30, note 63.
- 173 See above, p. 31.
- 174 On this mchan-'grel, which is still highly regarded in rDzogs-chen monastery, see H.V. Guenther, Matrix of Mystery, p. 213, note 8.
- 175 The twenty volume edition, according to an oral communication by bDud-'joms 'Jigs-bral Ye-shes rDo-rje, had been published xylographically at dPal-yul monastery. It was partially reprinted in a fourteen volume edition from 1969 onwards. However, the first twenty volumes of the new definitive forty volume bka'-ma edition, NMKMG., maintain the content and structure of the original compilation.

- 176 This is the bodhisattva vow (byang-chub sems-dpa'i sdom-pa) maintained by all Buddhist traditions in Tibet. Within the rNying-ma-pa tradition, the rites for the conferral of this vow are found in NMKMG. vol 1. The author of phyogs-bcu mun-sel, kLong-chen Rab-'byams-pa himself gathered together three such traditions, namely, the tradition of Mañjuśrī via Nāgārjuna and Candrakīrti, the tradition of Maitreya via Asaṅga and Vasubandhu, and the tradition of Mañjuśrī via Nāgārjuna and/ or Śāntideva. See the Gaan yig of Gter-bdag-glin-pa, pp. 15-16.
- 177 On these figures, see T. Thondup, The Tantric Tradition of the Nyingmaps, passim.
- 178 There is a good account of rDo-grub III's activities in T. Thondup, The Tantric Tradition of the Nyingmaps, pp. 98-102, 121.
- 179 On dPal-sprul Rin-po-che, see NSTB, Book 2, Pt. 6, p. 694; T. Thondup, op. cit., p. 100. He is the author of a celebrated commentary on preliminary meditation practices, the kun-bzang bla-ma'i zhal-lung, on which see the French translation by Christian Bruyat et. al., and excerpts in Khetsun Sangpo Rin-bo-chay and J. Hopkins, Tantric Practice in Nying-ma.

- 180 For example, it says in the Āryasārvapūnyasamuccaya-samādhisūtra (T. 134, P. 802, Vol. 32, p. 140.2.1/2):
- O Vimalatejas! the doctrinal treasures of bodhisattvas, great spiritual warriors who desire the doctrine, have been inserted in mountains, ravines, and woods. Dhāranīs and limitless approaches to the doctrine, which are set down in books, will also come into their hands.
- And:
- For one whose aspiration is perfect the doctrine will emerge from the midst of the sky, and from walls and trees, even though no buddha be present.
- 181 On Ye-shes Tsho-rgyal, see the biography by sTag-sham Nusldan rDo-rje (b. 1655), translated in K. Dowman, Sky Dancer: also The Life and Liberation of Padmasambhava, 542 ff. and passim; NSTB, Book 2, Pt. 5, pp. 465 ff., Pt. 6, p. 519.
- 182 On these figures see Yeshe Tshogyal, The Life and Liberation of Padmasambhava; T. Thondup, The Tantric Tradition of the Nyingmapa; NSTB, Book 2, passim. For Nyang-ban Ting-'dzin bZang-po and his role in the lineage of the Great Perfection, see NSTB, Book 2, Pt. 4, pp. 215-216. Future gter-ston or discoverers of treasure-doctrines are considered to be emanations of these masters. See the biographies in NSTB, Book 2, Pt. 6.
- 183 Peking bka'-'gyur, Vol. 32, P. 802, pp. 140.1.7-140.2.1.

- 184 'Jam-mgon Kong-sprul, gter-ston brgya-rtsa'i rnam-thar rin-chen bai-dŭrya'i phreng-mdzes, RTD. Vol. 1, pp. 291-759.
- 185 This text is no longer available, but a rediscovered treasure based on it, the bka'-'dus snying-po mdor-bsdus skor by 'Jam-dbyangs mKhyen-brtse'i dBang-po, is in RTD. Vol. 23, pp. 209-429. On O-rgyan gLing-pa in general, see NSTB, Book 2, Pt. 6, pp. 557-563.
- 186 On the first of these texts, see above p. 14, note 1. The thugs-rie chen-po padma zhi-khro is no longer available. However, there is a rediscovered version (yang-gter) of a treasure by this name, RTD. Vol. 34, pp. 235-432, the original discoverer of which was a descendent of Karma gLing-pa, named Nyi-ma Seng-ge. The rediscoverer was 'Jam-dbyangs mKhyen-brtse'i dBang-po.
- 187 See above, p. 13, note 1.
- 188 On Shes-rab 'Od-zer, see 'Jam-mgon Kong-sprul, gter-ston brgya-rtsa'i rnam-thar, pp. 135a.6-137a.6.
- 189 On 'Ja-tshon sNying-po, see 'Jam-mgon Kong-sprul, op. cit., pp. 88a.1-91a.2; NSTB, Book 2, Pt. 6, pp. 598-604. His collected works, the 'ja-tshon pod-drug, now comprise seven volumes.
- 190 NL. On bDud-'dul rDo-rje, see 'Jam-mgon Kong-sprul, op. cit., pp. 145a.3-148a.2; NSTB, Book 2, Pt. 6, pp. 604-610.

- 191 On Mi-'gyur rDo-rje, see 'Jam-mgon Kong-sprul, op. cit., pp. 211a.6-213a.3. He received fifteen volumes of collected visionary teachings, known as "celestial doctrines" (gnam-chog) from the age of twelve until his death at the age of twenty-four.
- 192 These seven successions (bka'-babs bdun) comprise transmitted precepts (bka'), earth treasures (sa-gter), reconcealed treasures (yang-gter), intentional treasures (dgongs-gter), recollected treasures (ries-su dran-pa'i gter), pure visions (dag-snang), and aural transmissions (snvan-brgyud). See NSTB, Book 2, Pt. 6, p. 651.
- 193 See CLTC. Vols. 11-12, RTD. Vol. 39
- 194 See CLTC. Vols. 14-19, RTD. passim.
- 195 On mChog-'gyur gLing-pa, see 'Jam-mgon Kong-sprul, op. cit., pp. 177a.4-184b.1; NSTB, Book 2, Pt. 6, pp. 646-658. His collected rediscovered teachings, the mchog-gling gter-chog, occupy thirty volumes. See the bibliography for details.
- 196 RTD. Vol. 7, pp. 49-90. On the life of 'Jam-dbyangs mKhyen-brtse'i dBang-po, refer to 'Jam-mgon Kong-sprul, op. cit., pp. 185a.4-195a.2; NSTB, Book 2, Pt. 6, pp. 658-676.
- 197 See above, pp. 20-25.
- 198 See above pp. 59-61.

- 199 'Ju Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, pp. 65-66.
- 200 The relationship between these qualities and the adherents of the nine vehicles is explored in Chapter Thirteen of phyogs-bcu mun-sel, on the basis of the opening verses of the corresponding chapter of the root-tantra. See phyogs-bcu mun-sel, Ch. 13, pp. 440-448. In kLong-chen-pa's view, the naturally secret truth refers to Atiyoga as an extension of Mahâyoga.
- 201 On these axioms, which form the introductory verses of Chapter Eleven, and their application, see phyogs-bcu mun-sel, pp. 380.1-384.1; also for a synopsis see NSTB, Book 1, Pt. 4, pp. 156a ff.
- 202 This axiom also occurs in Ch. 11. For an explanation see phyogs-bcu mun-sel, pp. 408.2 ff.
- 203 Mi-pham Rin-po-che's definition slightly differs from that given by kLong-chen-pa in phyogs-bcu mun-sel, Ch. 11, pp. 408-409, according to which there are two ordinary axioms of sameness, namely, that all phenomena of samsâra and nirvâna are the same in their uncreated disposition and relatively the same in the manner of a magical apparition; and two superior axioms, namely that the five components are buddhas and the eight aggregates of consciousness are pristine cognition.

- 204 On this axiom, see Guhyaśāstra, Ch. 9, 35; also NSTB, Book 1, Pt. 4, pp. 156b-157a.
- 205 'Ju Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, p. 69.
- 206 These nine kinds of skillful means, otherwise known as the nine kinds of balanced absorption (snyoms-par 'iug-pa dgu, Skt., navasamāpatti), are discussed by Mi-pham Rin-po-che in detail, pp. 117 ff. They are as follows: absorption ('iug-pa) which is effected by study, continuous absorption (ngyun-'iug) which is effected by thought, joint absorption (blan-te 'iug-pa) and further absorption (nve-bar 'iug-pa) which are effected by recollection, discipline (dul-ba) and quiescence (zhi-ba) which are effected by awareness of the present, continuous quiescence (nve-bar zhi-ba) which is effected by perseverance, and contemplative equipoise (mnvam-par bzhaq-pa) which is effected by experience.
- 207 For an explanation of the ways in which the creation stage purifies and transforms living creatures at different stages of development, see NSTB, Book 1, Pt. 4, pp. 158b-160a. The four places or stations of birth (skye-gnas rigs-bzhi) are womb-birth (mngal-nas skye-ba, Skt. īrāvūta), egg-birth (sgo-nga-las skye-ba, Skt. andaia), birth from moisture (drod-sher-las skye-ba, Skt. samavedaia), and miraculous birth (brdzus-te skye-ba, Skt. uparādūka). The five awakenings (mngon-byang lnga), or steps in creative visualisation, are emptiness (stong-pa-nvid), the lunar throne (zla-gdan), the seed-syllables of buddha-speech

(gsung vig-'bru), the hand-implements symbolic of buddha-mind (thugs phvag-mtshan), and the complete body of the deity in question (sku yongs-rdzogs). The four rites of indestructible reality (rdo-rie cho-ga bzhi) here refer to the four miracles (cho-'phrul bzhi), namely, contemplation (ting-nge-'dzin), consecration or blessing (bvin-rlabs), empowerment (dbang-bskur), and offering (mchod-pa).

208 The three rites (cho-ga gsum) in the intermediate mode of creative visualisation are the body of the deity in question in its entirety (sku yongs-rdzogs), the buddha-speech in the form of seed-syllables (gsung vig-'bru), and the buddha-mind of meditative concentration (thugs bsam-gtan). See NSTB, glossary of enumerations.

209 On the contemplations of Anuyoga, see NSTB, Book 1, Pt. 4, pp. 164b ff.

210 On the meditative techniques of Cutting through Resistance (khregs-chod), refer to dPal-sprul O-rgyan 'Jigs-med Chos-kyi dBang-po's commentary on dGa'-rab rDo-rje, tshig-gsum gnad-du brdeg-pa, and its English translations by T. Thondup and K. Dowman. On All-surpassing Realisation (thod-rgal), see NSTB, Book 1, Pt. 4, pp. 190a-211b; also phvogs-bcu mun-sel, Ch. 13, pp. 463-477.

211 On the distinctions between these modes of conduct in Mahāyoga, see NSTB, Book 1, Pt. 4, pp. 160b-161a. There are said to be eight divisions of the conduct of careful self-

restraint, namely, faithful perseverance, conduct in harmony with discriminative awareness, conduct in harmony with compassion, one-sided conduct, elaborate conduct, conduct concerning the provisions, conduct concerning miraculous abilities, and immediate conduct.

212 The aftermath of meditation (ries-thob) is a technical term referring to the experience of pure appearances when periods of meditative absorption have been interrupted. See, e.g., dPal-sprul O-rgyan 'Jigs-med Chos-kyi dBang-po, tshig-gsum gnad-du brdeg-pa.

213 A detailed and clear explanation of these rites is given in phyogs-bcu mun-sel, Ch. 11, pp. 386-402.

214 The structure of the root-tantra itself corresponds to the arrangement of the mandalas of ground, path and result. The "rank of Samantabhadra" refers to the sixteenth buddha-level, ye-she bla-ma, on which see above, p. 141, note 51.

215 For a detailed explanation of these empowerments and their correspondence, see phyogs-bcu mun-sel, Ch. 9, pp. 313-332, 370-379, Ch. 10.

216 See above, p. 24, note 36.

217 The five poisons are the five conflicting emotions (nyon-mongs-lnga), namely, desire, hatred, pride, envy and delusion. The five nectars (bdud-rtsi lnga) are excrement,

urine, blood, semen, and flesh. See 'Ju Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, p. 166.

218 On the feast-offerings (tshogs), see phvogs-bcu mun-sel, Chs. 11-12, pp. 379-439, esp. 402-408. The four aspects of ritual service and rites of attainment (bsnyen-sgrub van-lag bzhi) are ritual service (bsnyen-pa, Skt. sevā), entailing the recitation of mantra and one-pointed prayerful devotion to a deity that is visualised; further ritual service (nve-bar bsnyen-pa, Skt. upasevā), entailing the prayers that the deity's blessings will descend and transform the mundane body, speech and mind into the three syllables of indestructible reality; attainment (sgrub-pa, Skt. sādhana), entailing that accomplishments are absorbed from the Sugatas of the ten directions into the deity and thence into oneself, either in actuality, meditation or dreams; and great attainment (sgrub-chen, Skt. mahā-sādhana), which is the ultimate realisation of primordial purity experienced when body, speech and mind are identical to those of the deity. See 'Ju-Mi-pham rNam-rgyal, tshig-don rnam-bzhad padma dkar-po, pp. 22-23.

219 As 'Ju Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, pp. 204-206, adds: The outer offerings comprise dance, song, mental contemplation, desired raptures, wondrous appropriate sacraments, superior skillful means, and the establishment of phenomenal existence as the ground. The inner offerings include many aspects corresponding to the outer offerings, and in particular the pure offerings of

the body of indestructible reality (ndo-rie'i sku) with its network of energy channels, currents and seminal points. The secret offerings of sexual union and "liberation" transform the five poisons into five pristine cognitions and the three poisons into offerings of buddha-body, speech and mind. The real offering is described as "the supreme bliss of purity and sameness."

220 The four immeasurables (tshad-med bzhi) are loving kindness (byams-pa, Skt. maitri), compassion (snying-rie, Skt. karuṇā), sympathetic joy (dga'-ba, Skt. muditā), and equanimity (btang-snyoms, Skt. upeksā). See e.g., Sgam.po. pa, The Jewel Ornament of Liberation, pp. 91ff.; NSTB, Book 1, Pt. 1, 10a-11b.

221 These four rites are explained in phyogs-bcu mun-sel, Ch. 9. pp. 313-315, within the context of the homa ritual. See also Tadeusz Skorupski, "Tibetan Homa Rites" and S. Beyer, The Cult of Tārā, pp. 257, 264-275.

222 The four resultant pristine cognitions, as explained in NSTB, Book 1, Pt. 2, p. 48a, are respectively outer, inner and secret awareness of the outer, inner and secret major & minor marks on the buddha-body; and the pristine cognition of reality (de-kho-na-nyid ye-shes) which is aware of the supreme marks of the Great Perfection.

- 223 On the formation of hand-gestures, see phyogs-bcu mun-sel. Ch. 8, pp. 276-294; also S. Beyer, The Cult of Târâ, pp. 143ff.
- 224 On this definition, which derives the Skt. mantra, from manas, mind, and trâva, to protect, see NSTB, Book 2, Pt. 4, p. 143b.
- 225 The realisations referred to are those of the four kinds of awareness-holders (rig-'dzin rnam-bzhi), which are discussed in phyogs-bcu mun-sel. Ch. 9, pp. 331-332; Ch. 12, pp. 424-435. The first three-- the awareness holder of maturation (rnam-smin rig-'dzin), the awareness-holder with power over the lifespan (tshe-dbang rig-'dzin) and the awareness-holder of the great seal (phyag-chen rig-'dzin)-- are considered to be provisional results in relation to the conclusive awareness-holder of spontaneous presence (lhun-grub rig-'dzin). Both this text and NSTB, Book 1, Pt. 4, pp. 161a-162a, distinguish, however, between the latter and the complete buddha-level.
- 226 Alternatively, retentive mantras are the essence of discriminative awareness, originating from the teachings of Prañâpâramitâ, gnostic mantras are the essence of skillful means, originating from the Kriyâtantra, and secret mantras are the non-dual pristine cognition, originating from Mahâyoga, Anuyoga, and Atiyoga. See e.g., 'Jigs-med gLing-pa, rgyud-'bum dris-lan, p. 91, who gives this description on the basis of a quote from the dgongs-pa grub-pa'i rgyud.

- 227 'Ju Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, pp. 11-12.
- 228 Lo-chen Dharmaśri, gsang-bdag zhal-lung, p. 68.
- 229 Lo-chen Dharmaśri, gsang-bdag zhal-lung, pp. 69-69.
- 230 Within the section on the mandala of peaceful deities, Ch. 13 concerns the perfection stage and the Great Perfection.
- 231 Lo-chen Dharmaśri, gsang-bdag zhal-lung, pp. 83 ff., is a major source for this discussion on the two exegetical traditions. On the mKhan-po gZhan-dga' commentary, see above p. 106, note 174.
- 232 Whenever English technical terms are not explained or accompanied by their Tibetan equivalents, the reader should refer to the glossaries of technical terms and enumerations in NSTB, along with the definitions provided in NSTB, Book 1. As far as the two terms mentioned here are concerned, the expression "wisdom" does seem inadequate. According to bod-rva tshig-mdzod chen-mo, the term ye-she is variously described as pristine or primordially abiding cognition (ye-nas gnas-pa'i she-pa) or the awareness of coalescent emptiness and radiance abiding naturally in the minds of all beings (sems-can thams-cad-kvi rgyud-la rang-bzhin-gvis gnas-pa'i stong-gsal-gyi rig-pa). As indicated by the definitions of the five kinds of pristine cognition in NSTB, Book 1, Pt. 2, pp. 60a-63a, it is the perception of

the buddhas rather than an accumulation of factual wisdom or knowledge. The term shes-rab is described as the discriminative awareness of the essence, distinctions, particular & general characteristics, and advantages & disadvantages of any object of reference within one's own perceptual range, at the conclusion of which doubts are resolved (rang-vul-gyi brtag-bya'i dngos-po-la dmigs-nas de'i ngo-bo-dang khyad-par-dang rang-spyi'i mtshan-nvid-dang blang-dor legs-par 'byed-pa'i shes-pa rab-kyi mthar-son-pa the-tshom zlog-pa'i byed-pa las-can-no). Discriminative awareness is said to be produced through study, thought or contemplation. See Sgam.po.pa, The Jewel Ornament of Liberation, pp. 202ff.

Part Two

Edition of Tibetan Root-text

The Title

[rgya-gar skad-du; Srighyagarbhatattvaviniścayamahātantra-nāma;]

bod-skad-du; dpal gsang-ba'i snying-po de-kho-na-nyid rnam-par
nges-pa'i¹ rgyud chen-po; [1]

bcom-ldan-'das dpal kun-tu-bzang-po-la phyag-'tshal-lo; [2]

Chapter One

'di-skad bshad-pa'i dus-na; [1] de-bzhin gshegs-pa yang-dag-par
rdzogs-pa'i sangs-rgyas bcom-ldan-'das; longs-spyod chen-po
phyogs-bcu dus-bzhi'i de-bzhin gshegs-pa thams-cad-kyi sku-dang
gsung-dang thugs rdo-rje'i bdag-nyid; ma-lus mi-lus lus-pa med-
pa thams-cad-dang so-so ma-yin tha-mi-dad dbyer-med-pa'i rang-
bzhin-te; [2] 'og-min-gyi gnas mtha'-dang¹ dbus-med-pa-na; gzhi
tshad-med-pa'i ye-shes-kyi 'khor-lo gsal-ba-la; ye-shes² rin-po-
che 'bar-ba'i gzhal-yas-khang; rgya-phyogs bcur yongs-su ma-
chad-pa; yon-tan dpag-tu med-pa³ rgyas-pa'i phyir gru-bzhir gyur-
pa; lhag-pa'i ye-shes rin-po-che'i glo-'bur-gyis mdzes-pa;
rtse-mo phyogs-bcu dus-bzhi'i sangs-rgyas-kyi dkyil-'khor ma-lus-
pa thams-cad;⁴ so-so ma-yin ngo-bo-nyid gcig-pa'i ye-shes kun-tu
'khyil-pa; ye-shes⁵ bsam-gyis mi-khyab-pa; ye-shes rin-po-che'i
dbyibs-dang kha-dog la-sogs-pa rnam-pa tha-dad-pa'i bye-brag-dang
khyad-par-du gyur-pa; 'phags-pa;⁶ tshad dpag-tu med-pa; [3] ye-
shes⁷ rin-po-che sna-tshogs-kyi phreng-ba-dang; chun-'phyang-

8
 dang; shar-bu'i rgyan-dang; gzugs sna-tshogs-dang; sgra sna-
 tshogs-dang; dri sna-tshogs-dang; ro sna-tshogs-dang; reg-bya
 sna-tshogs-kyis phyogs-bcur 'khrigs-par rang-byung-la; mi-sgrib-
 par gsal-ba'i rgyan bsam-gyis mi-khyab-par klubs-pa; rnam-par
 thar-pa bzhi'i sgo-nas 'jug-pa'i sgo-khyud-can; rnam-par thar-
 pa brgyad-kyi rta-babs-dang ldan-pa; phyi-dang nang med-pa kun-
 tu yang nang-du gyur-pa-na; [4] mi-'jigs-pa seng-ge'i khri-dang;
 stobs glang-po-che'i khri-dang; rdzu-'phrul rta-yi khri-dang;
 dbang rma-bya'i khri-dang; thogs-pa med-pa nam-mkha' lding-gi
 khri-dang; rang-bzhin-gyis 'od-gsal-ba nyi-zla'i dkyil-'khor-
 dang; gos-pa med-pa padma rin-po-che'i gdan-la; [5] sku mdun-
 dang rgyab-med-pa; thams-cad-du zhal thal-le-bar gsal-zhing
 mtshan-dang dpe-byad-du ldan-pa; bsam-gyis mi-khyab-pa thams-
 cad-du; sku-gsung-thugs sna-tshogs-par kun-tu snang-ba; thabs-
 dang shes-rab-kyi zhabs-gnyis mnyam-pa'i brtul-zhugs-kyi skyil-
 mo-krung-du bzhugs-pa; ye-shes drug-gi phyag ye-shes rin-po-
 che'i phyag-rgya 'bar-ba-can; sku-gsung-thugs bsam-gyis mi-
 khyab-pa'i dbu-gsum-dang ldan-pa; [6] bcom-ldan-'das de-bzhin
 gshegs-pa rnam-par shes-pa'i rgyal-po-dang; de-bzhin gshegs-pa
 gzugs-kyi rgyal-po-dang; de-bzhin gshegs-pa tshor-ba'i rgyal-po-
 dang; de-bzhin gshegs-pa 'du-shes-kyi rgyal-po-dang; de-bzhin
 gshegs-pa 'du-byed-kyi rgyal-po-dang; de-dag kun-kyang mthing-
 kha-dang; dkar-po-dang; ser-po-dang; le-brgan-dang; ljang-
 khu'i mdog-tu 'tsher-ba; [7] btsun-mo dam-pa snang-ba'i dbyings-
 dang; sra-ba'i dbyings-dang; mnyen-pa'i dbyings-dang; dro-ba'i
 dbyings-dang; bskyod-pa'i dbyings la-sogs-pa btsun-mo'i tshogs-
 dang gnyis-su med-par chos-kyi dbyings kun-tu mtha'-yas-par
 khyab-pa-ni; 'di-lta-ste; dper-na til-gyi gang-bu bzhin-du

gang-nas khyab-par bzhugs-so; [8]

de-nas byang-chub chen-po rdo-rje mthong-ba-dang; byang-chub
chen-po rdo-rje thos-pa-dang; byang-chub chen-po rdo-rje snom-
pa-dang; byang-chub chen-po rdo-rje myong-pa-dang ;[9] btsun-
mo mthong-par bya-ba-dang; mnyan-par bya-ba-dang; bsnam-par
bya-ba-dang; myong-bar bya-ba'i tshogs-dang;[10] byang-chub
chen-po rdo-rje mthong-byed-dang; byang-chub chen-po rdo-rje
thos-byed-dang; byang-chub chen-po rdo-rje snom-byed-dang;
byang-chub chen-po rdo-rje myong-byed-dang;[11] btsun-mo 'das-
pa-dang; da-ltar-dang; 'byung-ba-dang; ma-byon-pa'i tshogs-
dang;[12] 'joms-pa chen-po rdo-rje reg-pa-dang; 'joms-pa
chen-po rdo-rje reg-byed-dang; 'joms-pa chen-po rdo-rje reg-
bya-dang; 'joms-pa chen-po rdo-rje reg-shes-dang;[13] btsun-
mo rtag-par ma-yin-pa-dang; chad-par ma-yin-pa-dang; bdag-tu
ma-yin-pa-dang; mtshan-mar ma-yin-pa la-sogs-pa; de-lta-bu'i
tshogs brjod-kyis mi-lang-ba-dang; gnyis-su med-par bzhugs-
so ;[14]

de-nas de-bzhin gshegs-pa btsun-mo'i tshogs-dang gnyis-su med-
pa'i gsang-ba'i dkyil-'khor de-dag-nyid-kyi gsang-ba 'di-nyid
sku-dang gsung-dang thugs-dang yon-tan phrin-las rdo-rje-las
phyung-ngo; [15]

e e-ma e-ma-ho;

de-bzhin-nyid-kyi dbyings-nyid dbang-sgyur ye-shes dkyil-
'khor thugs-rje'i ngang; [16]

rang-snang-ba-nyid ting-'dzin gzugs-brnyan sgyu-ma rnam-dag
gsal-ba-ni; [17]

37
sku-gsung-thugs-dang yon-tan 'phrin-las sel-med-pa-yi

yon-tan yid-bzhin rin-po-che;

38
mi-zad-par ldan-pa rgyan-gyi 'khor-lo rdo-rje mchog-gi

39
gnas-nyid-do;

-zhes rdo-rje gsang-ba'i tshig-tu'o; [18] gsang-ba'i snying-po
de-kho-na-nyid nges-pa-las gleng-gzhi'i le'u-ste dang-po'o;; [19]

Chapter Two

1
de-nas bcom-ldan-'das byed-pa-po rdo-rje yid kun-tu bzang-po; 2
thams-cad ma-lus-pa'i rang-bzhin-gyi tshul rdo-rjes; 3
btsun-mo
bya-ba-mo chos kun-tu bzang-mo-la 'jug-par gyur-to; zhugs-pas
phyogs-bcu dus-bzhi'i de-bzhin gshegs-pa ma-lus-pa thams-cad
gcig-gi rang-bzhin-du 4
dbyer-med-pas de-bzhin gshegs-pa-nyid; de-
bzhin gshegs-pa-nyid-la ched-du brjod-pa 'di brjod-do; [1]

e-ma-ho;

rdo-rje phung-po yan-lag-ni;

rdzogs-pa'i sangs-rgyas lnga-ru grags;

skye-mched khams-rnams mang-po kun;

byang-chub sems-dpa'i dkyil-'khor-nyid;

sa-chu spyang-dang mâ-ma-ki;

me-rlung gos-dkar sgrol-ma-ste;

nam-mkha' dbyings-kyi dbang-phyug-ma;

srîd-gsum ye-nas sangs-rgyas-zhing;

thams-cad ma-lus chos-so-cog;

sangs-rgyas-nyid-las gzhan ma-yin;

sangs-rgyas-nyid-las gzhan-pa'i chos;

sangs-rgyas-nyid-kyis⁵ mi-brnyes-so!⁶

-zhes brjod-pas; de-bzhin gshegs-pa thams-cad mnyes-par gyur-
to; [2]

de-nas btsun-mo bya-ba-mo chos kun-tu bzung-mos;⁷ bcom-ldan-'das
yid [byed-pa-po]⁸ kun-tu bzung-po-dang gnyis-su med-par gyur-nas;
ched-du brjod-pa⁹ 'di brjod-do; [3]

kye-ma'o;
phyogs-bcu¹⁰ stong-khams ye-nas dben;
srid-pa gsum-ni¹¹ dag-pa'i zhing;
snyigs-ma lnga-nyid¹² bde-ldan gnas;
phung-po lnga-nyid rdzogs¹³ sangs-rgyas;
thams-cad mchog-gi snying-po-bas;
gzhan-du rgyal-bas¹⁴ chos mi-btsal;
nyid-las gzhan zhes-bya-ba'i chos;
btsal-kyang¹⁵ rgyal-bas mi-brnyes-so!¹⁶

-zhes brjod-pas thams-cad ye-nas sangs-rgyas-par de-bzhin gshegs-
pa-nyid-kyis mkhyen-to; [4]

de-nas gnyis-su med-pa'i bdag-nyid chen-pos ye-nas sangs-rgyas-
pa'i sems ye-shes-su bskyed-pa 'di gsungs-so; [5]

e-ma-ho ngo-mtshar rmad-kyi chos;
rdzogs-pa'i sangs-rgyas kun-gyi gsang;
skye-ba med-las thams-cad skyes;
skyes-pa-nyid-na¹⁷ skye-ba-med; [6]

e-ma-ho ngo-mtshar rmad-kyi chos;
rdzogs-pa'i sangs-rgyas kun-gyi gsang;
'gag-pa med-las thams-cad 'gag;
18
'gag-pa-nyid-na 'gag-pa-med; [7]

e-ma-ho ngo-mtshar rmad-kyi chos;
rdzogs-pa'i sangs-rgyas kun-gyi gsang;
gnas-pa med-las thams-cad gnas;
19
gnas-pa-nyid-na gnas-pa-med; [8]

e-ma-ho ngo-mtshar rmad-kyi chos;
20
rdzogs-pa'i sangs-rgyas kun-gyi gsang;
dmigs-pa med-las thams-cad dmigs;
21
dmigs-pa-nyid-na dmigs-pa-med; [9]

e-ma-ho ngo-mtshar rmad-kyi chos;
rdzogs-pa'i sangs-rgyas kun-gyi gsang;
'gro-'ong med-las 'gro-dang 'ong;
22
'gro-'ong-nyid-na 'gro-'ong-med; [10]

-ces brjod-pas; de-bzhin gshegs-pa thams-cad-dang btsun-mo'i
tshogs thams-cad-kyang mnyes-pas khyab-par gyur-to; [11]

23
de-nas de-bzhin gshegs-pa thams-cad btsun-mo'i tshogs [thams-
24
cad]-dang bcas-pas ched-du brjod-pa 'di brjod-do; [12]

e-ma-ho ye-nas gsang-ba'i chos;
sna-tshogs snang-la rang-bzhin gsang;
ngo-bo-nyid-kyis rab-tu gsang;
25
gzhan-du min-las shin-tu gsang;

-zhes brjod-pas; [13] de-bzhin gshegs-pa thams-cad-dang; chos
 thams-cad ye-nas sangs-rgyas-pa'i ngo-bo-nyid-du gcig-pa'i
 mtshan-nyid yin-pas dbyer-med-na'ang; ²⁶ 'gro-ba'i rnam-par rtog-
 pa ma-rig-pa-las; ²⁷ 'gro-ba lnga'i ris ²⁸ bsam-gyis mi-khyab-par
 smin-pa-la; thugs-rje chen-po sangs-rgyas-kyi ye-shes chen-po
 skeyes-nas; ched-du brjod-pa 'di brjod-do; [14]
²⁹
 e-ma-ho bde-gshegs snying-po-las;
 rang-gi rnam-rtog las-kyis sprul;
 sna-tshogs lus-dang longs-spyod-dang;
 gnas-dang sdug-bsngal la-sogs-pa;
 bdag-dang bdag-gir so-sor 'dzin; [15]
 sus-kyang ma-bcings bcings-med-de;
³⁰
 bcing-bar bya-ba yod-ma-yin;
³¹
 rnam-rtog bdag-tu 'dzin-pa-yis;
³²
 nan-gyis mkha'-la mdud-pa 'dor ; [16]
 bcings-med rnam-par grol-med-pa'i;
 ye-nas lhun-rdzogs sangs-rgyas chos;
 bstan-phyir spro-ba sna-tshogs mdzad;

-ces de-bzhin gshegs-pa-nyid de-bzhin gshegs-pa-nyid-la ched-du
 gleng-ngo; [17]
 gsang-ba'i snying-po de-kho-na-nyid nges-pa-las don-dam-pa-dang
³³
 kun-rdzob-kyi byang-chub sems ye-shes-su bskyed-pa'i le'u-ste
 gnyis-pa'o;; [18]

Chapter Three

de-nas de-bzhin gshegs-pa thams-cad-las; thugs-rje chen-po'i¹
 byin-gyis brlabs² zhes-bya-ba'i; rig-pa'i³ skyes-bu thub-pa
 drug; de-bzhin gshegs-pa'i sku-dang gsung-dang⁴ thugs rdo-rje-
 las 'thon-to; [1] 'thon-nas-kyang las-kyi dbang-gis snrel-gzhi-
 dang⁵ yan-man-gyi 'jig-rten drug-gi phyogs-bcu mtha'-yas mu-med-
 pa'i stong-gsum-gyi stong-chen-po re-rer; thub-pa chen-po⁶
 bcom-ldan-'das re-res 'dul-ba rnam-pa bzhis 'gro-ba lnga'i don⁷
 mdzad-de; [2] bltams-pa-dang;⁸ rab-tu byung-ba-dang; dka'-thub
 mdzad-pa-dang; sangs-rgyas-pa-dang; bdud-btul-ba-dang;⁹ chos-
 kyi 'khor-lo bskor-ba-dang; cho-'phrul chen-po ston-pa-dang;¹⁰
 mya-ngan-las-'das la-sogs-par ston-pa'i thub-pas ; [3] dus-bzhi¹¹
 kun-tu mkhyen-pa-dang; thams-cad-kyi sems-kyi rgyud kun-tu
 mkhyen-pa-dang; rdzu-'phrul-gyi spyan-gyis thams-cad kun-tu
 gzigs-pa-dang;¹² rdzu-'phrul-gyi snyan-gyis kun-tu gsan-pa-dang;
 rdzu-'phrul-gyi tshogs kun-tu don-spyod-pa-dang;¹³ zag-pa med-
 pas¹⁴ kun-tu bzang-po'i spyod-pa rdzogs-pa'i¹⁵ mngon-par shes-pa
 chen-po drug-dang; [4] kun-tu sku bsam-gyis mi-khyab-pa-dang;
 kun-tu thugs bsam-gyis mi-khyab-pa-dang; kun-tu gzhal bsam-gyis
 mi-khyab-pa-dang;¹⁶ kun-tu gsung bsam-gyis mi-khyab-pa-dang
 ldan-pa;¹⁷ bsam-gyis mi-khyab-pa¹⁸ grangs-med-pa phyogs-bcur
 snang-bar gyur-to; [5]
 thams-cad-kyang 'di-lta-ste; 'dul-ba'i dbang-gis lha-dang mi'i
 theg-pa-dang;¹⁹ nyan-thos-kyi theg-pa-dang; rang byang-chub-
 kyi²⁰ theg-pa-dang; byang-chub sems-dpa'i theg-pa-dang; bla-na²¹

²²
 med-pa'i theg-pas ;[6] ma-rig-pa'i rnam-par rtog-pa nyon-mongs-
²³
 pa stong-phrag brgyad-cu rtsa-bzhi'i gnyen-por; chos stong-
 phrag brgyad-cu rtsa-bzhi gsungs-so; gsung-ngo; gsung-bar
 'gyur-ro; [7]

²⁴
 de-dag thams-cad-kyang gzung-ba-dang 'dzin-pa'i; phyi-nang-gi
²⁵
 rten-cing 'brel-bar 'byung-ba; 'dzin-pa 'khrul-pa-las 'dogs-pa
²⁶
 [rtogs-pa]-dang; las-dang las-kyi 'bras-bu chud mi-za-ba-dang;
 las-dang las-kyi 'bras-bus mi-gos; gos-par mi-'gyur; gos-su
 med-par ston-pa'i mthar-thug-go; [8]

de-nas de-bzhin gshegs-pa thams-cad-kyis ched-du brjod-pa 'di
 brjod-do; [9]

ji-snyed 'jig-rten 'khrul-ba'i chos;
 ma-rig rtog-pa'i gzung-'dzin-gyis;
 phyi-nang rten-'brel gnyis-su 'khor;
²⁷
 mi-mthun bde-sdug myong-bar 'gyur; [10]

rang-bzhin nyid-las nyams-pa-med;
 yang-dag sgyu-ma'i tshul-gnyis-su;
 bdag-dang bdag-gi gzhan-med-de;
 rnam-dag dbyings-nyid tshul-gcig-go; [11]

bdag-dang bdag-gi gzhan-rnams-ni;
²⁸
 log-par rtog-pa tsam-nyid-las;
 phra-zhing zab-pa'ang yod-ma-yin;
²⁹
 log-rtog nyid-la nyid spyod-pas;
³⁰
 gzhan-du gYo-ba ci-yang med; [12]

log-rtog rgyu-'bras rgyun-nyid-kyang;

gzhi-rtsa-med dbyings skad-cig-ma!
31
rnam-par dag-pa'i dbyings-nyid-tshul! [13]

nyid-la dbang-sgyur-nyid spyod-phyir!
bdag-dang gzhan-dang rtog-pa'i rgyun!
rnam-dag bla-med theg-pa'i mchog! [14]

32
theg-pa bzhi-yis nges-'byung-la!
33
theg-pa gcig-gi 'bras-bur gnas! [15]

yang-dag rtogs-pas rab-brtags-na!
rang-bzhin med-las cir-yang 'grub! [16]

34
sangs-rgyas mya-ngan yongs mi-'da'!
35
chos-kyang nub-par mi-'gyur-te!
ma-rig smin-mdzad 'dul-ba'i phyir!
byung-nas mya-ngan 'da'-bar ston! [17]

'dul-ba mdo-sde chos-mngon-dang!
dam-tshig sgrub-dang grub-pa-dang!
sku-dang gsung-dang thugs-kyi rgyud!
36
phyogs-bcu rnam-su rab-grags-pa!
gsang-ba'i snying-po las-'phros-te! [18]

rang-bzhin gsang-ba'i snying-po 'di!
37
sde-snod kun-dang rgyud-kun-gyi!
'byung-gnas gtan-la nges-par 'bebs! [19]

38
chos-rnams ming-du btags-ba tsam!
ston-pas don-dang mthun-phyogs-su!
ming-dang tshig-tu btags-nas bstan!

ston ming-tshig-la dngos-po med;

40

-ces brjod-do; [20]

de-nas de-bzhin gshegs-pa gnyis-su med-pa'i dkyil-'khor de-dag-nyid-kyi gsang-ba 'di-nyid; sku-dang gsung-dang thugs-dang yon-

41

tan 'phrin-las rdo-rje-las phyung-ngo; [21]

a-ho;

srld-rtsa'i nyes-dmigs bdag-tu rtog-las 'phros;

42

rgyud-drug skye-'gag lus-dang longs-spyod-dang;

gnas-dang sdug-bsngal 'khrul-'khor la-sogs-pa;

43

log-rtog-nyid-las gzhan-du ci-yang-med; [22]

ston-nyid bdag-med ye-mkhyen rang-rig thugs;

dmigs-bya dmigs-byed med-par dran-dbang-begyur;

44

ngo-mtshar sku-gsung yon-tan zhing-khams-las;

gzhan-na med-de de-nyid de-ltar yin;

-zhes rdo-rje gsang-ba'i tshig-tu'o; [23]

-zhes-brjod-pas; thub-pa drug-gi sprul-pa grangs-med-pa-dang;

45

de-bzhin gshegs-pa thams-cad-kyis gsungs-pa yang de-dag-tu

'dus-par de-bzhin gshegs-pa-nyid-kyis mkhyen-to; gsang-ba'i

snying-po de-kho-na-nyid nges-pa-las chos thams-cad gtan-la phab-

46

pa'i le'u-ste gsum-pa'o;; [24]

Chapter Four

de-nas de-bzhin gshegs-pa thams-cad dgongs-pa gcig-tu gyur-nas;
mnyam-pa chen-po'i tshul rdo-rje'i dbyings-su; chos thams-cad
ye-nas sangs-rgyas-pa'i ting-nge-'dzin-las ¹ mi-gYo-bar; chos
thams-cad ming-tsam-du gnas-pa'i yi-ge 'phreng-ba'i 'khor-lo
zhes-bya-ba 'di; sku-dang gsung-dang thugs rdo-rje-las phyung-
ngo; [1]

²
A:

rab-tu brtan-gyur ³ a-dkar-las;
shin-tu phra-ba'i ⁴ a-rnams spro;
phyogs-bcu gang-bar gsal-gyur-nas; ⁵
bsdus-kyang ⁶ 'phel-'grib med-par brtan; ⁷
de-las ming-tshogs gsal-'bar kun;
spro-zhing bsdu-ba'ang de-bzhin-no; [2]
'di-ni rdo-rje dngos-grub-kyi;
brtan-'byung ⁸ ye-shes rgyu-yin-no; [3]

A: KA KHA GA GHA NA;

CA CHA JA JHA NA;

TA THA DA DHA NA;

TA THA DA DHA NA;

PA PHA BA BHA MA;

YA VA RA LA;

SA SA SA HA;

KSA;

I I U U;

E AI O AU; [4]

'di-dag phyung-bas; 'jig-rten drug-gi phyogs-bcu mtha'-yas-pa;
rnam-pa drug-tu gYos; rab-tu gYos; kun-tu ⁹gYos-nas; chos
thams-cad ming-gi mtshan-nyid-tsam-du gyur-to; ho; ¹⁰[5]

de-nas de-bzhin gshegs-pa thams-cad-kyis ched-du brjod-pa 'di
brjod-do; [6]

a-ni stong-dang mi-stong-gi; ¹¹
dbu-ma'ang dmigs-su yod-ma-yin;
thams-cad ming-tsam sangs-rgyas kun;
yi-ge 'phreng-ba-nyid-la gnas; [7]

a-nyid sna-tshogs-par snang-ba'i;
ka la-sogs-pa bzhi-bcu-gnyis;
sgra-yi ming-gis thams-cad bsdu;
mngon-rdzogs rgyal-po ¹²de-nyid nges; [8]

e-ma-ho ngo-mtshar ya-mtshan-gyi;
'phrul-chen bzhi-bcu-rtsa-linga'i ming;
tshig-rnams ¹³ma-lus 'dzin-pa'i gnas;
sna-tshogs don-chen smra-zhing ston; [9]

dngos-med yi-ge'i rang-bzhin sems;
bdag-med mtha'-bral mi-dmigs-kyang;
dbyibs-dang kha-dog ming-tshogs-kyis; ¹⁴
rol-pa cir-yang ¹⁵sprul-cing ston; [10]

phyogs-bcu dus-bzhir gshegs-pa-yi; ¹⁶
ye-she sems-dpa'i ¹⁷sku-gsung-thugs;
dkyil-'khor bzhi-bcu-rtsa-linga-nyid;
yi-ge mgo-nas ksa-la rdzogs; [11]

sems-kyi rang-bzhin yi-ge-ste;
18
yi-ge dngos-po yod-ma-yin; [12]

dmigs-med de-nyid sna-tshogs-pa'i;
sku-gsung-thugs-kyi 'khor-lo che;
sku-gsung-thugs-ni ngo-mtshar-gyi;
19 ya-mtshan 'phrul-chen rab-'gugs-pa'o; 20 [13]

dbyibs-la dbyibs-kyis bris-pa-ste;
yi-ge zhes-ni de-phyir brjod; [14]

mgo-ni ma-nor lam-yin-te;
tig-ni shes-rab ming-du smra;
shad-ni thabs-chen tshigs-su gcod; [15]

a-ni skye-med de-bzhin-nyid; 21 [16]

tha-ni sgyu-'phrul rdo-rje-nyid;
22
ta-ni snang-ba'i sgyu-'phrul-nyid;
da-ni sgyu-'phrul yid-bzhin-nyid;
23
dha-ni sgyu-'phrul rnam-dag-nyid;
24
na-ni kun-tu sgyu-'phrul-nyid; [17]

25
tha-ni dra-ba mngon-rdzogs-nyid;
25
ta-ni dra-ba brtan-pa-nyid;
25 26
da-ni dra-ba lham-me-nyid;
25
dha-ni dra-ba 'khril-ba-nyid;
25
na-ni dra-ba kun-tu 'gyur; [18]

ka-ni spyang-gyi thugs-kyi mchog!
 kha-ni snyang-gyi thugs-kyi mchog!
 ga-ni shangs-kyi thugs-kyi mchog!
 gha-ni ljags-kyi thugs-kyi mchog!
 'na-ni thugs-kyang 'jig-byed-pa'o!²⁷ [19]

ca-ni spyang-gyi sku-yi mchog!
 cha-ni snyang-gyi sku-yi mchog!
 ja-ni shangs-kyi sku-yi mchog!
 jha-ni ljags-kyi sku-yi mchog!²⁸
 'na-ni sku-yang 'jig-byed-pa'o!²⁹ [20]

pa-ni spyang-gyi gsung-gi mchog!
 pha-ni snyang-gyi gsung-gi mchog!
 ba-ni shangs-kyi gsung-gi mchog!
 bha-ni ljags-kyi gsung-gi mchog!
 ma-ni gsung-yang 'jig-bar byed!³⁰ [21]

ya-ni skye-ba rnam-par dag!
 va-ni gnas-pa rnam-par dag!³¹
 ra-ni 'jig-pa dag-pa-ste!³²
 la-ni stong-pa dag-pa'o!³³
 ba-ni rtag-pa dag-pa-ste!³⁴
 sa-ni chad-pa yod-ma-yin!³⁵
 'sa-ni mtha'-bral bdag-med-pa!
 ha-ni mtshan-ma med-pa-nyid! [22]

ksa-ni ye-shes thugs-kyi thugs!³⁶
 'i-ni rdul-snyed lha-rnams-su!

i-ni rdul-snyed lha-ma-yin;
 u-ni rdul-snyed mi-rnams-su;
 ū-ni rdul-snyed byol-song-rnams;
 e-ni rdul-snyed yi-dvags-su;
 ai-ni rdul-snyed dmyal-ba-rnams; [23]
 o-ni thams-cad 'jig-par byed; 37
 au-ni thams-cad zhig-pa-yin; [24] 38
 yi-ge 'khor-lo tshogs-chen 'dis; 39
 sku-gsung-thugs-kyi phreng-ba bsdus; 40

-zhes brjod-do; a-ho; [25]

de-nas de-bzhin gshegs-pa btsun-mo'i tshogs-dang gnyis-su med-
 pa'i dkyil-'khor de-dag-nyid-kyi gsang-ba 'di-nyid; sku-gsung-
 thugs yon-tan 'phrin-las rdo-rje-las phyung-ngo; [26] 41 42 43

a-ho;
 thabs-dang shes-rab dgyes-sprin byang-chub sems-tshogs 44 45
 rgyu 'khor-lo;
 'bras-bu rgyal-ba smin-grub ngo-mtshar ming-tshogs bzhi-
 bou-gnyis; 46 47
 'dus-ma-byas-nyid 'dus-byas rdo-rje dkyil-'khor 'byin-pa'i
 dam; 48

'da'-bar mi-mdzad dbang-med rgyu-rkyen tshogs-pa'i mthu-chen
 yin;
 49
 ho; rdo-rje gsang-ba'i tshig-tu'o; [27]
 -zhes brjod-pas; de-bzhin gshegs-pa thams-cad yi-ge'i 'khor-
 lor gyur-to; gsang-ba'i snying-po de-kho-na-nyid nges-pa-las yi-
 ge 'phreng-ba'i 'khor-lo bkod-pa'i le'u-ste bzhi-pa'o; [28] 50

Chapter Five

de-nas yi-ge 'khor-lo'i¹ sprin bkod-pa-las sgyu-'phrul rnam-par
'phro-ba 'di ched-du brjod-do; [1]

rtsa-ba med-pa'i sems-nyid-ni;
chos-rnams kun-gyi rtsa-ba yin;
sems-nyid yi-ge'i rang-bzhin-te;
yi-ge yid-bzhin rin-chen sprin; [2]

sgyu-'phrul dkyil-'khor bzhi-bcu gnyis;
dra-ba'i dkyil-'khor mngon-rdzogs-pas;
phyogs-bcu dus-bzhi rdzogs-pa-yi;
dkyil-'khor thams-cad 'grub-par 'gyur; [3]

bdud-rtsir² 'gyur-zhing³ 'byung-ba-dang;
bzhi-brgya rtsa-bzhi'i⁴ nad-sel-zhing⁵;
longs-spyod⁶ 'byung-zhing ngan-song sbyong;
ci-yang⁷ gzhan-du 'gyur-ba 'grub; [4]

nam-mkha' rdo-rje sra-'byung-zhing;
'bar-nas me-yang⁸ 'tshig-pa-dang;
chur-'gyur⁹ 'bab-pa'ang de-bzhin-te;
'jig-rten khams-ni¹⁰ 'thor-ba-dang;
thams-cad stongs-shing¹¹ ltung-bar 'gyur; [5]

dgug-dang¹² btang-dang bcing-dang dgrol;
gso-dang bsad-dang 'pham-dang rgyal;
ting-'dzin 'di-yis byed-par 'gyur; [6]

de-nyid ye-shes rang-snang-ba'i;
ming-tshig gzugs-sogs yid-bzhin-gyis; 13
mun-la snang-byung ji-bzhin-du; 14
'gyur-ba 15 gser-'gyur sman-gyi tshul; [7]

ston-pa mchod-brtson rtogs-pa gsal;
dam-tshig sngags-dang phyag-rgya-rnams;
ma-nyams shes-shing yo-byad-ldan;
'grub-'gyur mi-ldan don-med 16 brlag; [8]

dus-gsum rgyal-bas thugs-chud-pa'i;
dngos-grub mchog-gi snying-po-ni; 17
zad-pa'i dus-med yid-bzhin mdzod;
'phel-'grib med-par 'byung-ba-ste;
dngos-po med-las dngos-po'i 18 sprin;
sna-tshogs rnam-par 'byung-zhing 'gyur; [9]

dngos-rnams nyid-na dngos-med-par; 19
rtogs-pa'i dbang-bsgyur 20 ting-'dzin yin; [10]

gang-gis dmigs-med mi-shes-pa;
de-yis chos-kyi dbyings mi-shes;
de-phyir dngos-dang dngos-med-pa; 21
'jig-pas 22 dmigs-med shes-par-gyis; [11]

gzhi-rtsa med-pa'i sems-nyid-ni;
pho-mo ma-yin ma-ning min;
mtshan-med ma-yin rigs-rgyud 23 min;
kha-dog ma-yin dbyibs ma-yin;

24

gnas-su ma-yin gang-yang-min;
 de-bzhin-nyid dbyings ye-shes-te;
 thabs-kyi phyag-rgya kun-gyi rgyu; [12]

25

thabs-las thabs-byung thabs bsam-yas;
 26
 tha-dad min-las tha-dad-pa'i;
 nang-dang nang-gi phyi-rol-gyi;
 dkyil-'khor bsam-yas ye-shes rol;
 'jigs-med kun-bzang phyag-rgya'i mchog; [13]

gang-gis glang-chen myos-'dra'i sems;
 mnyam-par bzhags-pas btul-nas-su;
 27
 sngags-dang phyag-rgya rab-brtan-na;
 dngos-grub ya-mtshan chen-por 'gyur; [14]

-zhes brjod-pas; de-bzhin gshegs-pa-nyid gzigs-mos mnyes-par
 gyur-to; gsang-ba'i snying-po de-kho-na-nyid nges-pa-las sgyu-
 28
 'phrul [dra-ba] bsgrub-pa'i ting-nge-'dzin-gyi le'u-ste lnga-
 pa'o;; [15]

Chapter Six

de-nas de-bzhin gshegs-pa thams-cad-kyi rang-bzhin gcig-dang du-
 1
 ma med-pa'i bdag-nyid thams-cad-kyis; 'jig-rten drug-gi phyogs-
 bcu thams-cad-la; nyid-kyi che-ba'i dkyil-'khor dbyung-bar
 bzhed-nas; ched-du brjod-pa 'di brjod-do; [1]

2

ye-shes phyogs-bzhi dbus-brtags-te;
 3
 dkyil-'khor bsam-yas lhun-grub-ni;
 rdzogs-chen rtogs-pa'i rnal-'byor-pas;

kun-'byung dkyil-'khor chen-por spyod! [2]

'khor-lo rtsibs bzhi mu-khyud-bcas!
gru-chad bzhis brgyan bar-khyams-dang!⁴
kun-tu gru-bzhi sgo-khyud-ldan! [3]

rol-mo sna-tshogs sprin-phung-bzhin!
dkyil-'khor bzhi-bcu gnyis-kyis brgyan! [4]

seng-ge glang-chen rta-dang khyung!
nam-mkha'-lding-gi khri-chen-la!
nyi-zla padma rin-po-che! [5]

gdan-la rdzogs-dang sems-dpa'i tshul! [6]

'khor-lo rgyal-po rgyal-mo-dang!
gyas-nas⁵ mthong-thos snom-pa-dang!⁶
myong-dang btsun-mo'i tshogs-su bcas!⁷
gru-chad-la-ni mthong-byed-dang!
thos-byed snom-byed myong-byed-rnams!
btsun-mo'i tshogs-dang bcas-par gnas!⁸
bar-khyams-la-ni thub-drug-dang!
mdun-dang rgyab-tu⁹ byed-pa-dang!
bya-ba-dag-ni gnas-par bstan!
sgo-khyud bzhi-la 'joms-pa-ni!¹⁰
btsun-mo'i tshogs-dang ldan-par gnas!¹¹ [7]

rdo-rje 'khor-lo rin-po-che!
padma ral-gri dril-bu 'bar!
ut-pal klu-shing la-sogs mtshan!
mdzes-tshul mnyes-pa'i yo-byad 'dzin! [8]

¹²
 mthing-kha dkar-po ser le-brgan;
¹³
 ljang-khu la-sogs sna-tshogs-pa'i! [9]

mnyen-lcug 'khril-ldem gzhon-tshul-can;
¹⁴
 gsal-'tsher lhun-sdug gzi-byin-ldan! [10]

'od-zer 'phro-ba'i tshogs chen-po;
¹⁵
 'bar-ba'i phreng-bas 'khyil-ba-ste;
 mtha'-dbus med-par khyab-pa-yi;
 dkyil-'khor bsam-yas lhun-gyis grub! [11]

sku-yi phyag-rgya che-mchog-ni;
¹⁶
 de-bzhin dbyings-las ma-gYos-kyang;
 yang-dag thar-pa'i gzugs-sku-dang;
¹⁷
 'gro-ba ma-lus gdul-ba'i phyir;
 mthun-byas sku-ni sna-tshogs ston! [12]

¹⁸
 ston-nyid sgyu-ma mig-yor tshul;
¹⁹
 tshul-nyid dbyings-las gYos-pa-med;
 ma-gYos bzhin-du sna-tshogs-pa'i;
 de-tshe mi-mthun sna-tshogs-la;
²⁰
 so-so 'dra-bar snang-ba-ni;
²¹
 de-bzhin-nyid-las ma-bcos-kyang;
²²
 las-'phro'i dbang-gis so-sor snang;
²³
 dper-na me-long chu-zla-bzhin! [13]

de-tshe 'gro-drug thams-cad-la;
²⁴
 sdig-spong gzugs-su rnam-par bstan! [14]

nyan-thos-rnams-la²⁵ dgra-bcom gzugs; [15]

rang-rgyal-rnams-la bse-ru'i tshul;²⁶ [16]

gzhan-yang theg-mchog rim-pa-bzhin;

'og-min bla-med gnas-mchog-tu;²⁷

sku-ni rnam-par snang-mdzad-tshul;

byang-chub sems-pa'i 'khor-rnams-la;

de-bzhin gsung-mchog mi-smra-te;

sku-yis chos-rnams mjal-bar ston;²⁸ [17]

me-long bstan-pa'i tshul bzhin-du;²⁹

dngos-kyi mdog-ngan thams-cad sel;³⁰

'khor-gyis de-bzhin sku bltas-na;³¹

byang-chub sgrib-pa gting-dpag-med;

me-long bzhin-du sku-la snang;

de-nas sa-bcu rim-gyis 'byang;³²

bla-med byang-chub yang-dag 'thob;³³ [18]

chos-sku dpag-med brjod-du-med;

longs-sku[/spyod] zad-med yid-bzhin[/rin-chen] gter;³⁴

sprul-pa³⁵ bye-ba bsam-mi-khyab; [19]

mtshan-dang dpe-byad thams-cad rdzogs;

spyod-yul kun-tu mandala;

tshogs-chen gnyis-kyang rdzogs-par rol;³⁶ [20]

thabs-dang shes-rab sa-yi mchog;

de-la-sogs-pa³⁷ bsam-yas mchog;³⁸ [21]

39

skye-shi med-pa'i gYung-drung sku;
nyon-mongs kun-gyi zhing-du gnas;
zad mi-shes-pa'i gter-du 'gyur;
rdo-rje rig-pa 'dzin-pa'i sku;
thams-cad dbyer-med mnyam-pa'i sku;
thams-cad mkhyen-pa'i ye-shes-sku;
de-tshe sku-linga kun-kyang rdzogs! [22]

-zhes brjod-pas; 'jig-rten drug-gi phyogs-bcu mtha'-yas mu-med-
pa thams-cad-du dkyil-'khor brjod-kyis mi-lang-ba; zhing-gi
rdul-snyed-du gsal-bar gyur-to; [23]

de-nas de-bzhin gshegs-pa btsun-mo'i tshogs-dang gnyis-su med-
pa'i dkyil-'khor de-dag-nyid-kyi gsang-ba 'di-nyid sku-gsung-
thugs yon-tan 'phrin-las rdo-rje-las phyung-ngo; [24]

a-ho;

dmigs-bya dmigs-byed mi-dmigs dpag-med bsam-mi-khyab;
ye-shes rang-rig dkyil-'khor sna-tshogs brjod-mi-lang;
mnyam-dang mi-mnyam kun-khyab khyab-med khyab-pa'i dbyings;
ye-nas kun-gsal dkyil-'khor rnam-'phro spros-pa-med;

ho;

-zhes rdo-rje gsang-ba'i tshig-tu'o; [25] gsang-ba'i snying-po
de-kho-na-nyid nges-pa-las dkyil-'khor spros-pa'i le'u-ste drug-
pa'o;; [26]

Chapter Seven

de-nas de-bzhin gshegs-pa btsun-mo'i tshogs-dang bcas-pa thams-
cad-kyi sku-dang gsung-dang thugs rdo-rje-las 'di-dag¹ phyung-
ngo! [1]

BHRUM VISVAVISUDDHE! [2]

HUM VAJRADHRK!

OM JINAJIK!

SVĀ RATNADHRK!

AM ĀROLIK!

HĀ PRAJNĀDHRK!

MOM DHĀTVISVARI!

LĀM DVESARATI!

MĀM MOHARATI!

PAM RĀGARATI!

TĀM VAJRARATI! [3]

KSIM HI RĀJAYA!

TRĀM Ā GARBHAYAH

HRIH HA HUM PADMĀBHATAMAH

JIM KURUPĀNA HRIH

HUM LĀSYE SAMAYAS TVAM!

TRĀM MĀLYE SAMAYA HOH

HRIH GITI RĀGO/HAM!

ĀH NRTI RĀGAYĀMI! [4]

MAI DHARĀNĪ SVĀHĀ!

THLIM NISĀRAMBHĀYA SVĀHĀ!

HUM SARĀJĀYA SVĀHĀ!

MŪM SRI AM RĀGĀYA SVĀHĀ!

JAH DHŪPE PRAVEŚĀ!

HŪM PUSPE AVESĀ!

VAM DĪPASUKHINI!

HOH GANDHE CITTA HOH! [5]

HŪM YAMĀNTAKRT PHAT!

HŪM VIGHNĀNTAKRT PHAT!

HŪM PADMĀNTAKRT PHAT!

HŪM PRAJNĀNTAKRT PHAT!

OM MAHĀVAJRADHARO MAHĀKRODHISVARI JVALINI HŪM PHAT!

OM MAHĀRATNADHARO MAHĀKRODHISVARI JVALINI HŪM PHAT!

OM MAHĀPADMADHARO MAHĀKRODHISVARI JVALINI HŪM PHAT!

OM MAHĀKARMADHARO MAHĀKRODHISVARI JVALINI HŪM PHAT! [6]

HŪM HŪM HŪM VAJRA CITTA OM!

A A A VAJRI BHADRASAMANTA AH! [7]

OM MUNE KRIM SVĀHĀ!

OM MUNE HŪM TRUM SVĀHĀ!

OM MUNE SRUM SVĀHĀ!

OM MUNE PRAM SVĀHĀ!

OM MUNE KSAM SVĀHĀ!

OM MUNE YE SVĀHĀ! [8]

OM EHYEHI BHAGAVAN MAHĀKARUNIKA DRŚYA HOH SAMAYAS TVAM!

JAH HŪM VAM HOH! [9]

OM AH HŪM SVĀHĀ!

VA VA VA VA VA!

JRA JRA JRA JRA JRA!

SA SA SA SA SA!

MA MA MA MA MA!

YA YA YA YA YA!

OM AH HŪM SVĀHA! ³ [10]

⁴
OM ye-shes rgyal-po sku-gsung-thugs!

yon-tan 'phrin-las rmad-po-che!

da-nyid-du-ni ⁵ mnyam-sbyor-bas! ⁶

phyag-rgya chen-po ⁷ bdag-sbyor-cig!

OM VAJRA SAMAYA HŪM!

OM VAJRA SAMAYAS TVAM!

OM VAJRA SAMAYA HOH!

JĀH HŪM VAM HOH! [11]

-zhes-brjod-pas! gsung-gi dkyil-'khor 'di-dag-gis! 'jig-rten
drug-gi phyogs-bcu thams-cad-du ⁸ khyab-par grags-so! rab-tu
grags-so! kun-tu grags-so! [12]

de-nas bcom-ldan-'das byed-pa-po rdo-rje-dang! bya-ba-mo rdo-rje
gnyis-su med-pa'i ⁹ dkyil-'khor-la thim-par mdzad-do!

de-nas phyogs-bcu dus-bzhi'i ¹⁰ de-bzhin gshegs-pa thams-cad-kyi ¹¹
bdag-nyid chen-pos bdag-nyid chen-po'i ye-shes-dang hyin-bsdu-ba
zhes-bya-ba 'di sku-dang gsung-dang thugs rdo-rje ¹² sgyu-'phrul
dra-ba-las phyung-ngo! [13]

OM MAHĀSŪNYATAJÑĀNA VAJRASVABHĀVĀTMAKO/HAM!

OM MAHĀDARŚAJÑĀNA VAJRASVABHĀVĀTMAKO/HAM!

OM MAHĀPRATYAVEKSANAJÑĀNA VAJRASVABHĀVĀTMAKO/HAM!

OM MAHĀSAMATAJÑĀNA VAJRASVABHĀVĀTMAKO/HAM!

OM MAHĀKRTYUPASTHĀNAJÑĀNA VAJRASVABHĀVĀTMAKO/HAM! [14]

OM SARVATATHĀGATA MAHĀKĀYA VAJRASVABHĀVĀTMAKO/HAM!

OM SARVATATHĀGATA MAHĀVĀG VAJRASVABHĀVĀTMAKO/HAM!
 OM SARVATATHĀGATA MAHĀCITTA VAJRASVABHĀVĀTMAKO/HAM!
 OM SARVATATHĀGATA MAHĀNURĀGANA VAJRASVABHĀVĀTMAKO/HAM!
 OM SARVATATHĀGATA MAHĀPŪJĀ VAJRASVABHĀVĀTMAKO/HAM! [15]

13

-zhes brjod-pas; thim-par-gyur gsal-bar-gyur 'bar-bar-gyur-to!

[16]

14

e-ma-ho ngo-mtshar rmad-kyi chos;
 rdzogs-pa'i sangs-rgyas kun-gyi gsung;
 sgra-dang ming-tshig kun-las-'das!
 sna-tshogs sgra-rnams gsal-bar 'byung! [17]

gsung-gcig dkyil-'khor yan-lag-ni!
 bsam-gyis mi-khyab kun-tu khyab!
 sgra-dang ming-tshig so-sor grags!
 thams-cad gsung-gi phyag-rgya'i mchog! [18]

rgyud-mchog sgyu-'phrul dra-ba-las!
 bde-ldan gsung-gi don 'byung-ba'ang! 16
 thams-cad padma'i ngang-gyur-na!
 grol-thar lam-dang 'khor-ba'i sgra!
 ji-skad brjod-kyang gsung-mchog-ste! 17
 theg-pa mtho-dman thams-cad-dang!
 log-'gro ma-lus thams-cad skad!
 byang-chub rdo-rje'i gsung-du bdus! [19] 18

bdus-nyid phyogs-bcur rnam-par grags!
 sgra-nyid ma-chags ngang-du gsungs! 19
 gsungs-pa-nyid-na brjod-du med! 20

21
 brjod-med de-nyid sna-tshogs sgra;
 22
 kun-la grags-shing so-sor mjal;
 23
 dper-na de-bzhin sbrid-sangs-bzhin;
 24
 gsung-gcig sgra-yis so-sor go;
 25
 de-ni gsung-mchog rgyal-po yin! [20]

26
 theg-pa mtho-dman bsam-yas-kyang!
 de-bzhin-nyid-las ma-gsungs-te;
 27
 gdul-bya'i thabs-su so-sor thos!
 28
 ji-ltar gsung-rab kun-brjod-kyang!
 29
 de-bzhin-nyid-kyis gsungs-pa med! [21]

yi-ge med-dang rig-pa'i gsung!
 ljags-kyi rtse-mor ma-phyung-yang!
 30
 thugs-rje gsung-gi byin-rlabs-kyis;
 'gro-don sna-tshogs so-sor gsal! [22]

gsal-nyid gsung-gi rdo-rje'i mchog;
 31
 de-bzhin gsung-gi 'gro-don-rnams;
 32
 de-bzhin ngang-las ma-gYos-kyang!
 dper-na brag-ca'i sgra-bzhin-no! [23]

gsang-ba'i snying-po de-kho-na-nyid nges-pa-las dkyil-'khor
 badus-ba-dang gsang-sngags-kyi le'u-ste bdun-pa'o;; [24]

Chapter Eight

de-nas de-bzhin gshegs-pa thams-cad-kyis; yan-lag thams-cad
 dkyil-'khor-du lhun-gyis grub-par byin-gyis rlob-pa¹ zhes-bya-ba
 'di ched-du brjod-do; [1]

sgyu-'phrul dra-bas² mngon-rdzogs-pa;³
 thams-cad byang-chub mchog-gi rgya;⁴
 gsang-ba de-nyid nges-pa-yi;
 anying-po'i⁵ phyag-rgya 'da'-dka'o;⁶ [2]

mi-bakyod⁷ nyi-ma'i dkyil yi-ge;
 rin-chen zla-ba'i dkyil yi-ge;
 lnga-gnyis zung-du sprad-pa-las;
 sbyar-bas phyag-rgya 'byung-pa'i rgyu; [3]

om-dang mŭm-gnyis rtse-sbyar-te;
 'bru-brgyad benol-nas⁸ rtse-sprad-pa;⁹
 rgyal-ba kun-dang mnyam-sbyor-ba'i;
 bde-ba chen-po sbyin-pa'i rgya;¹⁰ [4]

'bru-bzhi sbas-nas thugs-kar bkan;
 hŭm-bsgreng rtse-mor¹¹ rdo-rje 'bar;
 zla-brtul¹² 'bru-sbas dril-gsil-zhing;
 'khril-ba'i tshul-gyis chos-la-brten;¹³ [5]

'bru-bzhi sbas-nas thugs-kar bkan;
 mŭm-bsgreng¹⁴ rtse-mor dril-gsil 'bar;
 nyi-ma 'bru-lnga las-su 'khril;
 btud-de 'dzum-pa'i mdangs-kyis¹⁵ blta; [6]

'bru-bzhi sbas-nas thugs-kar bkan;
 16
 om-bsgreng rtse-mor 'khor-lo 'bar;
 zla-brtul 'bru-sbas dril-gsil-zhing;
 17 18
 'khril-ba'i tshul-gyis chos-la-brten; [7]

'bru-bzhi sbas-nas thugs-kar bkan;
 19
 lâm-bsgreng rtse-mor dril-gsil 'bar;
 20
 nyi-ma 'bru-nga las-su 'khril;
 btud-de 'dzum-pa'i mdangs-kyis blta; [8]

'bru-bzhi sbas-nas thugs-kar bkan;
 21
 svâ-bsgreng rtse-mor rin-cen 'bar;
 zla-brtul 'bru-sbas dril-gsil-zhing;
 22 23
 'khril-ba'i tshul-gyis chos-la brten; [9]

'bru-bzhi sbas-nas thugs-kar bkan;
 24
 mām-bsgreng rtse-mor dril-gsil 'bar;
 nyi-ma 'bru-nga las-su 'khril;
 btud-de 'dzum-pa'i mdangs-kyis blta; [10]

'bru-bzhi sbas-nas thugs-kar bkan;
 25 26
 âm-bsgreng rste-mor padma 'bar;
 zla-brtul 'bru-sbas dril-gsil-zhing;
 27
 'khril-ba'i tshul-gyis chos-la-brten; [11]

'bru-bzhi sbas-nas thugs-kar bkan;
 28
 pām-bsgreng rtse-mor dril-gsil 'bar;
 nyi-ma 'bru-nga las-su 'khril;
 btud-de 'dzum-pa'i mdangs-kyis blta; [12]

'bru-bzhi sbas-nas thugs-kar bkan;
 29
 hâ-bsgreng rtse-mor ral-gri 'bar;
 zla-brtul 'bru-sbas dril-gsil-zhing;
 'khril-ba'i tshul-gyis chos-la-brten; 30 [13]

'bru-bzhi sbas-nas thugs-kar bkan;
 31
 tâm-bsgreng rtse-mor dril-gsil 'bar;
 nyi-ma 'bru-Jnga las-su 'khril;
 btud-de 'dzum-pa'i mdangs-kyis blta; [14]

32
 ut-pal klu-shing la-sogs mtshan;
 rin-chen myu-gu ral-gri 'bar;
 33
 padma dkar-po rdo-rje 'bar;
 chos-kyi 'khor-lo rin-cen snye;
 gzugs-mdzes rin-cen phreng-ba-dang;
 pi-vang gar-mkhan mchog-nyid-de;
 34
 me-tog 'phreng-dang spos-mchod-ma;
 mar-me byug-pa la-sogs-pa'i;
 35
 las-la 'khril-zhing chos-la-brten;
 36
 dbu-rnams 'byo-zhing 'dud-pa'i tshul;
 gong-gi phyag-rgya chen-po-bzhin;
 37
 gnyis-med dbyings-kyi ngang-du 'khril; [15]

38
 sgo-bzhi'i khro-bo'i phyag-rgya-ni;
 39
 nr-mgo gdengs-dang rdo-rje gnon;
 40
 thod-sbrul chen-po gnon-pa-dang;
 rdo-rje rgya-gram las-kyis gnon;
 41
 lcags-kyu zhags-pa spho-ta ho;
 42
 sgo-bzhir gnas-pa de-dag-kyang;

'dud-tshul 'khril-ba gong-ma-bzhin! ⁴³ [16]

thub-drug phyag-rgya sna-tshogs-te;
mdor-bsdus phyag-rgya drug yin-no; ⁴⁴
yum-ni dmigs-med ⁴⁵ chos-kyi dbyings! [17]

kun-bzang mnyam-bzhag ye-she 'phro;
yum-'gyur mnyam-rdzogs padma'i dkyil! ⁴⁶ [18]

gzhan-yang phyag-rgya sna-tshogs-te;
yang-na de-bzhin gshegs-nyid-dam; ⁴⁷
yang-na rdo-rje thal-mo-nyid! [19]

phyag-rgya chen-po'i tshogs-mchog-ni;
thabs-dang shes-rab-ldan 'byor-na;
ma-bskyod ma-bsgul ⁴⁸ thams-cad kun;
phyag-rgya chen-po'i ngang-du gnas! [20]

yan-lag bzhi-bcu rtsa-gnyis ldan! [21]
de-nyid yan-lag spros-bdag-ste;
bzhi-bcu rtsa-gnyis gsum 'phror-'gyur! [22]

de-ltar ldan-pa'i gtso-mchog-gis;
rgyal-ba rgyal-mchog de-bzhin-du;
bcu-gnyis drug-gi 'od-'phro 'bar! [23]

de-la-sogs-te ⁴⁹ bsam-mi-khyab! [24]
phyogs-bcu dus-bzhi bsam-yas-su;
'dul-ba'i don-rnams so-sor ston! [25]

theg-pa mtho-dman thams-cad-dang!
phyin-ci-log-rnams bsam-yas-dang!⁵⁰
zhi-khro'i⁵¹ tshogs-chen thams-cad-la!
so-sor mthun-byas kun-tu snang!⁵² [26]

dper-na gar-mkhan-nyid 'dra-ba!
lus-las ma-bkod⁵³ sna-tshogs ston! [27]

mdor-na phyag-rgya thams-cad-ni!
'di-zhes gcig-ces⁵⁴ brjod-du-med!
gnyis-dang gsum-du rnam-par 'phro!
bskyod-dang spro-ba'ang de-bzhin-nyid!⁵⁵ [28]

mdor-na bsgul-bskyod⁵⁶ thams-cad kun!
phyag-rgya chen-po'i ngang-du gnas!
gnas-nyid mi-gnas gnas-pa'ang⁵⁷ min!

de-skad-dag mchog-nyid-kyis bshad! [29]

gsang-ba'i snying-po de-kho-na-nyid nges-pa-las yan-lag thams-
cad⁵⁸ dkyil-'khor-du byin-gyis brlabs-nas phyag-rgya spros-pa'i
le'u-ste brgyad-pa'o'i! [30]

Chapter Nine

de-nas de-bzhin gshogs-pa dgyes-pa chen-pos'i¹ rdo-rje gsang-ba'i
dam-tshig bkod-pa-la² snyoms-par zhugs-nas! ched-du brjod-pa 'di
brjod-do! [1]

shin-tu phra-ba'i dam-tshig mchog!
phyag-rgya chen-po'i phyag-mthil-du!³ [2]
thugs-kyi dkyil-'khor dam-pa-ste!

sor-ni bzhi-yi tshad-du bya! ⁴ [3]

'bru-linga spos-linga rin-cen linga!
snying-po linga-dang sman-linga-dang!
bdud-rtsi-linga-nyid rab-benyams-la! ⁵
rig-pas thig-ni gdab-par-bya! [4]

lte-ba rtsibs-dang ldan-pa-yi! ⁶
rtsibs-bzhi 'khor-lo mu-khyud-bcas!
gru-chad bzhi-dang gru-bzhi-yi! ⁷
bar-khyams sgo-khyud ⁸ ldan-par-bya! [5]

sen-zlum-tsam-gyi nyi-zla-la!
tsa-na'i 'bru-tsam padma'i gdan!
yungs-'bru ⁹ tsam-gyi yi-ge-las! ¹⁰
phyag-rgya til-'bru tsam-du bri! [6]

bcos-bu'i ras-ni ¹¹ sna-tshogs-dang!
brgyan-'phreng btung-dang bro-bas ¹² bskor!
glu-tshig bro-gar rol-mo-yi!
sprin-phung tshogs-kyis rab-tu mchod!
yum-dang sgo-ma ¹³ sems-ma-yis!
ji-ltar 'dod-pa'i las-bzhin mchod! [7]

dbyibs-dang kha-dog mtshan-ldan-bar!
zhal-du gyur-pa'i me-bos-la!
bza'-btung bro-ba'i tshogs-rnams-kyis!
las-bzhi'i mchod-pa rab-tu ¹⁴ sbyin! [8]

khro-bo'i dkyil-'khor de-bzhin-te;
 shin-tu phra-la sbyangs-pa-yis;
 bsam-yas dag-la'ang de-bzhin-bya;
 rig-pas dpag-pa-tsam du'o; [9]

mchod-pa'i phyag-rgya chen-po-ni;
 sems-kyi yid-bzhin sprin-tshogs-kyis;
 phyogs-bcu thams-cad sangs-rgyas-zhing;
 mnyen-'jam reg-na bde-ba-yi; 15
 sna-tshogs rin-po-che-yi gzhi; 16
 mdzes-par bris-shing spras-pa-dang;
 kun-'byung rin-cen phung-por 'bar; 17
 dbyibs-legs rdzing-bu bro-mchog bsil;
 rin-cen khang-pa sna-tshogs-dang;
 rgyan-dang dpag-bsam ljon-pa'i tshul; 18
 glu-dbyangs tshigs-su bcad-pa'i sgra; 19 20
 bla-re rgyal-mtshan na-bza' gdugs;
 do-shal dpung-rgyan se-mo-do; 21 22
 bza'-dang btung-ba'i mchog-rnams-dang;
 rang-la mdzes-par brgyan-pa-yi;
 lha-dang lha-mo rdul-snyed-kyis; 23
 bro-gar la-sogs bsam-yas-kyis;
 phyogs-bcu nam-mkha'i khams bkang-nas; 24
 dkyil-'khor kun-la rgyas-par dbul; [10]

skal-ldan gsal-ba'i khyad-par-gyis; 25 26
 rim-gyis yang-na cig-car-du; 27
 chos-kyi dbyings-dang mnyam-sbyor-zhing; [11] 28
 mchod-pa'i phyag-rgya chen-por bsgom; [12]

gsal-ldan-ma'am byin-rlabs-la;
stong-gsum yungs-'bru gzhug-tshul-du;²⁹
dbyings-nas dkyil-'khor spyang-drangs mchod;³⁰
mnyes-nas grub-pa'i dam-tshig mchog; [13]

³¹
bdag-nyid chen-po mchod-pa-yis;
sangs-rgyas dkyil-'khor ma-lus mnyes;
srid-gsum 'gro-ba thams-cad-la;
dga'-ba chen-pos khyab-par-'gyur; [14]

³²
sgyu-'phrul dra-ba brtan-pa-yis;
phyogs-bcu dus-bzhir gshegs-pa-yi;
sangs-rgyas dkyil-'khor ma-lus-dang;³³
khams-gsum 'gro-rnams mngon-du-'gyur; [15]

lus-ngag-sems-dang chos thams-cad;
gang-la'ang mi-gnas mi-dmigs-te;³⁴
mig-yor³⁵ tshul-du sbyor-ba-yis;
nam-mkha'-la-ni nam-mkha' bsgom;³⁶ [16]

kun-byas dbang-phyug rig-pas 'jug;³⁷
de-nas slob-ma gzhug-par-bya;³⁸ [17]

de-nas rigs-kyi bu-mchog des;
rgyal-srid-dang-ni rang-gi lus;
bu-dang chung-ma nor-gyi dbyig;
rab-tu gces-dang yid-'thad dbul; [18]

dbang-phyug longs-spyod lngas mchod-na;
dkyil-'khor thams-cad mchod-pa yin;
nye-ba'i dkyil-'khor smos-ci-dgos;
nyes-pa thams-cad dag-par 'gyur! [19]

dad-brtson brtul-zhugs rab-rtogs-na;
phan-pa'i dbang-sbyin nus-pa'i dbang;
rim-pa-bzhin-du sbyin-par-bya;
snying-rjes chud-ma-zos-par gzung! [20]

yang-na thal-mo rab-benol-nas;
phyag-rgya chen-po'i phang-du-ni;
dkyil-'khor mdzub-gang tshad-du yang;
mkhas-pas cho-ga ji-bzhin-bya! [21]

yang-na sa-gzhi rab-mnyam-la;
dkyil-'khor khru-gang tshad-du bya;
yang-na lus-gang tshad-du-ste;
yang-na lus-ni gsum-gyi tshad;
phur-bu srab-bu tshon-phyedang;
gos-rgyan mdzes-pa'i yid-'ong grogs;
thig-gdab cho-ga phun-sum-tshogs;
mkhas-ldan chen-pos bsgrims-te bya! [22]

yang-na khru-ni bcu-drug-dang;
nyi-shu'am nyi-shu-rtse-lngar bya;
rigs-kyi dkyil-'khor lnga-rnams bsgom;
sku-gsung-thugs-ldan gzugs-kyang dgod! [23]

yang-na rgyang-grags dpag-tshad-dam; ⁵¹
 nam-mkha'i dbyings-ni bsam-yas-par;
 sangs-rgyas dkyil-'khor sna-tshogs bsgom; ⁵²
 ma-mthong rmongs-la bstan-phyir mtshon;
 kha-dog nyi-shu rtsa-lnga'am;
 lnga-yi tshon-gyis bri-bar-bya;
 'dul-ba'i cho-ga bzhin-du dgye; ⁵³ [24]

 ting-'dzin rol-mo mtha'-yas mchog;
 yi-ge'am brda'-am snying-po'am; ⁵⁴
 phyag-rgya'am sku-gsung-thugs ldan-par; ⁵⁵
 byin-rlabs ya-mtshan rmad-po-che;
 'grub-'gyur sangs-rgyas kun-gyi dam; ⁵⁶
 sa la-sogs-las phyag-rgyar byas; ⁵⁷
 rnam-grol rim-pa thob-par-'gyur;
 dag-pa'i ye-shes-kyis sbyangs-pas; ⁵⁸
 smos-ci-dgos-te 'di-nyid yin; ⁵⁹ [25]

 phyogs-dus dkyil-'khor bdag-nyid-che;
 mi-dmigs thugs-kyi dkyil-'khor-las; ⁶⁰
 dkyil-'khor thams-cad spyang-drang-ngo; ⁶¹ [26]

 rang-snang dbyer-med dkyil-'khor-la;
 'jug-pa'i mtshan-nyid mnyam-sbyor-bas;
 phyogs-dus kun-nas gshegs-pa-yi;
 bsnyen-pa'i ⁶² dkyil-'khor rab-tu rdzogs;
 nye-bar gyur-ba'i dam-tshig mchog; [27]

dpag-bsam-shing-dang yid-bzhin-gyi;
rin-po-che-dang 'byung-ba kun;
de-dag rdzas yod-ma-yin-te;
rang-sems bsod-nams brtan-pa yin; [28]

ngo-mtshar cho-'phrul rmad-kyi chos; ⁶³
gzhan-na yod 'ongs ma-yin-te; ⁶⁴
thabs-la brtan-pa'i shes-rab-nyid; ⁶⁵
de-lta-bu-yi ngang-du byung; ⁶⁶
shes-rab dbyings-kyi de-bzhin-nyid;
thabs-kyi phyag-rgyar gyur-pa'i phyir;
ye-shes-la-ni ye-shes rol;
ye-shes rol-pa-nyid-kyang gsog; ⁶⁷ [29]

rgyal-ba mngon-byung skyob-pa-dang; ⁶⁸
byin-rlabs ston-pa'ang de-bzhin-te; ⁶⁹
bya-byed nus-pa'i gzi-byin-gyis; ⁷⁰
sgyu-ma rdo-rje btsan-po'i mchog; ⁷¹ [30]

cho-ga lnga-ni rdzogs-byas-shing;
yo-byad lnga-ni rdzogs-par ldan;
sngags-kyi yan-lag-lnga rdzogs-pas; ⁷²
ma-nyams 'jug-la rab-brtson-na; [31]

zhag-ni sum-cu phrag-drug-gam;
bcu-gnyis bcu-bzhi bcu-drug-gis; ⁷³
dbang-bsgyur rigs-kyi dam-pa 'grub;
de-tshe bcu-drug tshun-chad-kyis; ⁷⁴
sku-lnga lhun-gyis rdzogs-pa-ni; [32]
ye-shes thig-le de-nyid-la; ⁷⁵

ye-shes thig-le-nyid snang-ba!
 bsam-gyis mi-khyab mtha'-yas mchog!
 phyogs-bcu dus-bzhi mngon-rdzogs-pa'i! 76 [33]
 zhing-khams rnam-dag bsam-yas-dang! 77
 rgya-dang 78 bral-ba'i gzhal-yas-khang!
 'khor-lo'i rgyan-dang rol-mo'i tshogs! 79
 dkyil-'khor ma-lus bsam-yas kun! 80
 mthong-nas nye-bar brnyes-pa-dang! 81
 rgya-chen gsung-las don-'byung-ba'ang! 82
 mthun-pa'i ye-shes rang-snang-ba'o! [34]

gcig-dang du-mar bral-ba-yi!
 mtha'-dang dbus-med de-bzhin-nyid!
 sangs-rgyas-kyis-kyang mi-gzigs-te!
 rang-byung ye-shes gnas-med snang! [35]

83
 log-par rtog-brtags rnam-dag-cing!
 ye-shes dbyings-las mi-gzhan-phyir!
 thugs-rje chen-pos 'brel-pas-na!
 'gro-drug dus-gnas ma-lus snang! [36]
 bde-ba chen-po'i dkyil-'khor-na! 84
 stangs-dbyal gnyis-sam yang-na lnga! 85
 byas-te dad-ldan rab-zhugs-na! 86
 'dod-pa yid-'ong mnyam-par 'gyur! 87
 skal-ba mnyam-pa'i ye-shes-de! 88
 gnyer-na nye-bar 'byung-ba-yi!
 ya-mtshan chen-po 'byung-bar nges!
 dad-med nyams-na phung-bar 'gyur!

-zhes ched-du brjod-do; [37] gsang-ba'i snying-po de-kho-na-nyid
 nges-pa-las rdo-rje bkod-pa'i gsang-ba'i dam-tshig-gi le'u-ste
 dgu-pa'o;; [38]

Chapter Ten

de-nas bcom-ldan-'das dgyes-pa chen-pos rgyal-po sbyin-pa zhes-
 bya-ba'i ting-nge-'dzin-la snyoms-par zhugs-nas ched-du brjod-pa
 'di brjod-do; [1]

shes-rab thabs-kyi phyag-rgya-las;
 bde-ba'i 'bru-tshogs gsal-ba'i rgyun;
 rdo-rje'i lam-nas padmar 'khyil;
 rtse-nas bstim-zhing dkyil-'khor bsgyur; [2]

nyan-byed 'khor-lo'i gzhal-yas-su;
 gsal-ba'i thig-le ngo-bo-nyid;
 trâm-gi phyag-rgya'i tshogs-mchog-las;
 rin-cen dkyil-'khor gsal-spro thim;
 TRÂM gsang-ba gsang-chen gsang-mchog-gang;
 gsang-ba kun-la mnyan-par-byæ;
 gsang-ba'i don-nyid brtag-pa-las;
 gzhan-du smra-par bya-ba min; [3]

gsal-ba'i 'khor-lo'i gzhal-yas-su;
 gsal-ba'i thig-le'i ngo-bo-nyid;
 yi-ge 'phreng-ba'i tshogs-mchog-las;
 rigs-kyi dkyil-'khor gsal-spro thim;
 OM dus-gsum rgyal-ba'i sras chen-po;

sku-gsung-thugs-kyi rdo-rje gzung! 17
rgyal-ba thams-cad mnyes-mchod-la!
rgyal-ba kun-dang mnyam-par sbyor! 18 [4]

lag-pa'i 'khor-lo'i gzhal-yas-su!
gsal-ba'i thig-le'i ngo-bo-nyid! 19
hâm-gi phyag-rgya'i tshogs-mchog-las! 20
las-kyi dkyil-'khor gsal-spro thim! 21

OM khyod-ni rdo-rje las yin-gyis!
las-rnams ma-lus kun-gyis shig! 22
pho-nya mang-po'i 'du-'phro kun!
khyod-kyi dgos-pa byed-pa yin! [5]

smra-byed 'khor-lo'i gzhal-yas-su!
gsal-ba'i thig-le'i ngo-bo-nyid! 23
hrfh-yi phyag-rgya'i tshogs-mchog-las! 24
chos-kyi 'khor-lo gsal-spro thim!
OM chos-kyi bdud-rtsi bla-med-kyis!
dad-ldan skeyes-bu ngoms-par byos!
rab-'bring tha-ma'i blo-can-la! 25
mthun-par gsang-bsgrag gzhan-du min! [6]

bskyod-chen 'khor-lo'i gzhal-yas-su! 26
gsal-ba'i thig-le'i ngo-bo-nyid! 27
hûm om svâ âm hâ-rnams-las! 28
dkyil-'khor inga-dang khro-'phreng bsgom! 29
OM phyogs-bcu dus-bzhi thams-cad-kyi!
sku-gsung-thugs-kyi rdo-rje che!
dkyil-'khor kun-gyi byed-pa-po!

dkyil-'khor kun-gyi sbyin-pa spyod; [7]

slob-dpon mnyes-par ma-byas-shing;
dbang-rnams thob-par ma-byas-par;³⁰
nyan-pa la-sogs rtsom-pa-rnams;

'bras-bu med-cing brlag-par 'gyur; [8]

dbu-rgyan cod-pan³¹ phreng-ba-dang;
go-che rgyal-mtshan phyag-rgya-dang;
gdugs-dang bum-pa bze'-btung-dang;
snying-po lnga-yis dbang-bskur-na;³² [9]

dus-'di phyin-chad³³ rgyal-ba'i sras;
ngan-song thams-cad med-pa-dang;
tshe-ring bde-ba³⁴ phun-sum-tshogs;
mtho-ris thar-pa'i bdag-por 'gyur;

-zhes brjod-do; [10] gsang-ba'i snying-po de-kho-na-nyid nges-pa-
las dbang sbyin-pa'i le'u-ste bcu-pa'o; [11]

Chapter Eleven

de-nas de-bzhin gshegs-pa dgyes-pa chen-pos ¹ sgyu-'phrul dra-ba'i
rgyal-po bsgyur-ba zhes-bya-ba'i ting-nge-'dzin-la snyoms-par
zhugs-nas! ched-du brjod-pa 'di brjod-do! [1]

rgyu gcig-pa-dang yig-'bru'i tshul;
byin-gyis brlabs-dang mngon-sum-par; ²
rab-tu rtogs-pa ³ rnam-bzhi-yis;
thams-cad mngon-rdzogs rgyal-po-che! [2]

yan-lag dbang-po rnam-shes kun;
rnam-smin ⁴ om-du shes-par bya;
rdzogs-pa'i dkyil-'khor-nyid-du bsgom;
yang-na khro-bo'i dkyil-'khor bsgom! [3]

gzugs sgra dri ro reg la-sogs;
rnam-smin ⁵ mûm-du shes-par bya;
yum-gyi dkyil-'khor-nyid-du bsgom;
yang-na khro-mo'i dkyil-'khor bsgom! ⁶ [4]

gos-rgyan bza'-btung glu-dang tshig;
bro-gar tshogs-kyi sprin-phung-la! ⁷
hûm-du shes-pas rab-spyad-na;
ngo-mtshar 'byung-ba'i dkyil-'khor mnyes! [5]

lha-mo klu-mo rigs ngan-mo! ⁸
dbye'am yang-na mi-dbye-bar! ⁹ [6]

bsnyen-pa-dang-ni nye-bsnyen-dang! ¹⁰
sgrub-pa-dang-ni sgrub-chen-po! ¹¹ [7]

yum-gyi padma'i dkyil-'khor-du;
 bde-ba thugs-kyi dkyil-'khor spro;
 sangs-rgyas sprin-tshogs [dkyil-'khor] ¹² ma-lus-la;
 dgyes-mnyam mchog-gi ¹³ sbyin-pas bstim; [8]
 sgrub-pa'i nyi-zla snying-po-de; ¹⁴
 dkyil-'khor rdo-rje lce-yis blang; [9]
 mkha'-'gro gsal-'bar tshe la-sogs;
 yid-bzhin sprin-gyi bdag-por 'gyur; [10]
 zhing-gyur mchog-dang mchog-phran-rnams; ¹⁵ [11]
 nyi-zla'i steng-du ¹⁶ mkhas-pas gzhag; ¹⁷
 nga-rgyal lag-gi 'du-byed bsgom;
 hūm-du gyur-pas rnam-par-dag;
 dbyings-su thim-nas phyag-rgyar 'bar;
 skur-gyur 'od-zer 'phro-bas brjid;
 gtsug-tu rnam-par rgyal-bar bsgom; ¹⁸ [12]
 ngo-mtshar ngan-'gro thar-pa'i thabs; [13]
 ye-nas skye-med ¹⁹ de-bzhin-nyid;
 sgyu-mar snang-ba mig-yor ²⁰ tshul;
 sbyor-sgrol bya-ba kun-byas-kyang;
 rdul-cha tsam-yang byas-pa-med; ²¹ [14]
 snod-bcud rgyud-rnams dag-rtogs-shing;
 mnyam-gnyis lhag-pa'i mnyam-gnyis-kyis;
 dkyil-'khor kun-tu bzang-po'i zhing; [15]

byed-spyod tshogs-chen gnyis gyur-nas!

yan-lag ma-nyams yo-byad ldan!

cho-ga rdzogs-par shes-pa-yi!²²

rnal-'byor tshogs-pa'i dkyil-'khor-gyis!

nges-par legs-pa'i dgos-pa 'grub! [16]

lnga-dang lnga-yi sbyor-ba-yis!²³

tshom-bu lnga-yi lha-bkod-la!²⁴

khro-bo bcu-dang khro-mo bcu!

'khor-lo'i tshul-du rnam-par bsgom! [17]

de-bzhin rigs-dang rdo-rje'i rigs!²⁵

padma'i rigs-te sku-gsung-thugs!

khro-bo'i tshogs-dang ldan-pa-yi!²⁶

tshom-bu gsum-gyi lha-rnams bsgom! [18]²⁷

rigs-kyi rigs-te rigs-kyi gtso!

thugs-kyi thugs-te thugs-kyi mchog!²⁸

khro-bo'i tshogs-dang ldan-pa-yi!

tshom-bu gcig-pa'i lha-rnams bsgom! [19]

khro-bo khro-mo'i tshogs chen-po!²⁹

pho-nya phyag-brnyan bka'-nyan tshogs!³⁰

ci-bgyi la-sogs tshogs-rnams-kyis!³¹

dngos-grub las-rnams rdzogs-par-byed! [20]³²

rnal-'byor sngags-'chang [21] dngos-grub-ni!

mnyam-rdzogs lhun-grub ngang-gnas-shing!³³

spyod-pas ci-la'ang thogs-med-pa'i!

thams-cad ye-nas dbyer-med-pa'o!

34
rdo-rje'i rigs-su thams-cad dkyil;
35
'od-'phro 'bar-bar rab-tu bsgom;
36
chags-med tshul-gyis bstim-par-bya;
gnyis-med gyur-nas phyag-rgya che; [22]

yang-na sku-gsung-thugs nyid-de;
thams-cad ma-lus sku-gsung-thugs;
37
ting-'dzin gsal-'bar 'od-zer 'phro;
gnyis-med dbyings-kyi ngang-du thim;
rigs-'dzin dngos-grub mchog thob-'gyur;
38
dkyil-'khor ma-lus 'bar-ba 'grub;
39
nyon-mongs sdug-bsngal sel-bar-mdzad;
40
rdo-rje'i rigs-su skye-ba'i gnas; [23]

sngags-'chang dngos-grub yang-dag-ni;
41
thabs-dang shes-rab thams-cad-kyis;
42
dkyil-'khor lnga-dang khro-'phreng bsgom;
43
chags-pa med-pa'i tshul-gyis-ni;
44
gnyis-su med-par bstim-par-bya;
dngos-grub mchog-gi snying-po 'grub; [24]

rnal-'byor thabs-dang shes-rab-kyis;
45
de-bzhin-gshegs-dang yum-du bsgom;
46
sems-dpa' sems-ma nyid-du bsgom;
47
'od-zer rnam-pa mang-po 'phro; [25]

48
so-so'i sngags-dang phyag-rgya-dang;
ting-'dzin yang-dag so-sor gsal; [26]

gnas-dang longs-spyod ci-bde-dang;
 ma-nyams blo-ni rab-ldan-pas;
 dang-por dam-nos bzhin-du bya;⁴⁹
 le-lo sgyid-snyoms-med-pa-yi;⁵⁰
 the-tshom med-par bsgrub-byas-na;⁵¹
 dkyil-'khor thams-cad 'grub-par 'gyur;⁵²
 rdo-rje gsang-mchog dam-pa 'thob; [27]

bsgrub-pa'i⁵³ zhag-dang chos-grangs-ni;
 rgyud-las smos-pa bzhin-du bshad; [28]

rdo-rje⁵⁴ gsang-ba'i tshig-tu'o;
 -zhes de-bzhin gshegs-pa-nyid-la de-bzhin gshegs-pa-nyid⁵⁵ ched-
 du gleng-ngo; gsang-ba'i snying-po de-kho-na-nyid nges-pa-las
 tshogs-kyi dkyil-'khor-gyi le'u-ste bcu-gcig-pa'o;; [29]

Chapter Twelve

de-nas de-bzhin gshegs-pa dgyes-pa chen-pos¹ rol-mo'i sprin rnam-
 par spros-te; rgyan bkod-pa'i ting-nge-'dzin-la snyoms-par
 zhugs-nas ched-du brjod-pa 'di brjod-do; [1]

sgyu-'phrul dra-ba'i² mngon-rdzogs-pa'i;
 dkyil-'khor brtan-pa'i³ ting-nge-'dzin; [2]

bro-gar 'du-'phro'i⁴ phyag-rgya-vis;
 'dzul-lam nam-mkhar 'gro-bar 'gyur; [3]

glu-tshig sgra-yi phyag-rgya-yis!⁵
 chos-kyi dngos-grub thob-par 'gyur! [4]

rgyan-dang bgo-ba'i phyag-rgya-yis!⁶
 'bar-ba'i rgyal-po thub-med 'grub! [5]

bza'-dang btung-ba'i phyag-rgya-yis!⁷
 vid-bzhin sku-dang bdud-rtsi 'grub! [6]⁸

â-li kâ-li'i phyag-rgya-yis!
 thams-cad thams-cad 'grub-par 'gyur! [7]

shes-'jug mtshan-nyid 'byor-ba'i gzungs!⁹
 'bras-bu smin-byed rgyu-dang rkyen!
 nus mthu-can-du gang-gyur-pa! [8]

rig-'dzin rgyal-ba'i zhing-du grags! [9]

mi-dang lha-dang tshangs-pa-yi!
 skye-ba rnam-dag 'dzin-mod-kyang! [10]¹⁰

khyad-par sa-la gnas-'gyur yin!¹¹
 pha-rol phyin-pa kun-tu rdzogs! [11]

thabs-dang shes-rab thabs-kyi mchog!
 shes-rab mchog-gi mchog-gyur-pa'i!¹²

sa-yi khyad-par bcu-dang gsum!
 rgyu-'bras khyad-par lhun-gyis rdzogs! [12]

mkha'-dkyil dang-ba'i dbyings nyi-zla!¹³

ye-shes rgyal-po stangs-dpyal bsgom!¹⁴

rgyal-ba'i dkyil-'khor thams-cad kun!¹⁵

ma-lus-par-ni bsgom-par 'gyur! [13]¹⁶

dus-bzhi phyogs-bcu gang-nas-kyang;¹⁷
 rdzogs-pa'i sangs-rgyas rnyed mi-'gyur;¹⁸
 sems-nyid rdzogs-pa'i sangs-rgyas-te;
 sangs-rgyas gzhan-nas ma-'tshol-zhig;¹⁹ [14]

dkyil-'khor kun-tu rab-sbyor-bas;²⁰
 dkyil-'khor thams-cad 'grub-par gyur; [15]

cho-ga lhag-gam ma-tshang-na'ang;²¹
 skyon-nyid dag-ste nyes-pa-med;²² [16]

-ces ched-du brjod-pas rol-mo'i sprin-gyis mnyes-bar gyur-to!
 gsang-ba'i snying-po de-kho-na-nyid nges-pa-las tshogs bsgrub-
 pa'i le'u-ste bcu-gnyis-pa'o!! [17]

Chapter Thirteen

de-nas phyogs-bcu dus-bzhi'i de-bzhin gshegs-pa sku-dang gsung-
 dang thugs rdo-rje'i dkyil-'khor thams-cad gcig-tu 'dus-nas³
 dgyes-pa chen-pos; chos thams-cad ye-nas rdzogs-pa chen-por
 lhun-gyis grub-pa'i dam-tshig shin-tu gsang-ba'i snying-po sprin
 bkod-pa'i ting-nge-'dzin-la snyoms-par zhugs-nas ched-du brjod-pa
 'di brjod-do; [1]

ma-rtogs-pa-dang log-par rtogs;
 phyogs-rtogs yang-dag-nyid ma-rtogs;
 'dul-ba dgongs-pa gsang-ba-dang;
 rang-bzhin gsang-ba'i don-rnams-ni; [2]

yi-ge sgra-btags ming-tshogs-la;⁴
 brten-pa'i tshig-gis rab-mtshon-te;⁵ [3]

khong-nas gab-sbas don 'byin-pa;⁶
 ston-pa rdo-rje'i thugs-la gnas; [4]

dkyil-'khor ldan-pa'i dkyil-'khor-gyis;⁷
 dkyil-'khor-la-ni⁸ dkyil-'khor bsgom;⁹ [5]

dkyil-'khor dkyil-'khor-las byung-ba;
 thugs-kyi dkyil-'khor dkyil-'khor mchog; [6]

gsang-ba'i thig-le dkyil-'khor dbyings; [7]

'byung-ba shes-rab rigs-kyi yum;
 chen-po rigs-kyi de-bzhin-te;¹⁰
 byang-chub sems-ni rdo-rje'i tshogs;
 dbang-po yul dus rig-pa rnams;
 kun-tu bzang-po'i dkyil-'khor-la;
 bdag-nyid chen-po lhag-pa-yi;¹¹
 thugs-kyi ye-shes lngas blta-zhing;¹² [8]

snying-po thig-le mnyam-sbyor-bas;¹³
 bde-ba'i ye-shes rol-mo-yis;
 ye-shes dgyes-la mchod-pa 'bul;¹⁴ [9]

zag-pa med-pa'i bsod-nams-kyis;
 ye-shes sgyu-ma rang-snang-ba;¹⁵
 rol-mo'i¹⁶ dkyil-'khor mtha'-yas¹⁷ mchog; [10]

gsang-ba'i thig-le-nyid-kyi dbyings;
 de-ni sangs-rgyas kun-gyi dngos; [11]

18

phyogs-bcu dus-bzhir mngon-rdzogs-pa;
 sku-gsung yon-tan 'phrin-las thugs;
 ma-lus bdag-nyid zhal-mthong-ba; 19
 dbang-sgyur 20 mchog-nyid dam-pa yin;
 dkyil-'khor-la gnas dkyil-'khor-nyid;
 rdzogs-pa'i dkyil-'khor lhun-gyis grub;
 rgyan-du dkyil-'khor ma-lus thogs; [12]

21

rdzogs-pa'i dkyil-'khor mnyam-sbyor-las;
 thugs-rje'i dkyil-'khor yongs-kyis 'byung;
 phyogs-dus dkyil-'khor 'dul-ba'i mgon; 22
 sgyu-ma'i dkyil-'khor sgrol-ba-yis;
 bys-byed med-par dkyil-'khor spyod; [13]

23

ye-shes rdzogs-pa'i dkyil-'khor-la;
 thos-bsam-sgom-pa'i mnyam-sbyor-gyis;
 rang-byung kun-ngam lhun-gyis grub; 24
 'di-ni sangs-rgyas thams-cad-kyis; 25
 'da'-bar mi-mdzad dem-tshig mchog; [14]

26

gang-zhig 'di-la mos-gyur-pa;
 sangs-rgyas dkyil-'khor thams-cad-kyis; 27
 phyogs-dus kun-nas thams-cad-du;
 dkyil-'khor ma-lus bsnyen-pa-yi;
 nye-be'i sras-su dgongs-par 'gyur; [15]

28
 bskal-pa zhing-gi rdul-snyed-du;
 29
 shin-tu sbyangs-la rab-gnas-shing;
 dkyil-'khor ma-lus bsnyen-pa-yi;
 'bras-bu gsang-chen 'di-yin-te; [16]

'jig-rten drug-gi phyogs-bcu-na;
 'das-dang da-ltar byung-ba-yi;
 rgyal-ba'i dkyil-'khor ma-lus-pa;
 30
 brnyes-nas sku-nga lhun-gyis rdzogs; [17]

31
 byung-dang ma-'ongs thams-cad kun;
 'di-yis lhun-gyis 'grub-par 'gyur; [18]

'di-ni gsang-chen nges-pa-yi;
 32
 'bras-bu lam-du gyur-pa yin; [19]

rgyal-ba'i dkyil-'khor ma-lus-la;
 'di-las gsang-ba'i nges-don med;
 33
 btsal-kyang rgyal-bas mi-brnyes-so; [20]

kun-gyi phyag-rgya chen-po'i mchog;
 34
 thos-bsam-bsgom-la rab-sbyangs-pa'i;
 35
 shes-rab mig-ldan-rnams-kyis zung;
 36
 snod-ldan ngang-tshul bzang-la brtan;
 37
 lus-dang longs-spyod gtong-la sbyin; [21]

38
 gzhan-du nam-yang sbyin mi-bya;
 39
 rmongs-la 'phyar-bas gal-te byin;
 dus min-par-ni srog-zad-nas;
 40
 bsregs-dang sbrebs-par yun-ring gnas; [22]

41

-zhes de-bzhin gshegs-pa-nyid de-bzhin gshegs-pa-nyid-la ched-
 du brjod-do; ⁴² gsang-ba'i snying-po de-kho-na-nyid nges-pa-las
 shin-tu gsang-ba man-ngag-gi [snying-po'i] ⁴³ le'u-ste bcu-gsum-
 pa'o;; [23]

Chapter Fourteen

de-nas de-bzhin gshegs-pa thams-cad-nyid-kyi ¹ dkyil-'khor-la ²
 dgyes-pa chen-po'i glu-'di blangs-so; [1]

OM phyogs-bcu dus-bzhi rdzogs-pa-yi;
 ye-shes dkyil-'khor thig-le che;
 bsod-nams dkyil-'khor sku-yi tshogs;
 snang-stong thig-le kun-tu rdzogs HOH; [2]

OM rdo-rje bsod-nams thig-le che;
 rdo-rje ye-shes dkyil-'khor-ldan;
 rdo-rje sgra-chen mtha'-yas-pa; ³
 rdo-rje rgyal-po thig-le-che HOH; [3]

OM sku-gsung-thugs-kyi rdzogs-pa che;
 von-tan 'phrin-las kun-tu rdzogs;
 ye-nas lhun-rdzogs kun-tu bzang;
 'dus-pa'i tshogs-chen thig-le-che HOH; [4]

OM mi-dmigs sgyu-'phrul mnyam-pa'i dbyings;
 mtha'-yas kun-nas sna-tshogs 'phro; ⁴
 mtha'-yas kun-nas lhun-gyis thim;
 sna-tshogs sku-gsung thugs chen-po HOH; [5]

OM phyogs-bcu'i 'jig-rten rdul-snyed-du;
 rgyal-ba'i don-rnams rdul-phran-snyed;
 sprul-pa⁵ rdul-phran bsam-yas-kyis;
 skad-cig yud-la lhun-gyis grub HOH; [6]

OM thams-cad ma-lus sku-gsung-thugs;
 sku-gsung-thugs-kyi bdag-nyid-che;
 sku-gsung-thugs-kyis kun-tu khyab;
 sku-gsung-thugs-kyi thig-le che HOH; [7]

-zhes ched-du bsgrags-so; gsang-ba'i snying-po de-kho-na-nyid
 nges-pa-las mnyes-pa'i [bstod-pa'i] le'u-ste bcu-bzhi-pa'o!!
 [8]

Chapter Fifteen

de-nas de-bzhin gshegs-pa thams-cad-kyi bdag-po sangs-rgyas
 thams-cad-kyi ngo-bo-nyid-kyis khro-bo'i dkyil-'khor-du mngon-
 par 'du-mdzad-de; [1] de ci'i phyir zhe-na; [2] // bdag-tu rmongs-
 pa'i rtog-pa-dang; brtags-pa-la mngon-par zhen-pas; yang-dag-
 pa'i lam-dang bral-ba-dag; gab-pa'i gsang-ba ma-rtogs-par sbas-
 pa'i gsang-ba-la mngon-par 'chel-nas; rgyu-dang 'bras-bu-la
 rmongs-pas; [3] srid-pa'i sa-bon rtsub-mos 'phangs-nas;
 mtshams-med-pa'i rab-tu tsha-ba'i dmyal-bar skyes-so; // de rab-tu
 tsha-ba'i sdug-bngal drag-pos gdungs-pa-dang; 'di-bas shin-tu
 grang-yang ci ma-rung snyam-pa'i mod-la; rab-tu sbrebs-pa-dang;
 padma-ltar gas-pa'i sdug-bngal drag-po dag-gis rab-tu gdungs-pa

8
 de-lta-bu'i sdug-bngal rab-tu tsha-ba la-sogs-pa brgyad-dang;
 9 10
 shin-tu grang-ba la-sogs-pa brgyad-po-dag-tu; 'jig-rten-gyi
 11
 khams brgyud-cing bskal-pa chen-po stong-phrag bcu-gnyis-su
 12
 myang-ngo; [4]

de-nas rnam-par smin-pa-de zad-pa-dang; yi-dvags ltogs-pa-
 13 14
 dang; skom-pa'i sdug-bngal-gyis nyen-pa-dang; 'dod-pa'i
 dngos-po-rnams yid-du mi-'ong-ba-dang; gdug-cing rtsub-pa'i
 15
 dngos-po sna-tshogs-su 'gyur-ba-dang yang med-par 'gyur-zhing;
 16
 shin-tu ring-cing skam-pa-dang; lus-dang yan-lag-dang dbang-po
 17
 mi-'tshams-par gyur-par bskal-pa chen-po drug-tu skyes-so; [5]

18
 de-nas las-kyi sgrib brtsub-mo'i rnam-par smin-pa-de khad-kyis
 19
 bsrabs-pa-dang; sngon-gyi srid-pas mtshams-sbyar-nas; yi-
 20 21
 dvags srin-po chen-po rab-tu gdug-pa gtum-po lus-gcig-la mgo
 22 23
 brgya-pa-dang; mgo-bo sna-tshogs-dang; lus brgya-la mgo-bo
 gcig-pa-dang; lus sna-tshogs-pa-dang; yan-lag mang-po-dang;
 yan-lag sna-tshogs-pa-dang; gdug-pa'i lag-cha sna-tshogs thogs-
 24
 pa; 'khor rab-tu mang-po-dang; 'jigs-pa'i gzugs sna-tshogs-
 25
 dang; 'jigs-pa'i nga-ro sna-tshogs sgrogs-pa; gzugs-dang nga-
 26
 ro-dang; dri-dang kha-rlangs-kyis; thams-cad skyi-bung zhes
 27
 byed-pa; rab-tu 'jigs-pa'i rlung-nag-dang; grang-ba-dang;
 28 29
 tsha-ba'i dbugs-kyis phyogs-bcu kun-tu khams 'khrug-par byed-
 30
 pa; nad-bzhi brgya-rtsa-bzhis 'debs-par byed-pa; myos-shing
 31 32
 nyams-par byed-pa'i mthus; klu'i ris-dang; lha-ma-yin-gyi
 32 32 32
 ris-dang; lha'i ris-dang; tshangs-ba'i ris-dang; 'od-
 33
 gsal-dang; dge-rgyas-dang; 'bras-bu che-ba man-chad dbang-du
 bsdus-so; [6]

de sngon bsten-pa'i stobs-kyis³⁴ thams-cad mkhyen-pas gzig-nas
thugs-rjes 'dul-bar gyur-te!³⁵ [7]

de-nas de-bzhin gshegs-pa che-ba'i rdo-rje bkod-pa'i³⁶ sgyu-
'phrul dra-ba!³⁷ 'jig-rten drug-gi³⁸ phyogs-bcu'i srid-pa gsum-
gyi bdag-po 'dul-ba'i nga-rgyal chen-po'i gzi-brjid bstan-pa'i³⁹
phyir!⁴⁰ de-bzhin gshegs-pa thams-cad-kyi sku-gsung-thugs rdo-
rje'i bdag-po! bcom-ldan-'das dgyes-pa chen-pos⁴¹ khro-bo'i⁴²
rgyal-po'i dkyil-'khor-gyi sprin-chen-po rnam-par 'phro-ba'i!
sgyu-'phrul dra-ba'i rgyal-po'i ting-nge-'dzin-la snyoms-par
zhugs-te! [8]

de-bzhin-nyid-kyi dbyings-nas!⁴³ khro-mo dbang-phyug chen-mo⁴⁴
mngon-du phyung-ste! hi-hi-zhes dgyes-pa'i gzi-mdangs-kyis!⁴⁵
rin-cen⁴⁶ padma rgyas-par mdzad-nas! gnyis-su med-par 'khril-
ba'i dgyes-pas thim-nas!⁴⁷ [9] byang-chub sems-kyi sprin-las!

HŪM HŪM HŪM VISVAVAJRA KRODHAJVALA MANDALA PHAT PHAT PHAT
HALA HALA HALA HŪM!⁴⁸ [10]

-zhes brjod-pas! 'jig-rten drug-gi phyogs-bcu mtha'-yas-pa
khyab-par khro-bo'i dkyil-'khor-gyi tshogs stong-gsum-gyi 'jig-
rten-tsam!⁴⁹ phyogs-bcu'i rdul-phra-mo snyed 'thon-par gyur-
pas!⁵⁰ [11] 'jig-rten drug-gi phyogs-bcu thams-cad gYos! rab-
tu gYos! kun-tu gYos-so! 'ur-'ur! rab-tu 'ur-'ur! kun-tu⁵¹
'ur-'ur! chem-chem rab-tu chem-chem! kun-tu chem-chem-mo!⁵¹
shig-shig! rab-tu shig-shig! kun-tu shig-shig-go! gtor-
gtor!⁵² rab-tu gtor-gtor!⁵² kun-tu gtor-gtor-ro!⁵¹ 'jig-
rten drug-gi phyogs-bcu'i stong-khams thams-cad-na⁵³ gnas-pa'i

dbang che-ba-dang; gzi-brjid che-ba-dang; mthu che-ba'i dbang-
phyug chen-po la-sogs-pa thams-cad; ⁵⁴ brgyal rab-tu brgyal;
⁵⁵ [kun-tu brgyal]-bar gyur-to; [12]

de-nas bcom-ldan-'das dgyes-pa chen-po-nyid; 'jigs-byed chen-po
shin-tu rngam-pa ⁵⁶ skyi-bung-zhes byed-pa'i ⁵⁷ 'bar-ba chen-po'i
khrag-'thung sku smug-nag cir-yang 'gyur-ba dbu-dang phyag-dang ⁵⁸
zhabs stong-khams-gyi rdul-snyed mtshon-cha sna-tshogs 'dzin-pa-
de ⁵⁹ dbu-gsum phyag-drug zhabs-bzhir gyur-te; dur-khrod chen-por
dgyes-nas khrag-gi rgya-mtsho'i dkyil-na; keng-rus chen-po'i ⁶⁰
ri-rab-kyi steng 'bar-ba chen-po'i klong-gi 'khor-lo'i ⁶¹ dkyil-na
dbang-phyug chen-po-dang; dur-khrod-kyi bdag-po dregs-pa chen-
po ⁶² khyo-shug-gi gdan-la brkyangs-bskums-su bzhugs-so; [13] ⁶³

khro-bo'i dkyil-'khor-gyi sprin-phung ⁶⁴ de-dag-kyang; la-la-ni ⁶⁵
dpal khrag-'thung chen-po [rdo-rjer] gyur-te ⁶⁶ shar-phyogs-su
bzhugs-so; la-la-ni ⁶⁵ dpal khrag-'thung chen-po rin-po-cher gyur-te
lho-phyogs-su bzhugs-so; ⁶⁷ la-la-ni dpal khrag-'thung chen-po
padmar gyur-te nub-phyogs-su bzhugs-so; ⁶⁷ la-la-ni dpal khrag-
'thung chen-po kun-tu ⁶⁸ las-su gyur-te byang-phyogs-su bzhugs-so;
de-dag kun-kyang 'jig-byed chen-po'i cha-lugs-dang; rngam-pa'i ⁶⁹
nga-ro-dang; 'bar-ba'i klong-na; dbu-gsum phyag-drug zhabs-
bzhis; dri-za-dang; ⁷⁰ gnod-sbyin-dang; srin-po-dang; gshin-rje ⁷¹
la-sogs-pa khyo-shug-gi ⁷⁰ gdan byas-pa-la [brkyang-bskums-su] ⁷²
bzhugs-so; ⁷³ btsun-mo khrag-'thung chen-mo'i tshogs-[rnams]-kyang
so-so'i sku-la 'khril-ba'i tshul-gyis bzhugs-so; [14]

[rigs-linga'i he-ru-ka gcig-tu bstims-te bsdus-nas; ⁷⁴ gcig-gis mang-
po 'dul-ba'i ngo-mshar-te!]
⁷⁵ [15]

de-nas dregs-pa chen-po la-sogs-pa gtum-pa'i sems-kyis gdug-pa'i
76
77 78
rdzu-'phrul chen-po sna-tshogs bstan-nas; mgrin gcig-tu gdug-
79 80 81
pa'i nga-ros; brlang-po'i gtum-tshig-tu smras-pa; thong-
82 83
thong snying-rje'i bdag-po ci de-ltar byed-dam zhes-zer-zhing;
84
shin-tu gdug-pa'i sems-kyis khros-nas rngam-mo; [16]

de-nas bcom-ldan-'das dgyes-pa chen-po dbu-dgu phyag-bco-brgyad
zhabs-brgyad-du gnas-nas; rngam-pa'i skad-kyis thugs-rjes 'dul-
85
ba'i thabs-kyis shin-tu khros-nas;

HÜM HÜM HÜM HA HA HA KHÄHI KHÄHI KHÄHI

-zhes brjod-pas; [17] dbang-phyug chen-po la-sogs-pa; gdug-pa
86
chen-po'i tshogs de-dag-gi snying-dang dbang-po kun phyung;
87 88
nang-khrol kun drangs; yan-lag kun bcad-gtubs-nas sha kun zos;
89 90
khrag kun 'thungs-nas rus-pa kun 'chos-so; [18]

de-nas

HÜM HÜM HÜM BHYOH E ÄRALI JAH JAH

-zhes brjod-pas; phyogs-bcu'i 'jig-rten-gyi khams-na nam-mkha'-
91
dang bcas-pa yungs-'bru gcig-tsam-du chud-par bsdus-so; [19]

de-nas 'byung-po ma-lus-pa'i rgyal-po'i yang rgyal-po dregs-pa
92
chen-po la-sogs-pa'i chung-ma 'byung-mo thams-cad-kyi rje-mo'i
93
yang rje-mo; srin-mo chen-mo'i mi'i srin-mo-dang; tshangs-ma-
dang; 'khrug-mo-dang; dbang-mo-dang; 'jug-sred-mo-dang; gzhon-
94
nu-mo-dang; dmar-mo-dang; bdud-rtsi-mo-dang; zhi-ba-mo-dang;
95
be-con-mo-dang; srin-mo-dang; za-ba-mo-dang; dga'-ba-mo-dang;
96 97
ra-ro khrag-'thung-myos-ma-dang; gcig-pur spyod-ma-dang; yid-
'phrog-ma-dang; grub-mo-dang; rlung-mo-dang; gsod-byed-mo-

98 dang; me-mo-dang; phag-mo-dang; rgan-byed-mo-dang; 99 sna-chen-
 100 mo-dang; chu lha-mo-dang; nag-mo chen-mo-dang; ra-mgo dmar-
 101 ser chen-mo-dang; bum-rna sngo-nag chen-mo-dang; 102 gsus-
 'dzin ser-nag chen-mo la-sogs-pa; bran-dang yang-bran-dang; gYog-
 103 dang yang-gYog 'khor-zhing-gi rdul-snyed-kyang bdus-so; [20]

de-nas bcom-ldan-'das dgyes-pa chen-po dpal khrag-'thung chen-
 104 pos 'dul-ba'i thabs-kyis; yang rigs-lnga'i 'jigs-byed chen-
 105 por snang-bar byas-nas; de-dag kun-kyang dgyes-pas rol-pa'i
 106 dkyil-'khor-gyi sprin 'byung-ba zhes-bya-ba'i ting-nge-'dzin-
 107 la snyoms-par zhugs-nas; [21] sku-dang gsung-dang thugs rdo-
 108 rje-las 'di phyung-ngo; 109
 110

OM AH HŪM VAJRA PRAVEṢA ALALAHOH [22]

111 -zhes brjod-pas; 'byung-mo'i rgyal-mo-rnams shin-tu chags-pa'i
 yid gYos-nas; padma'i dkyil-'khor sdud-cing rgyas-par gyur-nas;
 dper-na khab-len-la lcags 'du-ba'i tshul-du; bcom-ldan-'das dgyes-
 112 pa chen-po dpal khrag-'thung chen-po rdo-rje'i sku-la; srin-mo
 113 chen-mo mi'i srin-mo-dang; dmar-mo-dang; dga'-ba-mo-dang;
 114 gsod-byed-mo-dang; nag-mo chen-mo-dang; dmar-ser chen-mo-
 115 dang; sngo-nag chen-mo-dang; ser-nag chen-mo-rnams 'khril-lo;
 bcom-ldan-'das dpal khrag-'thung chen-po de-bzhin gshegs-pa'i sku-
 116 la; tshangs-ma-dang; 'khrug-mo-dang; dbang-mo-dang;
 117 'jug-sred-mo-dang; gzhon-nu-mo-rnams 'khril-lo; bcom-ldan-'das
 dpal khrag-'thung chen-po rin-po-che'i sku-la; bdud-rtsi-mo-dang;
 118 zhi-ba-mo-dang; be-con-mo-dang; za-ba-mo-dang; srin-mo-rnams
 'khril-lo; bcom-ldan-'das dpal khrag-'thung chen-po padma'i sku-
 119 la; khrag-gi myos-ma-dang; 120 gcig-pur spyod-ma-dang; yid-
 'phrog-ma-dang; grub-mo-dang; 121 rlung-mo-rnams 'khril-lo; bcom-

ldan-'das dpal khrag-'thung chen-po kun-tu las-kyi sku-la; me-mo-
 122 123
 dang; phag-mo-dang; rgan-byed-mo-dang; sna-chen-mo-dang;
 chu-lha-mo-rnams 'khril-lo; [23]

de-nas bcom-ldan-'das dgyes-pa chen-po khro-bo'i dkyil-'khor de-
 124
 dag-gis; HÜM-zhes brjod-pas; padma'i dkyil-'khor-kyi tshogs
 125
 bsdu-nas shin-tu bcum-par gyur-to; [24]

126
 de-nas dgyes-te HA-zhes brjod-pas; byang-chub sems-kyi sprin-
 127 128
 las; dkar-mo'i tshogs-dang; rkun-mo'i tshogs-dang; rmongs-
 129
 mo'i tshogs-dang; thal-byed-mo'i tshogs-dang; spos-mo'i
 tshogs-dang; gtum-mo'i tshogs-dang; sme-sha-can-gyi tshogs-dang;
 130
 ma-tshogs ma'i tshogs-rnams rang-rang-gi lag-cha-dang; ngo-
 131
 mtshar-dang-bcas-nas 'thon-to; 'thon-nas-kyang 'bar-ba chen-
 132 133
 po 'khor-lo'i rtsibs-mchan shar-phyogs-nas 'khor-bar 'jigs-
 134
 pa'i gzugs rang-gi lag-cha-dang-bcas-nas 'khod-do; [25]

135
 de-nas shin-tu dgyes-nas HE-zhes brjod-pas; seng-gdong chen-
 mo'i tshogs-dang; stag-gdong chen-mo'i tshogs-dang; va-gdong
 chen-mo'i tshogs-dang; khyi-gdong chen-mo'i tshogs-dang; bzhad-
 gdong chen-mo'i tshogs-dang; kang-ka'i gdong chen-mo'i tshogs-
 136
 dang; dur-bya'i gdong chen-mo'i tshogs-dang; 'ug-pa'i gdong
 137
 chen-mo'i tshogs-dang bcas-pa-rnams; rang-rang-gi lag-cha-dang
 138
 ngo-mtshar-du chas-nas 'thon-par gyur-to; 'thon-nas-kyang 'bar-
 139
 ba chen-po'i 'khor-lo'i phyi-rol shar-phyogs-nas 'khor-bar
 rngam-pa'i mdangs-kyis 'khod-do; [26]

140 141
 de-nas shin-tu dgyes-pas phyogs-bcu'i zhing ma-lus-par khyab-
 nas PHAT-ces brjod-pas; rdo-rje sring-'gro-ma'i tshogs-dang; rdo-
 rje gdong-mo'i tshogs-dang; rdo-rje 'jig-rten-ma'i tshogs-dang;
 142
 rdo-rje ro-langs-ma'i tshogs-rnams rang-rang-gi lag-cha-dang;
 143
 ngo-mtshar-du bcas-nas 'thon-par gyur-to; 'thon-nas-kyang 'bar-
 144 145
 ba'i dkyil-'khor-gyi sgor shin-tu rngam-pa'i gzugs-kyis gnas-
 so; [27]

146
 de-nas dgyes-pa'i sprin-las phyogs-bcu-nas PHAT-ces bsgrags-pas;
 147
 thams-cad khros-nas ma-mo thams-cad-kyang rang-rang-gi gnas gal-
 148
 ba-der yud-tsam-gyis phyin-par bkye'o; [28]

149
 de-nas bcom-ldan-'das dgyes-pa chen-po dpal khrag-'thung chen-po
 150
 de-dag kun thugs-rje chen-po bdud-rtsi 'byung-ba zhes-bya-ba'i
 ting-nge-'dzin-la snyoms-par zhugs-nas; sku-dang gsung-dang thugs
 151
 rdo-rje-las 'di-dag phyung-ngo;

OM VAJRA MAHAMRTA MAHAKRODHA AM AM AM [29]

-zhes brjod-pas; dbang-phyug chen-po la-sogs-pa thams-cad; bcom-
 152
 ldan-'das khro-bo chen-po de-dag-gi snam-nas bton-to; mi-
 153 154
 gtsang-pa'i 'dam-gyi rgya-mtshor chud-pa-las snam-nas u-tsu-
 155 156 157
 sma kro-ddha phyung-nas 'dam kun 'thungs-te dran-pa slar-
 158 159
 rnyed-nas; [30] khro-bo'i dkyil-'khor-gyi tshogs de-dag
 160
 thams-cad-kyang dbu dgu-brgya phyag stong-brgyad-brgya; zhabs
 161 162
 brgyad-brgya; sku 'bar-ba chen-po'i klong-dkyil-na bzhugs-
 par mthong-ngo; [31]

de'i dus-su ¹⁶³ 'jig-rten drug-gi phyogs-bcu'i srid-pa kun-tu ¹⁶⁴
 dregs-pa'i dbang-phyug ¹⁶⁵ thams-cad 'dul-ba'i thabs sna-tshogs
 bsam-gyis mi-khyab-par so-sor snang-bas dus-gcig-tu btul-lo! ¹⁶⁶

[32]

de-nas de-dag shin-tu 'dar-zhing bred-pas rab-tu zhum-pa'i nge-
 ros! ¹⁶⁷

'bangs-su-mchi! 'bangs-su-mchi!
 'bangs-su nan-tan ma-brgyis-na!
 mgo-dang lus-ni brgyar 'gas-shing! ¹⁶⁸
 snying yang-'gas-shing gtubs-gyur-cig! ¹⁶⁹
 rul-myags ¹⁷⁰ tshig-nas brlag-pa-dang!
 dmyal-bar ltung-nas 'bod-par-shog!

-ces 'bangs-su mchi-bar mns'-bor-nas! ¹⁷¹ dkyil-'khor-gyi gdan-du
 bzhag-go! [33]

thams-cad-kyis ¹⁷² mgrin gcig-tu yang-smras-pa! ¹⁷³
 bdag-cag-rnams-kyi mchis-brang-dang!
 ma-dang sring-mo bu-mo-rnams! ¹⁷⁴
 dkyil-'khor chen-por bzhes-su gsol!
 dpa'-bo lha-rje ¹⁷⁵ bzhes-su gsol!
 bdag-cag so-so 'khor-bcas-kyis! ¹⁷⁶
 tshogs-kyi dkyil-'khor chen-po 'di'i! ¹⁷⁷
 ming-tsam 'dzin-par byed-pa-yang!
 gtsug-gi nor-bu 'bar-ba-ltar!
 gYo-sgyu-med-cing gus-ldan-pa'i!
 sems-kyis blangs-te spyi-bo-yi! ¹⁷⁸
 gtsug-tu bzhag-ste bkur-bar bgyi! ¹⁷⁹

de-yi dgos-pa ci-yang-rung;
ma-lus rdzogs-par bdag-cag bsgrub; 180 [34]

gal-te dpa'-bo'i spyang-snga 'dir;
smras-pa bzhin-du ma-bsgrubs-na; 181
bdag-cag-rnams-kyi mgo lus snying; 182
bkas-gtubs dum-bur rul-bar mchi; 183 184

-zhes smras-so; [35]

de-nas de-dag-gi chung-ma'i tshogs-dang; ma-dang sring-mo- 185
dang; bu-mo'i tshogs thams-cad dkyil-'khor-du yud-tsam-gyis 186
'ongs-nas; thams-cad-kyis mgrin-gcig-tu smras-pa;
bdag-cag 'khor-tshogs thams-cad kun;
dpa'-bo chen-po'i 'bangs-su mchi;
dpa'-bo chen-pos bdag-cag-la; 187
las-kyi dngos-grub stsal-du gsol;

-zhes-smras-so; [36]

de-nas bcom-ldan-'das dgyes-pa chen-pos lag-tu rdo-rje byin-nas
ming-gi dbang-bskur-te dkyil-'khor-gyi phyi-rol-du bkod-do; 188
[37]

gsang-ba'i snying-po de-kho-na-nyid nges-pa-las khro-bo rang-bzhin-
gyi dkyil-'khor sprin rnam-par spros-pa'i le'u-ste bco-nga- 189
pa'o;; [38]

Chapter Sixteen

de-nas bcom-ldan-'das dgyes-pa chen-pos dkyil-'khor-gyi tshogs
 chen-po 'di-dag dam-tshig-gis grub-par bya-ba'i phyir; de-bzhin
 gshegs-pa khro-bo khrag-'thung chen-po ¹ btsun-mo-dang bcas-pa'i
 tshogs de-dag-gi ² sku-dang gsung-dang thugs rdo-rje ye-shes rngam-
 pa-las gsung-gi dkyil-'khor 'di-dag phyung-ngo! [1]

OM SARVATATHĀGATAMAHĀSRĪHERUKA MAHĀCANDASARVADUSTĀNTAKA HANA
 DAHA PACA HŪM HŪM HŪM PHAT;

OM VAJRAMAHĀSRĪHERUKA MAHĀCANDASARVADUSTĀNTAKA HANA DAHA
 PACA HŪM HŪM HŪM PHAT;

OM RATNAMAHĀSRĪHERUKA MAHĀCANDASARVADUSTĀNTAKA HANA DAHA
 PACA HŪM HŪM HŪM PHAT;

OM PADMAMAHĀSRĪHERUKA MAHĀCANDASARVADUSTĀNTAKA HANA DAHA
 PACA HŪM HŪM HŪM PHAT;

OM KARMAMAHĀSRĪHERUKA MAHĀCANDASARVADUSTĀNTAKA HANA DAHA
 PACA HŪM HŪM HŪM PHAT;

OM SARVATATHĀGATA MAHĀKRODHISVARI SARVADUSTĀN HŪM PHAT;

OM MAHĀVAJRADHARA MAHĀKRODHISVARI JVALINI HŪM PHAT;

OM MAHĀSŪRYARATNA MAHĀKRODHISVARI VIDAMĀ HŪM PHAT; ³

OM HRESITASAMANTAPADMA MAHĀKRODHISVARI KHĀHI HŪM PHAT; ⁴

OM SARVĀMOGHA MAHĀKRODHISVARI VIŚVĀ HŪM PHAT; [2] ⁵

OM VAJRAGĀURĪ HA;

OM VAJRACĀURĪ HA;

OM VAJRA PRAMOHĀ HA;

OM VAJRA VETĀLĪ HA;

OM VAJRACANDĀLĪ HA;

.. ..

OM VAJRA PUKKĀSĪ HA;
 .
 OM VAJRA GHASMARĪ HA;
 .
 OM VAJRA SMASĀNĪ HA;
 .
 OM VAJRA SIMHAMUKHĪ HE; 6
 .
 OM VAJRA VYĀGHRAMUKHĪ HE;
 .
 OM VAJRA ŚRGĀLAMUKHĪ HE;
 .
 OM VAJRA ŚVĀNAMUKHĪ HE;
 .
 OM VAJRA GRDHARAMUKHĪ HE;
 .
 OM VAJRA KĀNKAMUKHĪ HE;
 .
 OM VAJRA KĀKAMUKHĪ HE;
 .
 OM VAJRA ULŪKAMUKHĪ HE; [3]
 .
 OM VAJRA ĀRYATEJATEN JAH; 7
 .
 OM VAJRĀMOGHĀ HŪM; 8
 .
 OM VAJRA LOKĀ VAM;
 .
 OM VAJRA BHAŚMĪ VALAYAVATĪ HOH; 9 [4]
 .
 BHYOH BHYOH BHYOH BHYOH BHYOH BHYOH;
 .
 BHYOH BHYOH BHYOH BHYOH BHYOH BHYOH;
 .
 BHYOH BHYOH BHYOH BHYOH BHYOH BHYOH;
 .
 BHYOH BHYOH BHYOH BHYOH BHYOH BHYOH;
 .
 BHYOH BHYOH BHYOH BHYOH; [5]
 .
 OM RULU RULU RULU HŪM; 10
 .
 EHYEHI ĀNAYA JAH HŪM VAM HOH
 .
 RAM; [6]
 .
 OM VAJRA KRODHA SAMAYA HŪM; 11 [7]
 .
 12
 OM khro-la khros-bas zhi-mdzad-pa;
 .
 thugs-rje khro-dpal rngam-pa'i tshogs;
 .
 13
 'bar-ba'i byin-rlabs rmad-po-che;

da-nyid-du-ni ¹⁴ bdag-la stsol;
 OM VAJRA KRODHA SAMAYAS TVAM;
 OM VAJRA KRODHA SAMAYA PHAT;
 OM VAJRA KRODHA SAMAYA HOH; ^{.15} [8]

ALI ULI TĀLI TAPALI;
 DAMSTRAGANARAUDRA; ¹⁶
 KHARAM YOGINI KHĀHI HOH;
 HŪM HA HE PHAT; ¹⁷ [9]

-ces brjod-pas 'jig-rten drug-gi ¹⁸ phyogs-bcu thams-cad tshig; ¹⁹
 rab-tu tshig; kun-tu [rab-tu] tshig-go; ²⁰ 'bar; rab-tu 'bar;
 kun-tu [rab-tu] 'bar-ro; ²¹ thams-cad-du ²² 'bar-ba'i dkyil-'khor-
 gyi tshogs-kyis gang rab-tu gang; kun-tu gang-bar ²³ gyur-to; [10]

gsang-ba'i snying-po de-kho-na-nyid nges-pa-las khro-bo'i tshogs
 chen-po'i gsung-gi dkyil-'khor ²⁴ spros-pa'i le'u-ste bcu-drug-
 pa'o;; [11]

Chapter Seventeen

de-nas bcom-ldan-'das dgyes-pa chen-pos; de-dag-gi dkyil-'khor
bstan-pa'i phyir ched-du brjod-ba 'di brjod-do; [1]

'bar-ba'i dkyil-'khor rtsibs bzhi-pa;¹
gru-ched bzhi-yis² rnam-par brgyan;³
gru-bzhi sgo-khyud bzhi-dang ldan;
'bar-ba'i bar-'khyams⁴ gnyis-kyis mdzes; [2]

thod-sbrul sna-tshogs nyi-mas brjid;⁵
'bar-ba'i 'phro-ba mang-po 'khrug;⁶ [3]

khyu-mchog ma-he gzig-dang stag;
gtum-pa dom-gyi spar-bas-ni;⁷
dbang-phyug lha-chen la-sogs zung;⁸ [4]

smug-nag sngo-nag ser-nag-dang;
dmar-nag ljang-nag 'jigs-pa'i sku;
dbu-gsum phyag-drug zhabs-bzhir bgrad;⁹ [5]

ko-rlon gos-ni sna-tshogs gyon;¹⁰
rngam-pa'i sgra-chen 'jigs-par sgrogs;¹¹
sbrul-dang thod-'phreng nyi-zla'i chas;¹² [6]

stong-gi 'jig-rten 'khor-yug bcas;
rdo-rje dung-chen¹³ gang-ba-dang;
raj-gri dgra-sta gshol la-sogs;
rang-gi lag-cha sna-tshogs-benams;¹⁴
btsun-mo 'jigs-pa'i tshogs-dang 'khril; [7]

gnas-dang yul-gyi phyag-rgya-dang;
15
sgo-bzhi'i phyag-rgyas rab-mdzes-shing; [8]

16
slas-dang byi-mo bran-mo'i tshogs;
bcu-gnyis-dang-ni brgyad-kyis mdzes;
rang-gi stan-dang lag-cha-dang;
ci-bgyi zhes-ni chas-te gnas; [9]

-zhes brjod-pas; 'jig-rten drug-gi phyogs-bcu thams-cad-du 'bar-
17
ba'i dkyil-'khor kun-tu gsal-bar gyur-to; [10] gsang-ba'i
snying-po de-kho-na-nyid nges-pa-las khro-bo'i dkyil-'khor bstan-
pa'i le'u-ste bcu-bdun-pa'o;; [11]

Chapter Eighteen

de-nas bcom-ldan-'das dgyes-pa chen-pos mnyes-pa'i mchod-pa chen-
po 'di ched-du brjod-do; [1]

1
de-la mchod-sbyin dam-pa-ni;
2
thog-mar bdag-nyid rtog-goms bsgral;
de-nas gnyis-med blo-yis-ni;
3
blo-ngen 'jig-rten snying-re-rje;
gnyis-su med-par bsgral-bar bya'o; [2]

4
'khril-ba'i mchod-chen mnyam-sbyor-bas;
bdag-nyid mnyes-pas mnyes-par bya; [3]

5
mnyam-pa'i sgrub-rdzas chen-po-dag;
bdag-dang mnyam-pa'i tshogs-la 'bul; [4]

bza'-dang bca'-dang btung-dang bgo!
longs-spyod lnga-ldan thams-cad-ni! [5]
dkyil-'khor-la-ni dkyil-'khor thim! [6]

phyogs-bcu dus-bzhir⁶ gshegs-pa-yi!
bde-gshegs yon-tan rmad-po-che!⁷
gzhan-nas yod-pa ma-yin-na!⁸
lha-srin la-sogs smos-ci-dgos! [7]
rnal-'byor las-su rung-rnams-kyis!
phyag-rgya chen-po rdzogs-'gyur-zhing!⁹
gsal-ba'i yid-gnyis med-pa-na!¹⁰
dkyil-'khor chen-po 'bar-bar 'gyur! [8]

-zhes brjod-pas! mnyes-pa'i mchod-pa chen-pos¹¹ 'jig-rten drug-
gi phyogs-bcu thams-cad khyab-par gyur-to! [9] gsang-ba'i
snying-po de-kho-na-nyid nges-pa-las mchod-sbyin dam-pa bstan-
pa'i le'u-ste bco-brgyad-pa'o!! [10]

Chapter Nineteen

de-nas bcom-ldan-'das dgyes-pa chen-pos sngags-'chang-rnams¹ don-
yod-par bya-ba'i phyir dam-tshig chen-po 'di ched-du brjod-do!
[1]

bla-med theg-par² rab-nges-na!
nyon-mongs las-rnams kun-spyad-kyang!³
byas-la mi-gsog⁴ tshogs 'gyur-te!
tshul-khrims sdom-pa phun-sum-tshogs! [2]

5
bla-med mchog-gi dam-tshig-tu!
'dul-ba'i dbang-gis tshul-khrims-dang!
ji-snyed sdom-pa beam-yas-pa!
ma-lus kun-'dus rnam-par dag! [3]

6
yod-med dbu-ma'ang mi-dmigs-shing!
7
sgyu-ma mig-yor lta-bu'i tshul!
8
srog-med srog-kyang gcod-du med!
9
srog-dang skyes-bu log-rtog-tsam! [4]

10
bden-pa gnyis-kar dbyer-med-pas!
11
'phrul-dga'i tshul-de tha-dad min!
gzhan-dang ma-byin med-pa'i phyir!
12
blangs-med thams-cad-nyid-kyi dbyings! [5]

13
chos-rnams sgyu-ma lta-bu-la!
14
ming-dang tshig-tu btags-pa rdzun!
15
bdzun-nyid-la-ni rdzun-spyod-pa!
16
rdzun-zhes btags-tsam yod-ma-yin! [6]

ma-chags-pa-la chags-pa-dang!
chags-pa-nyid-na chags-pa-med!
17
de-ni chags-mchog rgyal-po-ste!
shin-tu chags-pa chen-po yin! [7]

18
bla-med mi-spang bla-ma bkur!
19
sngags-dang phyag-rgya rgyun mi-gcod!
yang-dag lam-du zhugs-la byams!
20
gsang-ba'i don phyir smra mi-bya!

'di-ni rtsa-ba lnga-rnams-te!
²¹
sgrub-dang bsrung-ba'i dam-tshig mchog! [8]

²²
gti-mug chags-dang zhe-sdang-dang!
²³
nga-rgyal phrag-dog mi-spang-ngo! [9]

dkar-rtsi dmar-rtsi dri-sha chen!
²⁴
dag-pa'i snod-pas [bcud/ chu] mi-dor-ro!
²⁵
yan-lag bcu-yi dam-tshig-ste!
²⁶
ye-nas dag-mnyam rtogs-pas spyad! [10]

²⁷
bsrung-zhing sgrub-pa'i dam-tshig lnga!
rtsa-ba yin-te rigs-med 'gyur! [11]

²⁸
mi-spang mi-dor lnga-gnyis-ni!
yan-lag dam-tshig 'da'-dka'o! [12]

²⁹
mnyam-la mnyam-par sbyor-ba-yi!
³⁰
mnyam-pa'i dam-tshig-la gnas-na!
mnyam-rdzogs chen-po thob-'gyur-bas!
³¹
'das-na sangs-rgyas ma-yin-no! [13]

³²
rtsa-ba nyams-pa'i phyal-ba-dag!
gso-la nye-bar mi-brtson-dang!
³³
skad-cig yud-tsam smra ma-byed!
³⁴
nyams-gyur nyes-pa brjod mi-lang! [14]

³⁴
rtsa-ba'i dam-tshig nyams-gyur-na!
³⁵
sgrub-pa thams-cad log-par 'gyur!
³⁶
yid-du mi-'ong sna-tshogs-pa'i!
³⁷
'bras-bu mi-'dod bzhin-du 'du! [15]

38
yan-lag dam-tshig nyams-gyur-na!
'bras-bu med-cing ngan-song ltung! [16]

dam-tshig-rnams-ni rdo-rje che!
sangs-rgyas kun-gyi bdag-nyid yin! [17]

rtsa-ba'i dam-tshig lnga-la-ni!
gcig-la'ang gnyis-dang bcu-phrag gsum! [18]

yan-lag dam-tshig lnga-gnyis-la!
gcig-la'ang bcu-phrag gnyis-su dbye! [19]

dam-tshig 'di-ni rmad-po-che!
'jig-rten drug-gi phyogs-bcu-na!
srid-gsum 'gro-ba ji-snyed-pa!
rtog-'dul dam-tshig de-snyed spro! [20]

39
gzhan-yang rgyal-mchog kun-bzang-gi!
40
thams-cad ma-lus phyag-rgya-yis!
41
sgrub-med dam-pa ma-lus 'grub!
de-la-sogs-pa mtha'-yas mchog! [21]

42
rgyal-ba'i rigs-mchog 'dzin-pa-de!
43
'jig-rten gtso-dang 'khor-gyis bkur! [22]

44
dam-pa mchog-dang dam-pa-yis!
45
sras-dang spun dgongs byin-gyis rlob! [23]

46
bde-gshegs-nyid-kyi yul-la zhugs!
47
'jigs-med kun-tu bzang-por sbyor! [24]

E-yi tshogs-kyi dkyil-'khor-du;⁶
 lu-gu rgyud-du sbrel-bsdams-nas;
 bcings-gyur bskyod-nas phyogs-bcur gYo;⁷
 myos-nas gas-te 'tshig-par 'gyur;⁸ [4]

vam-gi tshogs-kyi dkyil-'khor mchog;
 'bar-ba gzi-brjid lhun-chen-la;⁹
 chags-pa'i yid-kyis mchod-sbyin-bya;
 rdo-rje gsung-yang dbang-du 'gyur; [5]

bdud-rtsi lnga'am zas-lnga-la;
 mtshan-ma ming-du bcas-par-bya;¹⁰
 rdo-rje chags-pa'i phur-pas gdab;¹¹
 chags-pa'i tshogs-la thim-par dbul;¹² [6]

vam-gi tshogs-kyi dkyil-'khor-du;¹³
 lu-gu rgyud-du sbrel-bsdams-nas;¹⁴
 'gugs-'gyur rdo-rje'ang phyi-bzhin 'brang;¹⁵
 ci-'dod de-bzhin 'ong-bar-'gyur; [7]

ma-yi tshogs-kyi dkyil-'khor mchog;
 'bar-ba 'du-'phro gzi-chen-la;¹⁶
 dga'-ba'i yid-kyis mchod-sbyin-bya;
 yon-tan nam-mkha'i mtha'-dang mnyam; [8]

bdud-rtsi lnga'am zas-lnga-la;
 [mtshan-ma'i ming-du bcas-par bya;]¹⁷
 yon-tan yid-bzhin gter-du brtag;¹⁸
 nga-rgyal dga'-'phro'i phur-pas gdab;¹⁹
 rdo-rje gzi-brjid 'phel-bar 'gyur;²⁰ [9]

ma-yi tshogs-kyi dkyil-'khor-du!
lu-gu-rgyud-du sbrel-bsdams bskyod! 21
gzi-brjid 'bar-ba'i 'phrul-chen spro! 22
yid-bzhin nam-mkha' gang-bar 'gyur! [10]

yâ-yi tshogs-kyi dkyil-'khor mchog!
gsal-ba'i gzi-brjid 'tsher-ba-la!
dang-ba'i yid-kyis mchod-sbyin-bya! 23
gtum-chen rngam-pa'ang lhan-ner 'gyur! [11] 24

bdud-rtsi lnga'am zas-lnga-la!
gtum-rngam 'khrug-pa'i ngo-bor brtag!
lhan-ner gsal-ba'i phur-pas gdab! 25
'bar-ba lhan-ne'i tshogs-la dbul! [12] 26

yâ-yi tshogs-kyi dkyil-'khor-du!
lu-gu-rgyud-du sbrel-nas bsdams! 27
'bar-ba lhan-ne'i byin-gyis khyab! 28
thams-cad gYo-ba med-par byed! [13]

slas-dang byi-mo bran-mo'i tshogs!
lhag-ma'i mchod-sbyin 'dod-pa sbyin!
rang-gi dam-tshig rab-bsgrags-nas! 29
gang-'dod las-de byed-par bsgo! [14] 30

sngon-tshe dpal-chen he-ru-ka!
shin-tu gdug-cing gtum-bag-can!
thams-cad ma-lus 'dul-mdzad-pa'i!
dbang-dang byin-rlabs rmad-po-che! 31

lha-chen la-sogs dbang-bsdus-nas; 32
 'khor-rnams dbang-phyug slas-su byas; 33
 so-so'i las-rnams bskos-pa-de; 34
 ji-ltar dam-bcas khas-blangs-pa'i; 35
 ma-thogs myur-du mngon-par phyung;
 dam-bcas bzhin-du ma-byas-na; 36
 ji-ltar dam-bcas mna'-bor-ba'i; 37
 sdom-bcas de-las 'da'-bar 'gyur; 38
 dam-tshig de-las 'das-'gyur-na; 39
 mgo-lus-snying yang tshal-pa bdun; 40
 ya-ka khro-bos gtubs-par 'gyur;
 de-bas rnal-'byor engags-'chang-gis;
 ji-ltar bcol-ba bzhin-du byos;
 las-de mngon-du ma-byas-na; 41
 rang-gi mna'-bor khas-blangs-pa'i; 42
 rul-myags 'tshig-nas dmyal-bar 'gro; 43
 rnal-'byor dam-la gnas gyur-pa'i;
 las-rnams yongs-su bya-ba-dang; 44
 'khor-rnams bu-gcig bzhin-du skyongas;
 phra-men-ma-yang dngos-grub thob; 45
 bcot-ba'i las-rnams mngon-du byos;

-zhes bsgo'o; [15]

khro-bo bsgrub-pa'i las-kyi gtso-bo-ni 'di yin-no; [16] 46

khrag-'thung chen-po la-sogs-pa'i; 47
 bro-gar glu-tshig chen-pos-ni; 48
 thams-cad thams-cad ci-'dod-par;

thams-cad thams-cad byed-pa yin! [17]

mdzod-ldan chen-mo la-sogs-pa'i! 49

bro-gar glu-tshig chen-mos-ni! 50

'du-bar 'dod-na 'du-bar byed! 51

'phel-bar 'dod-na 'phel-bar byed! 52

spos-mo chen-mo la-sogs-pa'i! 53

bro-gar glu-tshig chen-mos-ni!

lhan-ner 'dod-na lhan-ner byed!

rmugs-par 'dod-na rmugs-par byed! [18]

seng-gdong chen-mo la-sogs-pa'i! 54

bro-gar glu-tshig chen-mos-ni!

thams-cad kun-la za-bar byed!

rdul-cha tsam-yang med-par byed!

bzhad-gdong chen-mo la-sogs-pa'i! 55

bro-gar glu-tshig chen-mos-ni! 56

thams-cad [kun-las] ma-lus 'byin-par byed! 57

kun-la rab-tu nyams-par byed! [19]

slas-dang byi-mo bran-mo'i tshogs! 58

bro-gar glu-tshig chen-mos-ni! 59

rbad-cing gtang-bar bya-ba-ste! 60

thams-cad thams-cad byed-pa yin! [20]

ljon-pa dang-ni lcug-phran tshal! 61

sdong-gcig-dang-ni mes-reg-drung! 62

dang-pas dga'-bas chags-pas-dang! 63

khros-pas kâ-li rab-tu bya! [21] 64

-zhes brjod-pas; de-bzhin gshegs-pa-nyid-la de-bzhin gshegs-pa-
 nyid sbyong-par⁶⁵ gyur-to; [22] gsang-ba'i snying-po de-kho-na-
 nyid nges-pa-las lhun-gyis grub-pa'i 'phrin-las byin-gyis rlob-
 pa⁶⁶ zhes-bya-ba'i le'u-ste nyi-shu-pa'o;; [23]

Chapter Twenty-One

de-nas bcom-ldan-'das dgyes-pa chen-po'i¹ tshogs-kyi dkyil-'khor-
 gyis² shin-tu rngam-pa'i mdangs-kyis glu-'di blangs-so; [1]

HUM gtum-chen dus-mtha'i me-ltar 'bar;³
 'od-zer nyi-ma 'bum-gyi gzi;⁴
 khro-gnyer glog-stong 'gyu-ba-bzhin;⁵
 mche-ba zang-yag za-byed che HOH; [2]⁶

HUM rngam-pa'i nga-ro 'brug-stong ldir;
 gtum-chen ri-rab 'bum-benyil skad;⁷
 a-la ha-la'i gad-rgyangs che;⁸
 dbyugs-pa'i 'thor-rlung gyeng-ba che'o; [3]⁹

HUM khro-bo shes-rab 'od-po-che;
 ye-shes dkyil-'khor kun-tu gsal;
 'bar-ba'i ye-shes kun-tu 'joms;
 sna-tshogs ye-shes thig-le che HOH; [4]¹⁰

HUM khro-bo'i rgyal-po sprin chen-po;
 khros-pa'i¹¹ dkyil-'khor char-chen 'bebs;
 dkyil-'khor yid-bzhin 'byung-ba'i gter;

sna-tshogs khros-pa'i ¹² thig-le che HOH! [5]

HOM bdud-kun-gyi-ni bdud ¹³ chen-po;
bdud-kyi bdud-de bdud-rnams ¹⁴ 'joms;
'jigs-pa'i tshogs-kyang 'jigs byed-pa;
'jigs-byed chen-po thig-le che HOH! [6]

HOM rdo-rje brag-chen sra-ba-po; ¹⁵
rdo-rje chu-bo ¹⁶ sdud chen-po; ¹⁷
rdo-rje me-ste 'bar-ba ¹⁸ che;
rdo-rje rlung-ste 'thor-rlung che HOH! [7]

-zhes ched-du glu ¹⁹ blangs-so! gsang-ba'i snying-po de-kho-na-
nyid nges-pa-las khro-bo-la bstod-pa'i le'u-ste nyi-shu gcig-
pa'o!! [8]

Chapter Twenty-Two

de-nas bcom-ldan-'das dgyes-pa chen-pos de-bzhin gshegs-pa-nyid-
la ¹ gsang-sngags-kyi rgyal-po brtan-par ² gzung-ba 'di ched-du
brjod-do! [1]

kye-kye

phyogs-bcu dus-bzhi'i rang-bzhin 'di;
de-bzhin gshegs-pa'i ngo-bo-nyid! [2]

gzung-'dzin spros-la 'chel-ba-yis; ³
rnam-rtog zhugs-pas so-sor 'dzin; ⁴
sa-rnams khyad-par bkod-pa yang;
gsang-ba'i snying-por 'gro-ba'i lam! [3]

ye-she⁵ ngo-mtshar rab-'byams-kyis;
don-du mi-'gyur yongs⁶ ma-gsungs; [4]

de-bzhin gshegs-pa thams-cad-kyi;⁷
phyag-rgya gsang-chen [nges-pa] snying-po⁸ 'di;
rtogs-nas smra-bar gang-byed-pa;
de-nyid nga-yin dbang yang-rdzogs; [5]

de-bzhin gshegs-pa thams-cad-la;
gsang-ba 'di-las gzhan mi-mnga';
sgro-dang skur-ba⁹ zhi-ba-yi;
gsang-ba'i snying-po de-kho-na;
nyid-de nges-pa'i dbyings-nas phyung; [6]

de-ni nges-par lung-bstan-te;
sras-ni thugs-las skyes-pa yin;
sa-rab rig-pa¹⁰ 'dzin-la gnas; [7]

-zhes brjod-pas; de-bzhin gshegs-pa thams-cad dbyer-med-par
dgyes-nas dus-bzhi mnyam-pa-nyid-kyi dbyings;¹¹ sku-gsung-thugs-
kyi¹² lhun-stug-po bkod-pa'i rgyan-nyid-du bzhugs-so; [8]

gsang-ba'i snying-po de-kho-na-nyid nges-pa-las mnyes-pa-dang
yongs-su bzung-ba'i le'u-ste nyi-shu gnyis-pa'o!!!! [9]

['phags-pa¹³ rtogs-pa'i rgyal-po sgyu-'phrul drva-ba le'u¹⁴
stong-phrag brgya-pa-las¹⁵ mtshan-nyid-dang rgyud¹⁶ thams-cad-kyi
lung-gi spyi de-bzhin gshegs-pa thams-cad-kyi gsang-ba gsang-ba'i
snying-po de-kho-na-nyid nges-pa-las thams-cad ma-lus-par 'phros-
te¹⁷ 'khor-lo bskor-ba de-dag-gi 'bras-bu'i mchog;] [10]

Annotations for the Tibetan Text

The Title

1 B 220.1 nges-pa

Chapter One

1 D 2.5 omits dang.

2 E 2a.4 'khor-lo khyab-par gsal-ba-la.

3 B 220. med-par; C 1.1.7 do.; E 2b.1 med-pas.

4 B 220.4 adds dang; C 1.1.7 do.

5 B 220.4 mi-khyab-pa'i ye-shes; C 1.1.8 do.; D 3.4 do.; E 2b.3 do.; F 50.5 -pa...mnga'-ba'i suggests both readings; G 76.4 do.

6 A 2b.4 sbags-pa; B 220.5 spags-pa; E 2b.4 do; G 76.6 confirms 'phags-pa (superior) and spags-pa (permeated).

7 B 220.5 sna-tshogs-pa'i; D 3.5 omits -pa.

8 E 2b.4 (sic) chun-'phyangs-dang.

9 D 4.2 rang-byung-ba-la; E 3a.2 do.

10 E 3a.2 (sic) brgyan bsam-gyis mi-khyab-par rluks-pa; G 77.6 bkluks-pa.

11 D 4.2 (sic) sgo-mkhyud-can.

12 D 4.3 med-par; E 3a.3 do.

13 A 3a.2 -gyi.

14 A 3a.4 -dang ldan-pa'i; C 1.2.4 do.

15 B 221.2 adds dang.

16 D 4.6 omits dang; E 3b.2 do.

17 D 5.3 (sic) mthing-ka.

- 18 D 5.3. (sic) leb-rgyan.
- 19 D 5.4 (sic) dbyibs-dang.
- 20 D 5.6 omits 'di-lta-ste.
- 21 A 3b.4 (sic) gong-bu; D 5.6 gang-bu bzhin; E 4a.3 do.
- 22 D 5.6 chen-po'i.
- 23 E 4a.4 snoms-pa-dang; F 89.1 bsnam-pa-dang.
- 24 F 89.2 myang-ba-dang.
- 25 A 3b.6 snom-par; B 221.6 mnan-par; F 89.6 mnam-par.
- 26 B 221.6 myang-par.
- 27 B 221.7 mnam-byed-dang; F 89.6 do.
- 28 D 6.2 ma-byung-ba; E 4b.1 do.; F 90.4 do.
- 29 F 90.6 ma-nges-pa'i; G 91.3/4 suggests both readings.
- 30 B 221.7ff. omits rdo-rje; C 1.3.2/3 do.; rgvad-bcu-pa, do.
- 31 C 1.3.3 (sic) ma-yin-ma-dang.
- 32 C 1.3.3 (sic) brjid-kyis.
- 33 E 4b.3 bzhug-pa'o.
- 34 B 222.2 adds dang; D 6.6 thugs yon-tan.
- 35 N.B. Sanskrit words including mantras have many Tibetan scribal errors, which have not been noted unless they imply alternative meaning.
- 36 B 222.2 omits -kyi and -nyid, distorting metre; C 1.3.5 do.; D 6.6 dbang-bsgyur; E 4b.5 do.
- 37 B 222.3 thugs yon-tan; C 1.3.5 do.; D 6.7 sku-dang gsung-dang thugs-dang; E 5a.1 do.
- 38 A 4b.2 omits ldan-pa; C 1.3.6 do.
- 39 E 4b.5ff. breaks up these verses according to Rong-zom-pa's dkon-mchog-'grel.

Chapter Two

- 1 D 7.2 adds de-bzhin gshegs-pa; E 5a.2 do.
- 2 B 222.4 kun-tu bzang-pos; D 7.3 do.; E 5a.3 do.
- 3 B 222.4 rdo-rje.
- 4 B 222.5 rang-bzhin dbyer-med-pas; C 1.3.8 do.; D 7.4 do.; E 5a.4 do.
- 5 A 5a.3 (sic) -kyi; B 222.7 do.; C 1.4.2 do.
- 6 C 1.4.2 (sic) mi-mnyos-so.
- 7 A 5a.4 (sic) bzang-mo.
- 8 A 5a.5 omits byed-pa-po; B 223.1 do.; C 1.4.3 do.; F 102.1 omits yid.
- 9 C 1.4.3 omits -du and -pa.
- 10 C 1.4.3 phyogs-bcu'i; F 102.2 do.; G 102.4 do.
- 11 B 223.1 gsum-nyid; G 102.4 do.; D 8.1 (sic) gsum-gnyis; E 5b.2 do.
- 12 D 8.2 (sic) lnga-ni; E 5b.3 do.
- 13 E 5b.3 mngon sangs-rgyas; F 103.4 do.; G 103.2 suggests both readings.
- 14 B 223.2 rgyal-ba'i chos; C 1.4.4 do.; D 8.2 do.; G 103.3 do.
- 15 E 5b.3 btsal-bas.
- 16 C 1.4.4 mi-mnyes-so; D 8.3 mi rnyed-do; E 6a.1 do.
- 17 B 223.4 na'ang.
- 18 B 223.4 na'ang.
- 19 A 5b.5 nas; B 223.4 na'ang.
- 20 E 6a.1 (sic) kun-gyis gsang.
- 21 B 223.5 na'ang; C 1.4.7 do.
- 22 B 223.6 na'ang
- 23 A 6a.2 adds dang; D 8.5 do.; E 6a.3 do.

- 24 B 223.7 omits thams-cad; C 1.5.1 do.; F 107.1 do.; G 111.2 do.
- 25 F 107.4 min-kyang; B min-la; C 1.5.2 do.; D 9.3 (sic) men-la; E 6a.5 do.; G 111.6 suggests either kyang or las.
- 26 D 9.4 dbyer-med-na; E 6a.6 do.
- 27 D 9.4 rigs; E 6a.6 do.; F 108.2 do.
- 28 E 6b.1 chen-pos.
- 29 C 1.5.3 (sic) bder-gshegs.
- 30 A 6b.2 bcings-bar bya-ba; B 224.3 do.; C 1.5.4 do.; E 6b.2 bya-ba'ang.
- 31 A 6b.2 (sic) -yi; C 1.5.4 do.
- 32 B 224.3 mdud-pa dor; C 1.5.4 do.; D 9.7 'dud-pa dor; E 6b.3 do.; however F 110.3 and G 114.2 suggest 'dor.
- 33 D 10.1 byang-chub-kyi sems; G 115.3 suggests either.

Chapter Three

- 1 D 10.2 chen-po; E 6b.5 do.
- 2 B 224.4 omits -gyis; C 1.5.6 byin-rlabs.
- 3 B 224.5 rigs-pa'i.
- 4 D 10.3 sku-gsung-thugs; E 6b.5 do.
- 5 B 224.6 (sic) snrel-zhi; C 1.5.7 (sic) snrel-zhing; D 10.3 (sic) snrel-bzhi; E 6b.6 (sic) snel-bzhi.
- 6 B 224.6 (sic) re-re.
- 7 B 224.6 omits chen-po; C 1.5.7 do.
- 8 C 1.5.8 (sic) 'dus-pa rnam-bzhis.
- 9 D 10.4 bltam-pa.
- 10 C 1.5.8 bdud brtul-ba-dang.
- 11 A 7a.3 bstan-pa-dang; F 136.3 do.; G 119.6 do.

- 12 B 224.7 thub-pa; C 2.1.1 do.; D 10.6 do.; E 7a.1 do.; G 120.1 suggests both readings.
- 13 D 10.6 omits kun-tu; E 7a.1/2 reads kun gzigs-pa.
- 14 D 10.6 spyad-pa-dang.
- 15 A 7a.6 med-pa.
- 16 E 7a.2 adds don.
- 17 A 7b.1 gsungs; C 2.1.3 do.
- 18 D 11.1 omits ldan-pa; E 7a.3 do.
- 19 B 225.2 khyab-pa'i; C 2.1.3 do.
- 20 C 2.1.4 (sic) kyis.
- 21 B 225.3 rang sangs-rgyas-kyi.
- 22 D 11.3 theg-pa-dang.
- 23 D 11.3 -pas.
- 24 D 11.4 omits dang; E 7a.5 do.
- 25 B 225.4 'byung-ba-dang 'dzin-pa-dang; C 2.1.5 do.; D 11.4 'byung-bas 'dzin-pa; E 7a.6 do.
- 26 A 7b.5 'dogs-pa-dang; G 130.4 do.; D 11.4 (sic) 'dog-pa-dang; E 7a.6 do.; B 225.5 rtogs-pa-dang; C 2.1.5 do.; F. 154.6 do. B also reads 'phrul-pa-las (sic) and C reads 'khril-pa-las (sic).
- 27 E 7b.1 (sic) inserts line: rang-bzhin-nyid-las nyams-par 'gyur; before rang-bzhin-nyid-las nyams-pa-med;.
- 28 E 7b.2 (sic) log-par rtogs-pa.
- 29 B 225.7 spyod-de; C 2.1.8 do.; E 7b.2 do.
- 30 D 12.1 gcig-kyang-med; E 7b.2 do.
- 31 D 12.2 dag-pa; E 7b.3 do.
- 32 A 8a.6 --yi; D 12.3 do.; E 8a.6 do.

- 33 B 226.2 -gis; C 2.2.1 do.
- 34 B (sic) yong mi-'da'; C 2.2.2 do.; D 12.4 do.; E 7b.4 do.
- 35 D 12.4 ci-'gyur-te
- 36 A 8b.3 kun-tu; D 12.5 do.; E 7b.5 do.
- 37 C 2.2.3/4 (sic) rgyu.
- 38 A 8b.4 med-du btags-pa; B 226.4 do.; D 12.4/5 do. F 166.1 and G 139.5/6 confirm ming.
- 39 B 226.4 ston-min tshig-la; C 2.2.4 do.
- 40 B 226.5 adds ched-du; C 2.2.4/5 do.
- 41 B 226.5 adds -dang; C 2.2.5 do.; A 8b.6 also omits -dang after thugs dang yon-tan.
- 42 A 9a.1 (sic) rtogs-las 'phros; C 2.2.6 'phro; D 13.1 do.
- 43 C 2.2.6 (sic) adds gYo-ba; D 13.2 do.
- 44 B 226.7 (sic) sku-gsung thugs-dang yon-tan phrin-las; C 2.2.7 do.
- 45 E 8a.4 omits -tu.
- 46 D 13.4 dbab-pa'i; E 8a.4 do.

Chapter Four

- 1 C 2.3.1 omits -las.
- 2 C 2.3.3 A A
- 3 D 13.6 bstan-'gyur
- 4 D 13.6 'phra-ba'i
- 5 D 13.7 gsal-'gyur-nas; E 8a.7 do.
- 6 D 13.7 bsdus-nas
- 7 D 13.7 bstan; E 8a.7 do.
- 8 D 14.1 bstan-'byung

- 9 C 2.3.4 adds rab-tu; E 8b.2 do.
- 10 B 227.5 HOH; G 147.6 do.
- 11 D 14.3 mi-gtong-gi; E 8b.3 do.
- 12 C 2.3.6 rgyal-por; E 8b.4 do.
- 13 A 10a.3 tshigs; E 8b.4 do.
- 14 A 10a.4 -las; F 186.3 -kyi; G 152.3 do.; D 14.6 mang-tshogs-kyis; E 8b. 5/6 do.; F and G interpret tshogs as sna-tshogs.
- 15 E 8b.6 (sic) phyir-yang.
- 16 C 2.3.8 -yis.
- 17 B 228.1 sems-dpa'; C 2.3.8 do.; G 152.5 suggests both readings.
- 18 B.228.1 yi-ge'i.
- 19 B 228.2 ngo-mtshar; C 2.4.1 do.; G 153.6 suggests both readings.
- 20 B 228.2 'gugs-pa; C 2.4.1 do.; G 154.1 do.
- 21 B 228.2 inserts line: â-ni thog-mtha' stong-pa-nyid; before line beginning tha-ni..
- 22 A 10b.3 snang-bas; B 228.3 do.
- 23 B 228.3(sic) snang-bdag-nyid; C 2.4.2 do.
- 24 C 2.4.3 sgyu-'phrul kun-tu-nyid.
- 25 B 228.3ff dra-bas; C 2.4.3 do.; D 15.3/4 do.; E 9a.2/3 do.
- 26 B 228.4 lhan-ne-nyid; C 2.4.3 lhan-ni-nyid; G 157.3 lham-mer.
- 27 C 2.4.4 thugs-kyi 'jigs-byed-pa'o; E 9a.4 'jigs-byed-pa'o.
- 28 D 15.5 omits line beginning jha-ni..; E 9a.4 do.
- 29 D 15.6 'jigs-byed-pa'o; E 9a.4 do.
- 30 E 9a.5 'jigs-par byed.

- 31 A 11a.3 dag-pa-yin; B 228.6 do.; C 2.4.6 do.; G 159.1 do.,
confirming two alternative readings.
- 32 C 2.4.6 'jigs-pa.
- 33 E 9a.6 stongs-pa.
- 34 B 228.6/7 med-pa-ste; C 2.4.6 do.; D 15.7 rtag-med dag-pa-
ste; E 9a.6 do.; F 200.4 permits both readings.
- 35 C 2.4.6 chad-pa'ang; G 159.3 suggests both readings.
- 36 F 200.6 interprets second thugs as thugs-rje.
- 37 E 9b.1 'jigs-par byed.
- 38 C 2.4.8 (sic) zhig-pa-yi.
- 39 B 229.1 'di; C 2.4.8 do.; G 160.5 do.
- 40 B 229.1 phreng-bas; C 2.4.8 do.
- 41 B 229.2 -kyis; D 16.3 (sic) de-bdag-nyid; E 9b.2 do.
- 42 B 229.2 sku-dang gsung-dang thugs-dang; C 2.5.1 do.; F 202.4
do.
- 43 A 11b.3 byung-ngo; C 2.5.1 do.
- 44 D 16.4 dges-sprin.
- 45 A 11b.3 (sic) sogs; E 9b.3 do.
- 46 D 16.4 (sic) smin-drug; E 9b.3 do.
- 47 A 11b.4 med-tshogs; D 16.4 do.; C 2.5.2 (sic) mi-tshogs.
- 48 D 16.5 rdo-rje'i; G 163.2 permits both readings.
- 49 A 11b.5 a-ho; G 163.5 do.; B 229.4 HOH.
- 50 B 229.4 yi-ge.

Chapter Five

- 1 B 229.5 'khor-lo; C 2.5.3 do.
- 2 B 229.6 bdud-rtsi; C 2.5.5 do.
- 3 C 2.5.5 (sic) dag.
- 4 D 17.2 omits rtsa-; E 9b.7 do.
- 5 B 229.6 cing; C 2.5.5 do.; D 17.2 do.; E 9b.7 do.
- 6 C 2.5.5 'byung-ba.
- 7 B 229.6 cir-yang; D 17.3 do.; G 174.1 do.; F 210.5 permits both readings.
- 8 E 10a.1 (sic) tshig-pa-dang; G 174.5 tshig-par 'gyur-ba-dang.
- 9 D 17.3 (sic) bar-pa'ang; E 10a.1 bar-'ang.
- 10 B 229.7 khams-'di 'dor-ba-dang; C 2.5.6 khams 'dir 'dor-ba-dang.
- 11 D 17.4 stong-zhing; E 12a.6 do.
- 12 B 230.1 grol.
- 13 D 17.5 -gyi; E 10a.2 do.
- 14 B 230.1 snang-'byung; D 17.5 mun-las snang-'byung ji-bzhin-gyi; E 10a.2 do.
- 15 B 230.1 'gyur-bas; C 2.5.7 do.; F 213.1 do.
- 16 B 230.2 med-cing brlag; C 2.5.8 do.
- 17 D 17.5 snying-po 'di.
- 18 B 230.3 dngos-po; D 17.7 do.; E 10a.4 do.; F 215.5/6 permits both readings.
- 19 D 17.7 (sic) omits -na and reads med-pas; E 10a.4/5 do.; F 216.2 -pa'i.

- 20 B 230.3 rtog-pa'i...; C 3.1.1 rtog-pa'i dbang-sgyur; D 18.1 do.; E 10a.5 do.
- 21 C 3.1.2 -par; D 18.1 -pa'i; E 10a.5 do.
- 22 B 230.4 'jigs-pas; C 3.1.2 do.; E 10a.5 do.
- 23 A 13a.1 rigs-brgyud; C 3.1.2 do.
- 24 D 18.2 (sic) omits yang.
- 25 C 3.1.3 thabs-la thabs-'byung.
- 26 B 230.5 med-la; C 3.1.3 do.
- 27 B 230.5 rab-bstan-na; D 18.4/5 do.; E 10b.1 do.; C 3.1.4 phyag-rgyas rab-bstan-na.
- 28 B 230.7 omits dra-ba and ting-nge-'dzin-gyi; D 18.6 do.; E 10b.2 do.; C 3.1.5 omits dra-ba.

Chapter Six

- 1 C 3.1.6 bdag-nyid chen-po; G 178.6 permits both readings.
- 2 D 18.7 (sic) dbus-bstags-ste; E 10b.4 do.; F 230.1 [sgras] btags-te.
- 3 B 231.1 lhun-gyis grub.
- 4 C 3.2.2 bar-khyams-ldan.
- 5 B 231.3 gYas-na.
- 6 D 19.3 (sic) sgom-pa-dang.
- 7 D 19.3 tshogs-dang.
- 8 D 19.5 ldan-par gnas; E 10b.7 do.; G 183.6 do.; F. 234.1 tshul-dang...
- 9 B 231.4 rgyab-na; C 3.2.2 do.
- 10 E 11a.1 'joms-pa-ste.

- 11 F 235.5 bcas-par gnas.
- 12 C 3.2.3 'thing-ka.
- 13 E 11a.2 sna-tshogs-pa.
- 14 B 231.5/6 (sic) lhun-stug; D 19.6 do.; B gzi-byin 'bar; C 3.2.4 do.; E 11a.2 gzi-brjid ldan.
- 15 B 231.6 'khrigs-pa-ste; C 3.2.4 do.; G 190.2 do; F 242.6 permits both readings.
- 16 A 14a.5 de-bzhin-nyid-las; G 191.4 permits both readings.
- 17 D 20.1 'dul-ba'i phyir; E 11a.4 do.; F 249.1 do. and also reads so-so for ma-lus.
- 18 A 14a.6 (sic) mi-gYor.
- 19 D 20.1 (sic) tshul-gnyis.
- 20 E 11a.5 so-sor; F 249.3 permits this reading; G 192.4 so-so'i.
- 21 F 249.6 (sic) ma-gYos-kyang.
- 22 D 20.2 las-'phro; E 11a.5 do.
- 23 C 3.2.6 (sic) chu-zla-bzhi.
- 24 A 14b.3 snang-bar bstan; B 232.1 do.; E 11a.6 do.
- 25 B 232.1 dge-tshul-rnams-la; D 20.3 do.; E 11a.6 do.
- 26 B 232.2 bse-ru'i gzugs; C 3.2.7 do.
- 27 E 11a.7 (sic) mchog-na.
- 28 D 20.4 sku-yi; E 11a.7 do.; F 251.6 'jal-bar; G 194.1 do.
- 29 D 20.4 ston-pa'i.
- 30 D 20.5 omits this line; E 11.b do.
- 31 D 20.5 (sic) sku bsta-na.
- 32 C 3.3.1 sa-bcu'i rim-gyi 'byed; E 11b.1 rims; F 252.5/6 sbyangs.
- 33 G 196.2 thob; D 20.5 yang-dag mthong; E 11b.1 do.

- 34 C 3.3.1/2 longs-spyod zad-med rin-cher gter; D 20.6 longs-spyod zad-med rin-chen-te; E 11b.2 do.; F 253.4/5 and 243.4 gives both readings; G 196.3 prefers rin-chen gter.
- 35 D 20.6 (sic) skal-pa.
- 36 D 20.6 omits this line; E 1b.2 do.
- 37 B 232.5 de-la-sogs-te; C 3.3.2 do.; G 197.4.
- 38 D 20.7 mtha'-yas mchog; E 11b.2/3 do.
- 39 C 3.3.3 med-pa.
- 40 C 3.3.3 rdo-rje 'dzin-pa rig-pa'i sku.
- 41 D 21.1 (sic) omits kun; F 229.1 lhun-gyi/ 256.4 kun-kyang; G 198.5 kun-kyang.
- 42 B 232.6/7 reads gcig for -du; C 3.3.4 -cig.
- 43 B 232.7 sku-dang gsung-dang thugs; C 3.3.5 do.
- 44 C 3.3.6 kun-gyi khyab-med.
- 45 A 15b.3 spros; C 3.3.6 do.; G 200.6 do.
- 46 B 23.1 omits zhes; C 3.3.6 do.

Chapter Seven

- 1 B 233.2 omits -dag; C 3.3.7 do.; E 12a.1 do.
- 2 D 21.6 PHYAM; E 12a.2 do.
- 3 B 233.7 omits this line.
- 4 B 233.7 omits OM.
- 5 A 16b.2 de-nyid-du-ni; B 224.1 do.; C 3.4.5 do.; G 218.1 permits both readings.
- 6 B 234.1 -ba'i; C 3.4.5 do.; E 12b.1 do.; F 267.4 permits both readings.

- 7 C 3.4.5 chen-por; E 12b.1 do.; F 267.4 & G 218.1 permit both readings.
- 8 A 16b.4 omits -du; C 3.4.5 do.
- 9 E 12.a.2 rdo-rje-dang gnyis-med.
- 10 A 16b.5 dus-bzhi; C 3.4.7 do.; D 23.1 do.
- 11 A 16b.6 omits thams-cad; D 23.1 do.; E 12a.2 do.
- 12 D 23.1 sku-gsung-thugs-dang rdo-rje'i; E 12b.3 do.; F 268.4 permits possibility of rdo-rje'i.
- 13 D 23.4 (sic) gyur-to.
- 14 C 3.5.3 smad-kyi chos.
- 15 A 17a.6 kun-gyis; B 234.6 do.
- 16 C 3.5.4 byung-bas; F 272.4 'byung-ba.
- 17 B 234.7 gsung-mchog-yin; C 3.5.5 do.
- 18 A 17b.3 rdo-rje; E 17b.3 do.
- 19 B 235.1 grags-nyid; C 3.5.5 do.; F 273.3 permits both readings.
- 20 A 17b.4 gsung-ba-nyid-na; B 235.1 do.; C 3.5.5 do.
- 21 E 13a.3 (sic) de-ni.
- 22 F 273.5 'jal; G 221.4 do.
- 23 C 3.5.6 sprin-sangs-bzhin; D 24.2 sprod-bsangs-bzhin; E 13a.3 do.
- 24 B 235.2 thams-cad go; C 3.5.6 do.; D 24.2 do.; E 13a.3 do.; F 274.1 permits both readings.
- 25 235.2 (sic) 'di-ni.
- 26 C 3.5.7 thams-cad kyang.
- 27 D 24.3 'dul-ba'i; E 13a.4 do.

- 28 C 3.5.7 gsung-ba; E 13a.4 gsungs-rab.
 29 B 235.3 de-bzhin-nyid-las; C 3.5.7 do.
 30 B 235.3 byin-brlabs-kyis; E 13a.5 do.
 31 D 24.4 gsung-gis; E 13a.5 do.
 32 C 3.5.8 de-bzhin-nyid-las; F 276.2 permits both readings.

Chapter Eight

- 1 A 18a.2 brlabs-pa; E 13a.5 do.
 2 F 277.3 dra-ba'i; G 225.3 permits both readings.
 3 B 234.5 rdzogs-pa'i; C 4.1.2 do.; F 277.4 & G 225.3 permit both readings.
 4 D 24.7 (sic) rgyu.
 5 C 4.1.2 snying-po; D 24.7 do.; E 13b.1 do.
 6 D 24.7 (sic) dka-ba'o.
 7 E 13b.1 (sic) mi-skyod.
 8 D 25.1 banol-te; F279.5 do.
 9 A 18b.2 rtse skrad-pa; C 4.1.4 do.; E 13b.2 do.
 10 D 20.2 skyed-pa'i rgyu; E 13b.2 bskyed-pa'i rgyu.
 11 A 18b.2 sgreng rtse-mor; E 13b.2 do.; G 228.1 rtse-mo.
 12 E 13b.3 (sic) zla-btul.
 13 3 235.7 (sic) brtan; E 13b.3 do.
 14 A 18b.6 sgreng; C 4.1.5 do.; D 25.3 do.
 15 C 4.1.5 -kyi.
 16 A 19a.1 sgreng; C 4.1.5 do.; D 25.3 do.
 17 D 25.4 'khrol-pa'i; E 13b.4 do.
 18 B 236.1 brtan; E 13b.4 do.

- 19 A 19a.2 sgrenḡ; C 4.1.6 do.; D 25.4 do.; F 282.5 omits
bsgrenḡ.
- 20 C 4.1.6 (sic) nya-ma; E 13b.5 do.
- 21 A 19a.3 sgrenḡ; C 4.1.7 do.; D 25.5 svá-rtse 'bar-ba rin-po-
che; E 13b.5/6 do.
- 22 E 13b.6 'khrol-ba'i.
- 23 B 236.2 brtan; E 13b.6 do.
- 24 A 19a.3 sgrenḡ; C 4.1.7 do.; D 25.4.
- 25 A 19a.4 sgrenḡ; C 4.1.8; D 25.6.
- 26 C 4.1.8 (sic) padmar 'bar.
- 27 B 236.3 brtan; E 14a.1 do.
- 28 A 19a.5 PHYAM-sgrenḡ.; C 4.2.1 do.; E 14a.1 do.; D 25.7
PHYAM.
- 29 A 19a.6 sgrenḡ; C 4.2.2.
- 30 D 26.2 brtan; E 14a.2 do.
- 31 A 19b.1 sgrenḡ; C 4.2.2 do.
- 32 D 26.3 la-sogs klu-shing; E 14a.3 do.
- 33 D 26.3 omits this line; E 14a.4 do.
- 34 C 4.2.4 (sic) pos-mchog-dang; F 285.5 spos-mchog-ma.
- 35 B 236.7 brtan; D 26.4 do.; E 14a.5 do.
- 36 C 4.2.4 'byor-zhing; D 26.4 'byol-zhing; E 14a.5 do.
- 37 E 14a.5 'khrol.
- 38 B 236.7 sgo-bzhi; C 4.2.4 do.; D 26.5 do.; E 14a.5 do.; G
232.5.
- 39 E 14a.5/6 rdo-rjes gnon; F 286.2 permits both readings.
- 40 D 26.5 chen-pos; E 14a.6 do.
- 41 F 286.3 omits ho.

- 42 D 26.6 'di-dag-kyang; E 14a.6 do.
- 43 F 286.4/5 gong-du bzhin.
- 44 A 20a. 1 drug-tu bstan; B 237.2 & C 4.2.6 insert three extra lines here, viz.:
- gseg-par dang-ni pi-wang-dang;
go-cha po-ti rin-chen sgrom;
me-dang chu-ni rab-tu bstan;
- 45 B 237.2 gnyis-med; C 4.2.6 do.
- 46 C 4.2.7 (sic) padmo'i dkyil; G 234.2 do.
- 47 D 26.7 gshegs-nyid-de; E 14b.1 do.
- 48 A 20a.3 ma-sgul; C 4.2.7 do.
- 49 D 27.2 de-la-sogs-pa.
- 50 B 237.5 thams-cad-dang.
- 51 B 237.5 zhi-khro; C 4.3.2 do.; D 27.3 do.; E 14b.4 do.
- 52 B 237.5 mthun-par kun-tu ston; C 4.3.2 'thim-par kun-tu ston.
- 53 D 27.4 (sic) ma-god; E 14b.5 do.
- 54 F 293.5 gcig-tu; G 239.6 permits both readings.
- 55 A 20b.2 de-bzhin-te; C 4.3.3 skyod-dang; D 27.5 spro-ba; E 14b.5 do.
- 56 A 20b.3 sgul-bskyod; C 4.3.3 (sic) sgul-bskyed.
- 57 B 237.7 gnas-pa; C 4.3.3/4 do.
- 58 B 237.7 omits thams-cad; C 4.3.4 do.

Chapter Nine

- 1 B 237.7 chen-po; C 4.3.5 do.; F 332.3 & G 241.3 permit both readings.
- 2 A 20b.5 -las.
- 3 D 27.7 dam-pa-de; E 15a.1 do.; G 271.4 do.
- 4 D 28.1 (sic) bzhi-pa'i ched-du bya.
- 5 A 21a.2 rab-snyam-la; F 334.1 do.
- 6 D 28.1 ldan-pa-la; E 15a.2 do.
- 7 A 21a.3 gru-bzhi-ba'i; E 15a.2 gru-bzhi-yis.
- 8 D 28.2 sgo-ni; E 15a.3 do.
- 9 D nyungs-'bru; E 15a.3 do.
- 10 B 238.3 yi-ge-la; C 4.3.7 do.
- 11 B 238.3 bcos-bu; C 4.3.8 ras-na.
- 12 B 238.3 bro-ba'i btung-pas; C 4.3.8 bro-ba'i btul-pas; D 28.3 btung bri-bas; E 15a.3/4 btul-nga bri-bas.
- 13 B 238.3 'jo-ma; C 4.3.8 do.; D 28.3 do.; E 15a.4 do.
- 14 B 238.4 mchod-par; C 4.4.1 lam-bzhi'i mchod-par rab-tu byin.
- 15 D 28.6 -yis; E 15a.6 do.
- 16 D 28.6 spras-pa-yi; E 15a.7 do.
- 17 E 15a.7 ro-mchog.
- 18 C 4.4.3 (sic) klu-dbyangs; E 15b.1 tshig-su.
- 19 A 21b.5 bla-bre.
- 20 D 29.1 nam-bza'.
- 21 D 29.1 btung-dang; E 15b.1 btung.
- 22 F 340.1 sna-tshogs-dang.
- 23 C 4.4.5 -yi.

- 24 E 15b.2 'bul.
- 25 E 15b.2 (sic) rime-gyis.
- 26 D 29.3 cig-char-du; E 15b.3 do.
- 27 C 4.4.5 mnyam-sbyor-ba'i.
- 28 E 15b.3 sgom.
- 29 B 239.2 -'brur 'jug-tshul-du; C 4.4.6 do.; D 29.3 do.; E 15b.3 do.
- 30 B 239.2 spyang-drang; C 4.4.6 do.; D 29.4 do.
- 31 F 342.4 chen-pos.
- 32 C 4.4.7 bstan-pa-yis; D 29.5 do.; E 15b.5 do.
- 33 A 22a.5 ma-lus mnyes.
- 34 B 239.4 gang-na'ang mi-gnas mi-dmigs-pa; C 4.4.8 mi-dmigs-pa; D 29.6 gang-na'ang ma-gnas mi-dmigs-pa; E 15b.6 ma-gnas mi-dmigs-pa.
- 35 A 22a.6 (sic) mi-gYor.
- 36 B 239.4 sgom; E 15b.6 do.
- 37 D 29.7 rig-pa 'jug; E 15b.6 do.
- 38 D 29.7 'jug-par bya; E 15b.6 do.
- 39 B 239.6 rab-rtog-nas; C 4.5.2 do.
- 40 F 346.6 dbang-dang.
- 41 F 346.6 omits this line.
- 42 E 16a.2 rab-smol-nas.
- 43 A 22b.5 dbangs-su-ni; F dbang-du-ni; G 271.6 suggests phang.
- 44 A 22b.5 tshad-du yang; C 4.5.3 'dzug-gang; E 16a.2 'dzub-gang tshad-du yang; G 272.1 mdzub-gang, permits both readings of bya and yang.
- 45 B 239.7 bzhin-du bya; G 272.1.
- 46 C 4.5.4 rab-bsnyams-la; D 30.3 do.; E 16a.2 rab-snyoms-la.

- 47 D 30.3 tsham-du bya; E 16a.3 tsam-du bya.
- 48 D 30.3 omits this line.
- 49 D 30.4 mtshon-phye-dang.
- 50 E 16a.5 lnga-rnams dgongs.
- 51 B 240.2 dpag-tshad-tsam; C 4.5.6 do.
- 52 D 30.6 ma-lus sgom; E sna-tshogs-sgom.
- 53 B 240.2 dgyi; C 4.5.7 dgyes; D 30.6 dge; F 353.2 bri.
- 54 A 23a.5 gdan-nam; D 30.6 do.; E 16a.6 do.
- 55 E 16a.6 phyag-rgya.
- 56 F 354.4 -gyis.
- 57 B 240.2 la-sogs-la phyag-rgyas; D 31.1 la-sogs-pa phyag-rgyar
bcas; E 16a.7 phyag-rgyar bcas; F 354.6 do.
- 58 B 240.4 sbyangs-na; C 4.5.8 do.
- 59 D 31.1 de-nyid yin.
- 60 B 240.4 dkyil-'khor-nas; C 4.5.8 do.
- 61 E 16b.1 drangs-ngo.
- 62 D 31.3 (sic) snyen-pa'i.
- 63 B 240.6 rmad-po-che; D 31.4 smad-kyi chos; E 16b.3 smad.
- 64 B 240.6 gzhan-nas; C 5.1.2 do.; D 31.4 do.; E 16b.3 do.
- 65 A 23b.5 brten-pa'i; B 240.6 do; C 5.1.2 do; D 31.4 do.
- 66 A 23b.6 'byung.
- 67 C 5.1.3 (sic) gsol.
- 68 A 24a.1 'byung; D 31.5 mngon-'byung; E 16b.5 sngon-'byung.
- 69 B 240.7 byin-brlabs; E 16b.5 do.
- 70 F 359.6 gzi-byin mnga'-ba'i.
- 71 B 240.7 btsan-po; C 5.1.4 do.; F 360.2 btsan-pa'i.

- 72 B 241.1 rab-brtson-pas; C 5.1.5 do.; D 31.7 mnyam-par 'jug-la rab-brtson-pas; E 16b.6 do.; F 494 explains the alternative readings, -na and -pas.
- 73 E 16b.6 dbang-sgyur.
- 74 E 16b.7 grub-pa-ni.
- 75 D 32.1 omits de-; E 16b.7 thig-le nyid-la gnas.
- 76 D 32.1 rdzogs-pa; E 17a.1 do.; F 364.2 rdzogs-pas.
- 77 B 241.2 bsam-yas-pa; C 5.1.6 do.; G 275.4 bsam-pa-dang.
- 78 D 32.1 rgyu-dang.
- 79 D 32.2 rol-mo-dang; E 17a.1 do.
- 80 D 32.2 bsam-kun; E 17a.1 mthong-bsam kun.
- 81 A 24a.6 mnyes; B 241.2 do.; C 5.1.6 do.; D 32.2 do.; E 17a.1; however F 364.6 & G 275.6 suggest brnyes.
- 82 A 24b.1 gsung-la don-byung-ba'ang; B 241.3 -'byung-ba; C 5.1.7 do.; D 32.1 do.; E 17a.2 do.; F 364.6 & G 276.1 suggest -las don-'byung-ba'ang.
- 83 B 241.4 rtog-rtags; D 32.3 rtogs-brtags; E 17a.3 do.; F 366.5 rtog-btags; G 279.5 suggests rtog-brtags.
- 84 A 24b.3 -la; D 32.4 -ni; E 17a.4 do.; F 369.4 do.
- 85 E 17a.4 rab-bzhugs-na.
- 86 B 241.5 'dod-pa'i; E 17a.4 do.
- 87 A 24b.4 bskal-pa; C 5.2.1 do.; D 32.5 do.
- 88 B 241.4 -yin; C 5.2.1 do.
- 89 B 241.6 gsang-ba; D 32.6 do.

Chapter Ten

- 1 A 25a.1 chen-po; G 281.1 do.
- 2 D 33.1 (sic) 'bru-sogs.
- 3 C 5.2.4 rdo-rje.
- 4 B 241.7 padmor bskyil; C 5.2.4 do.; D 33.1 padmor 'khyil; E 17a.7 do.; G 290.6 do.
- 5 B 241.7 rtsa-nas; D 33.1 bstims-zhing; E 17a.7 do.
- 6 D 33.1 (sic) nyan-ched; E 17a.7 do.
- 7 B 242.1 thig-le'i ngo-bo; D 33.2 do.; G 286.1 permits both readings.
- 8 D 33.2 TRAM-gyi; E 17a.7 do.
- 9 G 286.2 spros.
- 10 B 242.1 gsang-mchog-las; C 5.2.5 do.
- 11 A 25a.4 kun-la'ang.
- 12 D 33.3 btags-pa-las; E 17b.1 do.
- 13 B 242.2 (sic) bya-bar min; C 5.2.5 smra-pa bya-ba yin; D 33.3 bya-ba med; E 17b.1 do.
- 14 B 242.2 'khor-lo.
- 15 B 242.2 thig-le; C 5.2.5 do.; G 287.1 permits both readings.
- 16 A 25a.6 -'phro thim; B 242.2 -spro-batim; C 5.2.6 do.
- 17 B 242.3 (sic) zung; C 5.2.6 do.; E 17b.2 do.
- 18 B 242.3 mnyam-par 'gyur; C 5.2.6 do.
- 19 B 242.3 thig-le; C 5.2.5 do.; G 287.6 permits both readings.
- 20 B 242.3 HDM.; F 373.6 do.
- 21 E 17b.4 'phro-thim.
- 22 D 33.6 kun-byos shig; E 17b.4 do.
- 23 E 17b.5 (sic) HRIH-yig.

- 24 B 242.5 (sic) tshogs-kyi dkyil-'khor; C 5.2.8 do.
- 25 B 242.5 mthun-pa'i gsang-bsgrags; C 5.3.1 do.; D 34.1
'thun-par gsang-sgrags; G 289.1 suggests gsang-bsgrag.
- 26 34.1 bskyod-byed.
- 27 C 5.3.1 (sic) gsang-ba'i thig-le.
- 28 D 34.1 omits SVA AM.
- 29 E 17b.6 sgom.
- 30 D 34.3 ma-byas-na; E 17b.7 do.
- 31 D 34.3 (sic) cod-phan.
- 32 E 18a.1 lnga-yi; F 377.4 -yi dbang-bskur-ni; G 285.2 -ni.
- 33 B 243.1 (sic) dhyin-cad.
- 34 B 243.1 bde-skyid.

Chapter Eleven

- 1 A 26a.6 chen-po; C 5.3.4 do.
- 2 D 34.6 mngon-sum-pa; E 18a.4 do.
- 3 E 18a.4 (sic) rtog-pa.
- 4 E 18a.5 rnam-min; F 384.4 do.
- 5 E 18a.5 rnam-min; F 385.2 do.
- 6 B 243.4 sgom; D 35.1 do.; 18a.6 do.
- 7 B 243.4 sprin-phung-gis; C 5.3.8 do.; F 385.5 permits both
readings.
- 8 A 26b.5 rig; C 7.3.8 do.
- 9 D 35.2 yang-ni mi-dbyed-bar.
- 10 B 243.5 nye-bsnyen-po; C 5.3.8 do.; D 35.3 do.; E 18a.7 do.; G
304.5 suggests -dang. F permits both readings.

- 11 C 5.3.8 bsgrub-pa-dang-ni; D chen-pos; E 18a.7 bsgrub-pa-dang-ni sgrub-chen-pos.
- 12 F 395.5 suggests dkyil-'khor.
- 13 B 243.6 tshogs-kyi.
- 14 B 243.6 bsgrub-pa'i nyi-zla'i dkyil-'khor-de; C 5.4.1 do.; D 35.4 bsgrub-pa'i nyi-zla'i snying-po-de; F 396.1/2 permits both readings; G 313.1/2 suggests version in text.
- 15 D 35.5 mchog-phran-dang; E 18b.2 zhing-'gyur mchog-phran-dang.
- 16 A 27a.2 dkyil-du; C 5.4.1 do.
- 17 E 18b.2 bzhag; G 314.3 do.
- 18 B 243.7 rgyal-ba sgom; C 5.4.3 rgyal-ba bsgom.
- 19 B 343.7 ye-shes skye-med; C 5.4.4 do.; E 18b.3 ye-nas skye-nas.
- 20 A 27a.4 mi-gYor; D 35.7 do.; F 400.5 sgyu-mar.
- 21 B 244.1 gos-pa med; C 5.4.4 do.; D 35.7 rdul-bya; E 18b.4 do.
- 22 B 244.2 -yis; C 5.4.5 do.; F 409.5 permits both readings.
- 23 D 36.1 lnga-zhing sbyor-ba-yi; E 18b.5 do.; F 410.2 sbyor-ba-las.
- 24 D 36.2 lnga-pa'i; E 18b.5/6 do.
- 25 D 36.2 de-bzhin-gshegs-dang; F 411.4 permits both readings.
- 26 A 27b.3 khro-bo; C 5.4.6 do.; D 36.2 do.
- 27 D 36.3 gsum-pa'i lha-rnams sgom; E 18b.7 do.
- 28 A 27b.4 khro-bo; C 5.4.6 do.; D 36.3 do.
- 29 B 244.4 chen-dang; C 5.4.7 do.; F 412.2 permits both readings.
- 30 A 27b.5 sogs; D 36.4 phyag-banyen bka'-nyan; E 19a.1 do.; F 412.3 omits tshogs.

- 31 A 27b.5 ci-bgyis; C 5.4.7 do.
- 32 F 412.4 omits rdzogs-par byed, reading mthar-thug 'grub(?).
- 33 A 27b.6 spyod-pa; B 244.5 thogs-med-pa.
- 34 B 244.5 rdo-rje rigs-su.
- 35 D 36.5 'bar-ba rab-tu sgom; E 19a.3 bar-du sgom.
- 36 B 244.6 tshul-du; C 5.5.1 do.; D 36.5 tshogs-med; E 19a.3 do.
- 37 D 36.6 gsal-ba'i; E 19a.3 do.; F 414.4 permits both readings.
- 38 D 36.7 (sic) grub.
- 39 A 28a.4 byed; B 244.7 do.; C 5.5.2 do.
- 40 B 244.7 rdo-rje rigs-su.
- 41 D 37.1 -kyi; E 19a.5 do.; F 415.2 do.
- 42 D 37.1 sgom; E 19a.5 do.
- 43 B 245.1 tshul-gyis-su; C 5.5.3 do.
- 44 D 37.1 med-pa'i gtim-par bya; E 19a.6 gtim-par bya.
- 45 D 37.2 sgom; E 19a.6 do.
- 46 D 37.2 sgom.
- 47 F 416.1: in other versions this line is inserted after
 chags-pa med-pa'i tshul-gyis-ni.
- 48 D 37.2 so-so; E 19a.6 do.
- 49 D 37.3 dang-po; E 19a.7 do.; B 245.2 dang-po dam-mnos; C 5.5.5 do.
- 50 B 245.2 sgyid-snyom; F 417.2 do.
- 51 A 28b.2 bsgrubs-byas-na; F 417.3 sgrub-byas-na.
- 52 B 245.3 thob; C 5.5.6 do.; D 37.4 do.; E 19b.1 do.
- 53 A 28b.3 sgrub-pa'i; F 417.4/5 do.
- 54 D 37.4 zhes rdo-rje..; E 19b.1 do.
- 55 B 245.3 reverses word order nyid...nyid-la; C 5.5.6 do.; E
 19b.2 do.; D 37.5 omits de-bzhin gshegs-pa-nyid.

Chapter Twelve

- 1 D 37.5 chen-po; E 19b.3 do.; F 420.1 permits both readings.
- 2 A 28b.6 dra-bas; B 245.4 dra-ba; C 5.5.8 do.
- 3 C 5.5.8 bstan-pa'i.
- 4 B 245.5 phyag-rgya'i 'du-'phro-yis; C 5.5.8 do.; F 421.2 do.
- 5 A 29a.2 phyag-rgyas-ni.
- 6 D 37.7 brgyan-dang; E 19b.4 do.; F 422.4 omits dang.
- 7 A 29a.3 phyag-rgyas-ni.
- 8 C 6.1.1 kun-dang.
- 9 B 245.7 gzugs; C 6.1.2 do.
- 10 D 38.2 mod-kyi; E 19b.7 do.; F 432.1 permits both readings.
- 11 D 38.2 gnas-gyur.
- 12 B 246.1 mchog-gyur-pa; F 435.1 do., also shes-rab mchog-gis.
- 13 B 246.1 dag-pa'i; C 6.1.4 do.; E 20a.1 dangs-pa'i; G 306.3
dvangs-pa'i.
- 14 D 38.4 sgom; E 20a.1 do.
- 15 B 246.2 mtha'-yas; C 6.1.4 do.; F 436.3 reads thams-cad
kyang; G 306.4 permits both readings.
- 16 D 38.4 bsgoms-par; E 20a.2 do.
- 17 D 38.4 (sic) gang-gnas-kyang.
- 18 D 38.5 (sic) snyed.
- 19 F 437.1/2 gzhan-du; C 6.1.5 gzhan-na (sic) mtsho-la-cig; B
246.2 ma-tshol-cig.
- 20 F 437.6 interprets kun-tu as kun-tu bzang-po.
- 21 B 246.3 ma-tshang-yang; C 6.1.5 do.; D 38.6 do.; E 20a.3
do.; A 29b.4 ma-tshang-na; F 438.2 reads ma-tshang na'ang.

22 D 38.6 (sic) nges-pa-med; E 20a.3 do.

23 A 29b.5 bsgrubs-pa'i.

Chapter Thirteen

1 C 6.1.7 gshegs-pa'i; D 38.7 inserts thams-cad-kyi; E 20a.4 do.

2 B 246.4 sku-gsung-thugs; C 6.1.7 do.; D 38.7 do.; E 20a.4 do.;
F 439.4 do.

3 A 29b.6 bsdus-nas.

4 B 246.6 sgra-rtags ming-tshogs-las; C 6.2.1 do.; D 39.2
sgras-btags; F 439.4 ming-tshogs-la.

5 D 39.3 (sic) rang-mtshon-te.

6 D 39.3 (sic) byin-pa.

7 D 39.3 -gyi; E 20b.1 do.

8 C 6.2.2 dkyil-'khor-la-de.

9 D 39.4 sgom; E 20b.1 do.

10 A 30a.6 de-bzhin-nyid; F 450.3/4 permits both readings.

11 B 247.1 -yis; C 6.2.3 do.

12 A 30b.1 lta-zhing; B 247.1 bltas-shing; C 6.2.3 do.

13 B 247-1 sbyor-ba; C 6.2.3 do.; D 39.6 snying-po'i; G 332.6
do.

14 C 6.2.4 dbul; G 333.1 do.; D 39.6 mchod-par 'bul.

15 F 463.3 sgyu-mar; C 6.2.4 sgyu-mar rang-snang-ba'i; B 247.2
rang-snang-ba'i.

16 B 247.2 rol-mo; C 6.2.4 do.; F 463.3 & G 333.3 permit both
readings.

17 F 463.4 suggests bsam-yas.

- 18 B 247.2 dus-bzhi mngon-rdzogs-pa'i; C 6.2.5 do.; D 39.7
-pa'i; F 475.3 -par.
- 19 B 247.3 mthong-ba'i; C 6.2.5 do.
- 20 D 40.1 dbang-bsgyur; E 20b.5 do.
- 21 A 30b.5 mnyam-sbyor-bas; G 340.1 do.
- 22 B 247.4 mchog; C 6.2.6 do.; D 40.2 'dul-ba mgon; E 20b.7 do.
- 23 B 247.5 bsgom-la; C 6.2.7 do.; D 40.3 bsams-bsgoms-pa'i;
E 21a.1 do.
- 24 B 247.5 kun-ngam; C 6.2.7 rang-'byung kun-dom; A 31a.2 kun-
dam; D 40.3 rang-'byung kun-dam. F 477.5 & G 356.1 permit
both ngam (illustrious) and dam (genuine).
- 25 E 21a.1 thams-cad-kyi; G. 356.2 permits both readings.
- 26 B 247.5 mos-'gyur-ba; D 40.4 do.; E 21a.2 do.; F 478.1 do.; G
356.4 suggests mos-gyur-pa.
- 27 D 40.4 omits this line; E 21a.3 do.
- 28 C 6.2.8 skal-pa.
- 29 B 247.6 rab-gnas-pa'i; C 6.3.1 do.
- 30 A 31a.4 bsnyen-nas; G 357.5 do.
- 31 A 31a.6 'byung-dang; G. 357.6 do.
- 32 B 247.7 'gyur-ba.
- 33 D 40.6 mi-bsnyes-so; E 21a.5 do.
- 34 A 31b.2 sgom-la; G 358.5 do.; F 481.4 bsgom-la; D 40.7
bsgoms-la rab-sbangs-pa'i; E 21a.5 thos-bsams-sgom-la.
- 35 B 248.1 gzung; C 6.3.3 do.; G 358.5 bzung; D 40.7 (sic) zang;
E 21a.6 (sic) rig-ldan-rnams-kyis zang.
- 36 C 6.3.4 (sic) bstan.
- 37 D 41.1 stong-la sbyin; E 21a.6 do.

- 38 D 41.1 (sic) rnam-s-kyang; E 21a.6 nam-s-kyang.
- 39 A 31b.3 sbyin; G 359.2 do.
- 40 A 31b.4 (sic) sbregs-la; G 359.2 bsreg-dang; F 482.5 bsregs-shing; D 41.2 yun-rings.
- 41 A 31b.4 inserts -kyis; G 359.3 do.; F 483.2 permits both readings.
- 42 D 41.2 (sic) gleng-ngo.
- 43 A 31b.5 inserts snying-po'i; G 359.5 do.; F 483.3 do.

Chapter Fourteen

- 1 F 483.5 omits nyid.
- 2 D 41.3 omits la.
- 3 D 41.5 mtha'-yas-pas; E 21b.3 do.
- 4 A 32a.4 spro; G 362.5 do.
- 5 A 32a.5 sprul-pa'i.
- 6 A 32a.6 yid-la.
- 7 A 32b.1 omits ched-du;
- 8 A 32b.2 inserts bstod-pa'i; G 364.6 do.; F 488.1 do.

Chapter Fifteen

- 1 A 32b.3 omits -du; B 249.1 do; G 365.3 do.
- 2 B 249.1 mdzad-do; C 6.4.3 do.
- 3 A 32b.3 rtogs-pa-dang.
- 4 D 42.3 zhen-pa-dang; E 22a.1 do.; F 504.6 permits both readings.

- 5 D 42.3 inserts -ni; E 22a.2 do., [perhaps for nyid, cf. G 367.1]
- 6 D 42.4 (sic) omits -bon; E 22a.2 do.
- 7 D 42.5 mod-las; E 22a.3 do.
- 8 B 249.3 rab-tu nyen-pa de-lta-bu'i; C 6.4.5 do.; D 42.5 reads dang for de-lta-bus; E 22a.4 do., also dag-gi.
- 9 E 22a.4 (sic) drang-ba.
- 10 B 249.4 brgyad-du; E 22a.4 brgyad-po de-dag-tu.
- 11 C 6.4.6 brgyud-du; D 42.6 rgyud-cing; E 22a.4 do.
- 12 B 249.4 nyams-su myang-ngo; C 6.4.6 do.
- 13 E 22a.5 (sic) rtogs-pa-dang.
- 14 A 33a.3 adds rab-tu; G 368.6 do.
- 15 A 33a.4 yongs; B 249.5 yod-med-par yang-gyur-cing; C 6.4.7 yod-med-par gyur-cing; D 43.1 yong-ye med-par yang-'gyur-zhing; E 22a.6 yongs-ye med-par 'gyur-zhing; F 509.5 & G 369.2 suggest yang med-par.
- 16 B 249.5 skams-pa-dang; C 6.4.7 do.; D 43.1 do.; E 22a.6 do.
- 17 B 249.5 gyur-pa; C 6.4.8 gyur!; D 43.1 mi-mtshang-bar 'gyur-ba; E 22a.6 mi-mtsham-par.
- 18 C 6.4.8 (sic) rtsun-mo.
- 19 A 33a.6 srabs-pa-dang; B 249.6 'srabs-pa-dang.
- 20 B 249.6 omits chen-po; C 6.4.8 do.
- 21 A 33a.6 mgo-bo; D 43.3 do.; E 22a.7 do.; G 369.6 do.
- 22 A 33b.1 omits -bo; C 6.5.1 do.; F 510.4 do.; G 369.6 do.
- 23 B 249.6 omits -bo; F 510.5 do.; G 370.1 do.

- 24 A 33b.2 sna-tshogs-pa thogs-pa; D 43.3 do.; E 22b.1 do.; G 370.2 do.
- 25 A 33b.2/3 sgra sna-tshogs; G 370.3 do.; B 249.7 nga-ro sgra-skad sna-tshogs-pa; C 6.5.2 do.+ dang; D 43.4 nga-ro sna-tshogs-pa; E 22b.2 do; F 511.1 nga-ro sna-tshogs.
- 26 D 43.4 reads ro for nga-ro and changes order; E 22b.2 do.; A 33b.3 kha-rlang-gis; F 511.2 do.
- 27 B 249.7 adds -dang; C 6.5.2 do.
- 28 D 43.5 omits -bcu.
- 29 E 22b.3 'khrugs-par; F 511.3 do.
- 30 D 43.5 -bzhi.
- 31 C 6.5.3 (sic) ma-nyams-par.
- 32 B 250.1 rigs; C 6.5.3 do.; E 22b.4 lha-ris.
- 33 E 22b.4 'bras-bu che.
- 34 D 43.6 rten-pa'i; E 22b.4 do.
- 35 B 250.2 gyur-to; C 6.5.4 do.; D 43.7 do.; G 371.4 do.
- 36 B 250.2 chen-po'i rdo-rje bkod-pa; C 6.5.4 do.
- 37 A 34a.1 dra-bas; G 372.1 dra-ba-las.
- 38 B 250.3 (sic) drug-ni.
- 39 B 250.3 inserts chen-po after gzi-brjid; C 6.5.5 chen-po gzi-brjid chen-po; D 44.1 gzi-mdangs; A 34a.2 ston-pa'i phyir; G 372.2 do.
- 40 B 250.3 sku-dang gsung-dang thugs; C 6.5.5 do.
- 41 D 44.1 chen-po; E 22b.6 do.; G 372.3 do.
- 42 B 250.4 sprin 'byung-ba chen-po rnam-par spros-pa'i; C 6.5.6 do.
- 43 B 250.4 dbyings-las; C 6.5.6 do.

- 44 B 250.4 dbang-phyug-ma.
- 45 B 250.4 omits zhes; C 6.5.6 do.; D 44.2 dgos-pa'i gzi-
mdangs-kyis; E 22b.7 do.
- 46 B 250.5 omits rin-cen; C 6.5.7 do.; F 513.4 rin-po-che.
- 47 B 250.5 -mdzad-nas-ni...dgyes-pa'i 'khril-bas thim-nas; C
6.5.7 do.
- 48 B 250.5 adds HŪM HŪM PHAT.
- 49 B 250.6 khyab-par gyur-to; khro-bo'i ...; C 6.5.8 khyab-par
gyur-to; khro-bo dkyil-'khor-gyis...; E 23a.2 stong-gsum-
gyis.
- 50 A 34b.2 gyur-nas; G 373.5 do.
- 51 B 250.7 kun-tu rab-tu...; F 514 do.
- 52 D 44.6 tor-tor; F 514.5/6 'thor-'thor.
- 53 B 251.1 omits thams-cad; C 7.1.2 do.
- 54 C 7.1.2 omits thams-cad.
- 55 B 251.1 omits kun-tu brgyal; D 44.7 do.; E 23a.5 do.; C
7.1.2 omits brgyal rab-tu brgyal kun-tu.
- 56 D 44.7 rngam-pa'i; E 23a.5 do.; G 375.1 do.; F 516.4 permits
both readings.
- 57 B 251.2 byed-pa.
- 58 D 45.1 omits -dang; E 23a.6 do.; F 516.5 do.; G 375.2 do.
- 59 D 45.1 (sic) 'dzin-pa-ste.
- 60 E 23a.7 chen-po.
- 61 B 251.3 'khor-lo'i klong; D 251.3 do.; E 23a.7 do.; C 7.1.4
'khor-lo;.
- 62 B 251.3 omits chen-po; C 7.1.4 do., also dur-khrod-kyis
bdag-po.

- 63 B 251.3 brkyang-bskum-su; F 517.2 brkyangs-bskum-su; D 45.2
brkyang-bskum-du; E 23a.7 do.; G 375.6 do.
- 64 B 251.3 inserts -gi tshogs thams-cad; C 7.1.4 do.; D 45.3
inserts -gi tshogs; E 23a.5/b.1 do.; F 517.3 do.
- 65 D 45.3 omits ni; E 23b.1 do.
- 66 B 251.4 inserts rdo-rjer; C 7.1.5 inserts chen-po rdo-rjer; D
35a.4 do.; E 23b.1 do.; F 517.4 interprets as Vajraheruka; G
376.2 however reads Buddhaheruka; A 35a.4 chen-por gyur-te.
- 65 D 45.3 omits ni; E 23b.1 do.
- 67 E 23b.1/2 (twice) bzhug-so.
- 68 B 251.4 (sic) kun-du.
- 69 D 45.5 omits -drug.
- 70 A 35b.2 -gis; B 251.5/6; C 7.1.7 do.
- 71 B 251.5/6 omits brkyang-bskums-su; C 7.1.5 do.; D D 45.6
do.; E 23b.3 do.; G 376.5 inserts only gYas-brkyang.
- 72 B 251.6 omits tshogs; C 7.1.7 do.; D 45.6 omits -rnams; E
23b.3 do.
- 73 B so-sor sku-la; C 7.1.7 do.
- 74 B 251.5 he-ru-ka-las; C 7.1.7/8 do.
- 75 A 35b.3 comments on this interpolation, which is lacking in F
518.4/5 and G 376.5 apart from "rigs-linga'i he-ru-ka"; and
completely lacking in D 45.6 and E 23b.3. B 251.6 also reads
ngo-mtshar bstan-te; C 7.1.8 do.
- 76 A 35b.6 (sic) gtums-pa'i.
- 77 D 45.7 omits gdug-pa'i rdzu-'phrul chen-po; E 23b.4 do.
- 78 B 251.7 reads sna-tshogs-pa; C 7.2.1 do.
- 79 F 519.1 nga-ro.

- 80 B 251.7 glang-po'i; C 7.2.1 do.; D 45.7 brlong-po'i; E 23b.4 do.
- 81 D 45.7 tshig-gis smras-pa; E 23b.4 do.; G 377.2 permits both readings.
- 82 D 45.7 snying-rje; E 23b.5 snying.
- 83 B 251.7 (sic) 'dzer-cing; C 7.2.1 do.; D 45.7 do.; E 23b.5 do.
- 84 E 23b.5 (sic) 'khros-nas.
- 85 B 252.1 omits rngam-pa'i skad-kyis before thugs-rjes and inserts it after khros-nas; C 7.2.2 do.; G 377.4/5 do.
- 86 B 252.1 tshogs chen-po; C 7.2.3 tshogs chen-po'i.
- 87 D 46.2 (sic) nang-grol.
- 88 B 252.2 omits sha-kun zos; C 7.2.3 do.; D 46.3 sha-zos; E 23b.7 do.
- 89 A 36a.5 'thung-nas; G 378.2 omits -nas.
- 90 E 23b.7 (sic) chos-so.
- 91 C 7.2.4 dang-bcas-par yungs-'bru gcig-tsam-gyi nang-du chud-par; D 46.3 dang-bcas-par nyungs-'bru; E 24a.1 nyungs-'bru.
- 92 A 36b.1 'byung-po; C 7.2.4 do.; D 46.4 do.; E 24a.2 do.; G 378.6 do.
- 93 D 46.4 omits mi'i; E 24a.2 do.; F 521.6 (sic) srin-mo chen-po.
- 94 B 252.4 gzhon-nu-ma-dang; C 7.2.5 do.
- 95 D 46.5 (sic) be-chon-mo-dang.
- 96 B 252.4 myos-pa-dang; C 7.2.6 do.; D 46.6 myos-dang.
- 97 D 46.6 (sic) gcig-pu.
- 98 B 252.5 gsod-byed-ma-dang.
- 99 B 252.5 rgan-byed-ma-dang; C 7.2.7 do.
- 100 B 252.5 (sic) sna-chad-mo-dang.

- 101 C 7.2.7 omits -ser.
- 102 B 252.5 bum-sna sngo nag-mo-dang; C 7.2.7 do.; D 46.7 bum-sna; E 24a.4 do.
- 103 B 252.6 yang-gYog-dang; G 380.1 do.; C 7.2.7/8 do., also omits kyang; D 47.1 rdul-snyed-dang bsdus-so; E 24a.5 do.
- 104 D 47.1 chen-po; E 24a.5 do.; G 380.3 do.
- 105 A 37a.1 'jig-byed; B 252.6 do.; C 7.2.8 do.
- 106 B 252.6 dgyes-par; C 7.2.8 do.
- 107 B 252.7 omits -gyi; C 7.2.8/3.1 (sic) dkyil-gyi 'khor sprin.
- 108 D 47.2 (sic) 'byang-pa.
- 109 A 37a.2 zhugs-te; G 380.4 do.
- 110 B 252.7 'di-dag; C 7.3.1 do.; A 37a.3 byung-ngo.
- 111 E 24a.7 'byung-po'i; F 525.6 do.
- 112 D 47.4 omits dpal and chen-po, also reads rdo-rje sku-la; E 24b.1 omits chen-po.
- 113 D 47.4 (sic) rga-ba-mo-dang; E 24b.1 do.
- 114 B 253.2 gsod-byed-ma-dang; C 7.3.3 do.
- 115 E 24b.1 omits chen.
- 116 A 37a.6 & G 381.3 accord with text; B 253.2 rdo-rje'i sku-la; C 7.3.3 do.; D 47.5 chen-po'i sku-la; E 24b.2 do.; F 526.3 'khor-lo'i sku-la.
- 117 A 37b.1 'khrugs-mo; B 253.3 do.; C 7.3.4 do.
- 118 B 253.3 gzhon-nu-ma-rnams.
- 119 D 47.6 omits be-con-mo-dang; E 24b.3 do.
- 120 C 7.3.5 omits padma; D 47.7 padma chen-po'i sku-la; E 24b.3 do.

- 121 D 47.7 khrag-'thung-gis myos-mo-dang; E 24b.3/4 do.
- 122 B 253.4 rgan-byed-ma-dang; C 7.3.6 do.
- 123 B 253.4 sna-chad-mo-dang; D 48.1 do.
- 124 C 7.3.6 de-dag-gi.
- 125 D 48.2 (sic) btsum-par gyur-to; E 24b.6 do.
- 126 B 253.5 HA HA-zhes.
- 127 B 253.5 sprin-dag-las.
- 128 C 7.3.7 (sic) kun-mo'i tshogs-dang; E 24b.6 omits this phrase.
- 129 C 7.3.8 thal-byed-ma; D 48.3 do.; E 24b.6 do.
- 130 D 48.3 tshogs-dang rang-gi lag-cha-dang; E 24b.7 do.
- 131 C 7.3.8 ngo-mtshar-du...; B 253.6 ngo-mtshar-du bcas-nas 'thon-bar gyur-to.
- 132 C 7.4.1 chen-po'i; D 48.4 do.; E 24b.7 do.; F 528.2 do.; G 382.5 do.
- 133 B 253.7 (sic) rtsibs-mtshan; C 7.4.1 do.
- 134 B 253.7 gzugs-kyis; D 48.4 gzugs-dang; E 25a.1 do.; C 7.4.1 (sic) rang-ga lag-cha; D 48.5 'thon-to; E 25a.1 lag-cha-dang chas-nas 'thon-to.
- 135 B 253.7 HE HE-zhes; C 7.4.1 do.
- 136 A 38a.5 khâ-gdong; G 383.3 do.
- 137 B 254.1 omits -dang bcas-pa; C 7.4.3 do.; D 48.6 omits bcas-pa-rnams; E 25a.3 do.
- 138 A 38a.2 bcas-nas; G 383.3 do.
- 139 B 254.2 shar-gyi phyogs.
- 140 D 48.7 omits shin-tu; E 25a.4 do.
- 141 B 254.2 zhing-khams; C 7.4.4 do., also ma-lus-par khyab-par byas-nas; D 49.1 do.; F 529.3 permits both readings.

- 142 D 49.2 tshogs-dang; E 25a.5 do. On rdo-rje dong-mo / don-yod, see below, p. 1434, note 79.
- 143 B 254.3 chas-nas; D 49.2 do.; E 25a.5 do.
- 144 B 254.3 'bar-ba chen-po'i.; F 529.5/6 do.; G 384.2 do.
- 145 D 49.2 -kyi.
- 146 D 49.2/3 dges-pa chen-po sprin-las; E 25a.5/6 do.
- 147 D 49.3 'khros-nas; E 25a.6 do.
- 148 C 7.4.6 bgye'o.
- 149 D 49.3 inserts sku.
- 150 B 254.5 inserts chen-po; C 7.4.6 do.
- 151 B 254.5 omits -dag; C 7.4.7 do.; E 25a.6 do.
- 152 A 39a.2 de-dag-gis bsnams-nas; C 7.4.7 bsnams-nas gten-nas; G 385.4 bsnams-nas; D 49.5 de-dag rnam-nas; E 25b.1 de-dag rnam-nas brton-te; F 530.6 snam-khung-nas 'thon-to.
- 153 B 254.6 rgya-mtsho chen-por; C 7.4.8 do.; E 25b.1/2 mi-gtsang-ma'i.
- 154 D 49.5/6 (gic) tshud-pa-las; E 25b.1/2 do.; G 385.5 bsnams-nas.
- 155 B 254.6 inserts khro-bo before u-tsu-sma; C 7.4.8 do.
- 156 B 254.6 dam-khu; C 7.4.8 do.
- 157 B 254.6 'thungs-pas; C 7.4.8 do.; D 49.5/6 'thungs-nas; E 25b.1/2 do.
- 158 B 254.6 slar-rnyed-ne; C 7.4.8 do.; D 49.5/6 slar-snyed-nas; E 25b.1/2 do.
- 159 C 7.4.8 -gyis.
- 160 D 49.6 omits thams-cad; E 25b.2 do.
- 161 D 49.6 omits zhabs brgyad-brgya; E 25b.2 do.

- 162 A 39a.4 dkyil-'khor-na; G 386.2 do.; E 25b.2 bzhugs-pa.
- 163 D 49.7 dus-na; E 25b.2/3 do.
- 164 B 254.7 reads srid-pa gsum-gyi bdag-po instead of kun-tu; C 7.5.1 do.; F 531.5 & G 386.3 permit gsum-gyi but not bdag-po.
- 165 A 39a.5 adds chen-po; G 386.3 do.
- 166 D 50.1 brtul-lo; E 25b.3 do.
- 167 D 50.1 'dar-zhing zhum-par byed-pa'i nga-ros; E 25b.4 zhum-par breng-ba'i nga-ros; B 255.1 rab-tu bred-cing zhum-pa'i nga-ros; C 7.5.2 dred-cing zhum-pa'i nga-ros.
- 168 F 532.3 gshags-shing; B 255.2 (sic) 'gas-shed.
- 169 G 387.6 gtub-par gyur-cig; B 255.2 'gyur-cing; C 7.5.3 do.; D 50.2 btub-gyur-cig; E 25b.4 do.
- 170 A 39b.1 -myag; C 7.5.3 do.
- 171 B 255.2 mnas-bor-nas; C 7.5.3 do.; D 50.2 do.; E 25b.4 gnas-bor-nas.
- 172 A 39b.2 (sic) -kyi; C 7.5.4 do.
- 173 B 255.3 omits yang; C 7.5.4 do.
- 174 A 39b.3 bu-mo srin-mo-rnams; G 388.2 do.
- 175 B 255.3 lha-rjes; C 7.5.4 do.; F 532.6 do.
- 176 A 39b.4 so-sor; B 255.3 so-so'i; C 7.5.5 do.
- 177 B 255.3 dam-pa 'di; C 7.5.5 do.; D 50.4 'di; E 25b.7 do.
- 178 A 39b.5 sems-kyi blangs-nas; G 388.5 sems-kyi-blos blangs-nas.
- 179 B 255.4 bya; C 7.5.6 gzhas-te..bya; D 50.5 bzhas-nas bskur-bar bgyi; E 25b.7 do.; F 533.2 bskur-bar bgyi.

- 180 B 255.4 sgrub; C 7.5.6 do.; D 50.5 do.; E 26a.1 do.; G 388.6 do.
- 181 B 255.5 me-bgyis-na; C 7.5.6 ma-bzhis-na.
- 182 D 50.6 (sic) rnam-kyis.
- 183 D 50.6 -gtub; E 26a.1 do.
- 184 C 7.5.7 rul-bar mchis; E 26a.1 dum-bung rul-bar mchi'o.
- 185 D 50.6 reads de'i for de-dag-gi; E 26a.2 do.
- 186 B 255.5 sring-mo-dang ma-dang; C 7.5.7 do.; D 50.7 do.; E 26a.2 do.; G 389.3 do.
- 187 B 255.6 chen-po bdag-cag-rnams; D 51.1 ibid; E chen-po'i bdag-cag-rnams; C 7.5.8 bdag-cag-rnams; G 389.4 permits -rnams and -la.
- 188 B 255.7 ming-gis dbang-bskur-nas; F 534.2 ming-gis; C 8.1.1 dbang-bskur-nas.
- 189 A 40a.6 inserts -gyi; G 390.1/2 do.

Chapter Sixteen

- 1 D 51.4 inserts -dang; E 26b.1 do.
- 2 B 256.1 btsun-mo'i tshogs-dang-bcas-pa de-dag-gis; F 538.1 de-dag-gis.
- 3 D 51.7 MAHĀSŪRYARATNADHARA.
- 4 B 256.4 inserts OM MAHĀSĀRĀSVATA MAHĀPADMA after PADMA. F 539.2 interprets HRESITA as kun-tu rgod-pa (all-violent, or all-[neighing] horse). See also below, p. 1436, notes 7-8.
- 5 B 256.4 inserts KARMA after SARVĀMOGHA; C 8.1.6 do.
- 6 A 41a reads MUKHĀ each time for MUKHĪ; F 539 do.; G 395.6 ff. reads MUKHĪ.
- 7 B 256.5 ARYATEJATERA?
- 8 B 256.3 AMUKHĀ. See below, p. 1434, note 79.
- 9 G 390.3 BHASMI VALAYAVATU; B 256.5 BHASMISAMALAVATO; rdg-rie me-long. 20.4.5, BHASMISAMAYAVATO.
- 10 A 41a.5 omits one RULU; E 26b.5 omits OM.
- 11 A 41a.6 omits the mantra after RAM; B 256.6 omits RAM; C 8.1.8 do.
- 12 E 26b.6 (sic) 'khro-la.
- 13 B 256.7 byin-brlabs; E 26b.6 do.
- 14 A 41a.6 de-nyid-du-ni; B 256.7 do.; C 8.1.8 do.; G 398.1 permits both readings.
- 15 B 256.7 inserts mantra ending HOH before mantra ending PHAT; C 8.2.1 do.; D 52.4 do.; E 26b.7 do.; D also omits KRODHA in all three mantras.
- 16 B 256.7 GAUNA; 'grel-ba spar-khab. p. 189. GAUNA.

- 17 B 257.1 adds BHYOH; C 8.2.2 do.
- 18 D 52.5 omits -gi.
- 19 B 257.1 kun-tshig; C 8.2.2 do.; D reads -rnams for rab-tu tshig; E 26b.7 do.
- 20 B 257.1 inserts rab-tu; C 8.2.2 do.; F 542.2 do.
- 21 B 257.1 inserts rab-tu; C 8.2.2/3 do.; F 542.3 do.
- 22 D 52.6 omits -du; E 27a.1 do.
- 23 B 257.2 kun-tu rab-tu gang-bar gyur-to; C 8.2.3 do.
- 24 C 8.2.3 tshogs chen-po; B 257.3 gsung-gi 'khor-lo.

Chapter Seventeen

- 1 C 8.2.4 bzhi-la.
- 2 A 42a.1 bzhis-ni; G 400.3 do.
- 3 D 53.1 rgyan; E 27a.3 do.
- 4 E 27a.3 bar-khyam; G 400.4 bar-khyams.
- 5 D 53.2 (sic) nyis-mas.
- 6 B 257.3/4 mang-pos; C 8.2.5 do; A 42a.2 'khrugs; F 544.5 do.
- 7 B 257.4 sbar-ba-yis; C 8.2.5 do.; E 27a.4 gtum-po.
- 8 C 8.2.6 las-sogs bzung; G 401.6 bzung; F 545.1 explains preference for zung.
- 9 A 42a.4 bsgrad.
- 10 D 53.3 (sic) gon; E 27a.5 do.; F 542.6 ldan.
- 11 B 257.5 sgra-skad; C 8.2.6 do.; F 546.5 permits both readings; E 27a.5 reads sgoms for sgrogs.
- 12 B 257.5 nyi-zlas brjid; C 8.2.7 nyi-zlar beas; D 53.4 thod-rlon nyi-mas brjod; E 27a.5 thod-rlon nyi-mas brjid.
- 13 D 53.4 (sic) mdung-chen; E 27a.5 do.

- 14 A 42a.6 sna-tshogs-te; G 404.4 do.
- 15 D 53.5 sgo-bzhi; E 27a.6 do.; B 257.6 sgo-bzhi phyag-rgya; C 8.2.8 do.
- 16 D 53.5 byi-mo tshogs-kyi gtso; E 27a.7 do.
- 17 F 550.5 gang-bar gyur-to.

Chapter Eighteen

- 1 B 258.1 dam-pa 'di; C 8.3.2 do.; D 54.1 do.; E 27b.2 do.
- 2 A 42b.4 rtogs-goms; G 408.4 do.; D 54.1 bsgom; E 27b.2 bsgoms; F 551.4 explains the difference between rtogs and rtog.
- 3 D 54.1 reads sems-can for 'jig-rten; E 27b.3 do.; F 552.4 & G 408.1 permit both readings.
- 4 F 553.1 mnyam-sbyor-las.
- 5 D 54.2 bsgrub-rdzas; E 27b.3 do.
- 6 D 54.3 dus-bzhi.
- 7 D 54.3 smad-po-che; E 27b.5 do.
- 8 A 43a.2 yod-'ong ma-yin-te; G 410.3 yod-'ongs ma-yin-na.
- 9 B 258.3 chen-por rdzogs gyur-cing; C 8.3.5 chen-por rdzogs gyur-cig; F 554.6 -gyur-cing.
- 10 A 43a.3 gsal-la...; G 410.5/6 permits both readings; A 43a.3 med-pas-na; D 54.4 med-pa-ni; E 27b.5 do.
- 11 B 258.4 mnyes-pa chen-pos; D 54.5 chen-po'i; E 27b.6 do.

Chapter Nineteen

- 1 C 8.3.6 omits *sngags-'chang-rnams*.
- 2 E 28a.1 *theg-pa*.
- 3 B 258.5 reads *'dod-linga* for *las-rnams*; C 8.3.7 do.; A 43a.6 *kun-spyod-kyang*.
- 4 B 258.5 (sic) *mi-sog*; D 54.7 *mi-rtsoḡ*; E 28a.1 do.
- 5 E 28a.2 *-du*.
- 6 A 43b.2 *dbu-ma*; G 414.1 permits both readings;
- 7 A 43b.2 (sic) *mi-gYor*.
- 8 B 258.6 *srog-bcod* for *srog-kyang*; C 8.3.8 do.; G 414.2 do.; A 43b.2 *bcad-du med*; G 414 2 do.; D 55.2 (sic) *-mer* for *-med*.
- 9 B 258.6 *srog-kyang skyes-bu'i*.
- 10 A 43b.3 *gnyis-ka*; D 55.1 do.; E 28a.3 *byed-med-pas*.
- 11 C 8.4.1 *tha-dad-med*.
- 12 D 55.2 *bla-med*; E 28a.3 do.
- 13 D 55.2 *lta-bu-dang*; E 28a.4 do.; F 581.6 permits both readings.
- 14 B 258.7 *brtags-pa brdzun*; D 55.3 do.; E 28a.4 do.; F 582.1
- 15 F 582.2 *brdzun-spyod-cing*; D 55/.3 *spyod-pas*; E 28a.4 do.
- 16 C 8.4.2 *brdzun-zhes brtags-tsam*; D 55.3 do.; E 28a.4 do.; F 582.3 (sic) *rtsam*.
- 17 F 583.2 alone suggests (*'dod*)-*chags(-las) mchog*. Others read *tshangs-mchog*.
- 18 A 43b.6 *mi-spangs*; B 259.1 *mi-spong*.
- 19 B 259.1 *mi-gcad*; D 55.4 *mi-bcad*; G 417.6 do.; E 28a.5 *mi-gcad*.
- 20 B 259.2 *don-nyid*; E 28a.6 (sic) *don-du phyir smra mi-bya*.
- 21 A 44a.1 *srung-ba'i*.

- 22 D 55.5 zhe-sdang-rnams.
- 23 B 259.2 mi-spong-ngo.
- 24 A 44a.2 snod-chu; D 55.5 do.; G 422.1 do. + explanation based on Thar-pa Lotsâwa's later translation; B 259.2 snod-bcud; F 585.3 snod-pas + explanation.
- 25 D 55.6 -te.
- 26 D 55.6 (sic) rtog-pas.
- 27 B 259.3 bsgrub-pa'i; E 28a.7 do.; F 585.6 do.
- 28 B 259.3 mi-spong; D 55.6 mi-'dor.
- 29 B 259.3 -yis; C 8.4.5 do.
- 30 D 55.7 gnas-nas.
- 31 B 259.4 'das-nas.
- 32 A 44a.5 'chal-ba-dag; G 423.4 do.
- 33 B 259.4 smra mi-byed; C 8.4.6 do.
- 34 D 56.1/2 nyams-'gyur (twice); E 28b.2 do.
- 35 C 8.4.7 bsgrubs-pa thams-cad khog-par 'gyur; D 56.1 bsgrubs-pa; E 28b.2 do.
- 36 A 44a.6 mi-'ongs.
- 37 B 259.5 'dud for 'du; C 8.4.7 do.
- 38 D 56.2 'gyur; E 28b.2 do.
- 39 E 28b.5 -gis.
- 40 B 259.6 -yi; C 8.5.1 do.; D 56.4 do.; E 28b.5 do.; F 593.1 favours instrumental (-pas-na).
- 41 B 259.7 sgrub-byed dam-pa; C 8.5.1 do.; D 56.4 sgrub-med ma-lus thams-cad 'grub; E 28b.5 do.; F 593.2 dam-pa ma-lus yin.
- 42 E 28b.5 rgyal-ba.

- 43 D 56.5 bskur; E 28b.5 (sic) bskor.
- 44 A 44b.5 dam-pa'i mchog-dang; D 56.5 dam-pa-yi; E 28b.6 do.
- 45 A 44b.6 rlobs; C 8.5.2 do.
- 46 D 56.5 bzhugs.
- 47 D 56.5 bzang-po.
- 48 F 596.1 omits rnam-dag.
- 49 G 428.2 bskang-bas; D 56.6 bskang-thabs; E 28b.7 do.
- 50 B 260.1 de-la-sogs-te; C 8.5.3 do.
- 51 F 596.3 'dud-par gyur-to.

Chapter Twenty

- 1 B 260.2 inserts bcom-ldan-'das before de-bzhin gshegs-pa; C 8.5.4/5 do.; F 596.3 omits de-bzhin gshegs-pa.
- 2 A 45a.4 chen-po; F 596.5/6 do.
- 3 D 57.1 khros-pa; E 29a.3 'khros-pa-yi.
- 4 D 57.2 bcas-pa-bya; E 29a.4 do.; F 597.6 do.; G 430.1/3 permits both readings.
- 5 A 45a.6 phur-bus gdab; G 431.2/3 permits both readings.
- 6 A 45b.1 dkyil-'khor mchog; G 432.3 permits both readings.
- 7 D 57.3 bcings-'gyur; E 29a.5 do.; B 260.4 bskyod-na.
- 8 A 45b.2 (sic) gas-ste; B 260.4 (sic) gal-te; C 8.5.7 do.
- 9 D 57.4 'bar-ba'i; E 29a.5 do.; B 260.5 gzi-chen for gzi -brjid.
- 10 A 45b.3 ming-dang; B 260.5 bcas-par byas; C 8.5.8 do.; D 57.5 bcas-pa bri; E 29a.6 do.

- 11 A 45b.3/4 phur-bus gdab; B 260.5 gtab; C 8.5.8 do.
- 12 A 45b.4 mthun-par dbul; D 57.5 'bul.
- 13 B 260.6 vam-gyi.
- 14 F 600.2 bsdams-na.
- 15 E 29a.7 'gug-'gyur; D 57.6 'bar for 'brang; E 29a.7 do.
- 16 B 260.6 gzi-byin-la; C 9.1.1 do.; G 435.2 gzi-brjid chen-po.
- 17 A 45b.6 omits this line; D 57.6 do.; E 29a.7 do.
- 18 A 46a.1 brtags.
- 19 F 600.6 dga'-spro'i..phur-pe; G 434.2 dga'-'phro.
- 20 B 260.7 gzi-byin 'bar-bar 'gyur; C 9.1.2 do.
- 21 B 261.1 bsdams-nas; C 9.1.3 do.; F 601.2 permits both readings.
- 22 B 261.1 gzi-byin...'phro.
- 23 A 46a.3 yid-kyi; F 601.5 dvangs-ba'i.
- 24 B 261.2 gtum-chen rngam-po; C 9.1.4 gtum-po rngam-po.
- 25 A 46a.4 phur-bus gdab; F 602.1 phur-bu.
- 26 B 261.2 tshogs-su dbul; C 9.1.4 do.
- 27 A 46a.5 sbrel-bsdams-nas; D 58.3 'brel-nas; E 29b.5 do.
- 28 C 9.1.5 byin-gyis rlab; F 602.3 permits both readings.
- 29 B 261.3 bsgrags-na; C 9.1.6 do.; D 58.3 bsgrags-pes; E 29b.6 do.
- 30 B 261.3 las-ni; C 9.1.6 do.
- 31 B 261.4 byin-brlabs; D 58.4 byin-brlabs smad-po-che; E 29b.6 do.
- 32 A 46b.2 dbang-du bsdus; F 603.4 & G 438.2 permit both readings.
- 33 D 58.5 bya.
- 34 D 58.5 so-so; E 29b.7 do.

- 35 A 46b.3 khas-blangs-pa; G 438.3 do.; B 261.4 khas-blangs dam-bcas-pa.
- 36 D 58.5 mnas-bor-ba'i; E 30a.1 gnas-bor-ba'i; B 261.5 rang-gi mnas bor-ba'i; C 9.1.7 do.; G 438.4 & F 603.6 permit both rang-gi and dam-bcas.
- 37 B 261.5 'da' ma-byed; C 9.1.7/8 do.; D 58.6 do.; E 30a.1 do.
- 38 B 261.5 sdom-byas de-las; C 9.1.8 do.; F 603.6 'das-gyur-na; G 438.5 'da'-gyur-na.
- 39 D 58.6 snying-ni...; E 30a.1 do.
- 40 D 58.6 btubs-par; E 30a.1 btub-par; G 438.5 gtub-par.
- 41 B 261.6 khas-blangs mnas-bor-bzhin; C 9.2.1 do.; D 58.6 khas-blangs-bzhin; E 30a.2 do.; F 604.2 & G 439.1 permit both readings.
- 42 A 46b.6 (sic) myag; D 58.7 tshig-nas.
- 43 D 58.7 'gyur-pa'i.
- 44 A 47a.1 skyong; D 59.1 do.
- 45 D 59.1 mngon-su byas.
- 46 A 47a.2 sgrub-pa'i; F 604.5 do.; G 439.5 do.
- 47 B 261.7 chen-po-yis; C 9.2.2 do.; F 604.6 chen-mo-ni.
- 48 D 59.2 ci-'dod-pa'i; E 30a.4 do.
- 49 B 261.7 reads chen-po for chen-mo; D 59.2 do.; C 9.2.3 mdzod-lha chen-po.
- 50 B 262.1 chen-pos-ni; C 9.2.3 do.; D 59.3 chen-mo-ni; E 30a.5 do.

- 51 B 262.1 (sic) inserts thams-cad kun-la za-bar byed; rdul-cha tsam-yang med-par byed before 'du-bar., but also repeats them below in their correct context; C 9.2.3 do.
- 52 C 9.2.4 (sic) las-sogs-pa'i.
- 53 D 59.4 chen-mo-ni; E 30a.6 do.
- 54 C 9.2.5 (sic) las-sogs-pa'i.
- 55 E 30a.6 omits gdong.
- 56 D 59.4 chen-mo-ni; E 30a.7 do.
- 57 A 47b.1 thams-cad ma-lus; D 59.4 do.; E 30a.7 do.; G 441.4 do.; B 262.3 thams-cad kun-la; C 9.2.5 do.; F 605.5 thams-cad-kyi lus kun-las.
- 58 B 262.3 bran-mo-yi; C 9.2.6 do.; F 605.5 do., omitting tshogs.
- 59 D 59.4 chen-mo-ni; E 30a.6 do.
- 60 A 47b.2 sbad-cing.
- 61 D 59.5 'jug-phran; E 30b.1 do.
- 62 B 262.4 gdong-gcig-ma-dang me-reg drung; C 9.2.6 do.; D 59.5 me-reg-dang; E 30b.1 me-reg-drung.
- 63 B 262.4 dad-pa'i dga'-bas chags-pa-dang; C 9.2.6 do.; D 59.5 dga'-ba chags-pa-dang; E 30b.1 do.; F 606.3 dvangs-pa dga'-ba chags-pa-dang.
- 64 B 262.4 ka-li; E 30b.1 'khros-pas.
- 65 B 262.4 -nyid...-nyid-kyis; C 9.2.7 do.; D 59.6 -nyid...-nyid-la; E 30b.1/2 do.; G 443.5 spyod-par; F 606.4/5 bsgrub-par; E 30b.2 sbyor-bar.
- 66 B 262.5 brlabs-pa; C 30b.2 rlabs-pa; G 444.1 brlab-pa.

Chapter Twenty-one

- 1 D 59.7 chen-pos; E 30b.3 do.
- 2 F 607.2 dkyil-'khor-gyi.
- 3 A 47b.6 dus-mtha'i me-chen 'bar; F 607.4 bskal-pa 'jig-pa'i me-ltar 'bar; G 444.5 permits both readings, viz., dus-mtha'i bskal-pa 'jig-pa'i me-chen-ltar 'bar.
- 4 C 9.2.8 nyi-ma'i 'bum-gyis gzi.
- 5 D 60.1 'gyur-ba-bzhin.
- 6 A 48a.1 zangs-yag; G 445.1 do.
- 7 A 48a.1 gtug-chen; E 30b.4 gtug-chem; D 60.1 gtug-chem..snyil-skad.
- 8 B 262.6 a-a ha-la'i; D 60.1 do.; E 30b.4 do.; F 608.1/2 a a ha ha alala'i; G 445.3 ala haha alala; A 48a.2 gad-brgyangs.
- 9 B 262.6 dbyug-pa'i; F 608.2 bshugs-ba'i 'thor-rlung; G 445.4 shugs-las spyugs-pa'i 'thor-rlung; E 30b.4 gYengs-ba.
- 10 D 60.2 che'o; E 30b.4 do.
- 11 E 30b.5 'khros-pa'i; A 48a.3 'phros-pa'i; F 608.6 khro-bo'i or khros-pa'i; G 446.3 'phros-pa'i or khro-bo'i.
- 12 D 60.3 khro-bo'i thig-le.
- 13 C 9.3.3 bdud-kun-gyis-ni; F 609.2 omits -ni; D 60.3 bdag chen-po; G 446.5 do.
- 14 C 9.3.3 (sic) sdud-rnams.
- 15 B 263.1 omits HŪM and reads rdo-rje brag-ste; C 9.3.3 do.; F 609.6 permits both readings.
- 16 G 447.3 rdo-rje'i chu-bo-ste; F 609.6 rdo-rje'i chu-bos; D 60.4 rdo-rje chu-ste.

- 17 B 263.1 sdud-pa-po; C 9.3.4 do.; F 609.6 do.; A 48a.6 sdud-pa
chen-po; D 60.4 bsdud chen-po; E 30b.6 do.; G 447.3 sdud-
pa...chen-po.
- 18 A 48a.6 kun-'bar che; G 447.3/4 permits both readings, viz.,
kun-tu 'bar-ba chen-pos.
- 19 B 263.2 inserts 'di; F 610.5 omits glu; G 448.1 do.; F 610.5
glengs-so.

Chapter Twenty-two

- 1 B 263.2 omits gsang.
- 2 D 60.6 bzung-ba; E 31a.1 do.; G 448.6 zung-zhig.
- 3 B 263.3 'chel-ba-yi; C 9.3.6 'phel-ba-yi; D 60.6 'chel-ba yin;
E 31a.1 do.
- 4 C 9.3.6 (sic) zin.
- 5 E 31a.2 rab-'jam-gyis; B 263.4 rab-'byam kun; C 9.3.6 do.
- 6 C 9.3.6 yod; E 31a.2 yong; F 613.5 yong-ste.
- 7 E 31a.2 -kyis.
- 8 A 48b.5 snying-po; F 614.6 do.; G 451.6 do.; B 263.4 nges-pa
'di; C 9.3.7 do.; D 61.1 do.; E 31a.3 do.
- 9 D 61.2 (sic) bskur-ba; E 31a.3 do.
- 10 A 49a.1 rigs-pa.
- 11 E 31a.5 reads sku-dbyings|.
- 12 A 49a.3 omits -kyi.
- 13 B 263.6 rtog-pa'i; D 61.3 do.; E 31a.5 do.; G 454.4 do.
- 14 D 61.3 drva-ba'i le'u; E 31a.5 do.
- 15 D 61.3 inserts title of twenty-second chapter here.
- 16 D 61.4 (sic) rgyu.
- 17 C 9.4.2 spros-te.

Part Three

Translation and Commentary

Part Three contains a translation of the root-tantra, each chapter of which is accompanied by kLong-chen Rab-'byams-pa's commentary phyogs-bcu mun-sel and annotations. For each chapter the commentary includes an overview (spyi-don) and an interlinear exegesis (gzhun-don). Annotations are supplied in Volume Two after the translation & commentary. By way of introduction, the work is preceded by the foreword from phyogs-bcu mun-sel.

Foreword (2.1-7.1)

Herein is contained a commentary on the glorious Tantra of the Secret Nucleus Definitive With Respect to the Real (Guhvagarbhata-ttvaviniścavatantra) entitled Dispelling All Darkness of the Ten Directions.

This work is an analysis of the kingly Magical Net, the glorious Tantra of the Secret Nucleus Definitive With Respect to the Real, which actually dispels all the darkness of the ten directions through the great appearance of its sunlit and moonlit clouds.

Obeisance to all sugatas of the ten directions and four times, along with their sons, without exception, --- none excepted,
1
omiting none at all.

All victory to Samantabhadra and his queen,
In whom phenomena and reality are non-dual,
Who attained buddhahood in the essence
Of the buddha-body of reality, non-dual by nature.
He is the original lord, perfect in enlightened attributes,

In whom the expanse and pristine cognition are non-dual,
The inconceivable and uncompounded one
In whom existence and quiescence are non-dual.

I bow before the spontaneously present host
Which assumes limitless peaceful and wrathful forms--
The field of the Bounteous Array which is the most
Immeasurable apparition and inner radiance of the sugatas,
The limitless celestial palace conjured from
The nature of the five kinds of pristine cognition,
And the perfect rapture or natural expression
Of the five enlightened families,
Which emanates and is absorbed everywhere,
In the manner of oceanic clouds.

Obeisance to Vajrasattva, the Lord of Secrets,²
Most marvelous spirituality of the conquerors
Who delivers the perfect buddha-speech,
Formost of all enlightened families and mandalas
Who acts on behalf of living beings through diverse emanations,
The perfect buddha, preceding all,
Who obtained the treasury of the supreme Secret Nucleus --³
For he is without conjunction or disjunction.

To clarify the suddenly arisen conflicting emotions
Of those who require training,
The Teacher causes a cascade of doctrine.
By virtue of its nature which liberates
In a gradual or non-gradual manner

In accordance with varying degrees of acumen,
The path of the supreme Secret Nucleus is highest of all.
It is the mighty teaching of the buddha-body of perfect rapture,
Which itself steers the great chariot (of the doctrine)
Along tracks followed by countless conquerors
Of ancient and recent time.
It appeared among the glorious of living creatures in the
Human world, and came to this Land of Snow Mountains,
Where its meaning, excellently translated and established
By genuine translators and scholars of the past,
Was analysed by many learned masters.
Firmly grasping that unsetting victory banner,
They caused the doctrinal tree of life to flourish,
And its thousand leaves of hundred-fold superior faith to stir.
Even though the sunlit meaning of this profound extensive
Tantra is not within the perceptual range of my intellect,⁴
The variegated forms of its words and meaning do appear
By opening the eyes with the surgical needle⁵
Of the eloquence of genuine masters.
Relying on their literary transmissions, logical reasoning,
And esoteric instructions which perceive its entire meaning,
I must clarify the nucleus of definitive meaning in this work,
For the sake of those fortunate students who inspired it.

In this respect, the genuinely perfect buddha, glorious Samantabhadra who is learned in skillful means and a master of great spirituality, without moving from the great palace of reality's expanse, manifested in and of himself through the blessing of his natural spirituality, and assumed the form of the Buddhas of the Five Enlightened Families as an ornament of the spontaneous Bounteous Array of buddha-body, speech and mind. Holding sway through his great might which is not extraneous to the natural mandala where the indestructible minds of all buddhas of the ten directions and four times are without duality, he taught the vehicle of indestructible reality (vajravâna), the secret mantras excellently endowed with profound and extensive doctrines,⁶ to Vajrasattva and other such resultant spiritual warriors.

Through three modes of appearance (these teachings) naturally liberate the world-system of living beings who require training; for the inner secret mantras do appear in three modes-- the creation phase or Mahâyoga, the literary transmissions or Anuyoga, and the Great Perfection or Atiyoga-- which are respectively outer, inner and secret. The secret mode among these also has three aspects, which respectively: reveal the mandala which manifests in and of itself as mind and pristine cognition, without duality of creation and perfection stages; reveal mind-as-such, without reference to creation and perfection stages, to be the nature of primordial buddhahood; and reveal pristine cognition in its self-manifesting essence to be the nature of buddhahood. Among these aspects, it is the mandala which

manifests in and of itself as mind and pristine cognition, without duality of creation and perfection stages, that is revealed here as the actual awakening of the Magical Net.⁷

This (cycle of the Magical Net) also comprises four sections, namely, the Magical Net of Vairasattva which reveals all things of samsāra and nirvāna to be self-manifesting and indivisible; the Magical Net of Vairocana (T. 466, NGB. Vol. 19) which extensively reveals the ritual activity and feast-offerings; the Magical Net of the Goddess (T. 836, NGB. Vol. 15) which actually reveals the display of reality; and the Magical Net of Mañjuśrī (T. 360, NGB. Vol. 15) which all-pervasively reveals the vehicle.

The Magical Net of Vairasattva itself comprises eight sections, namely, the glorious Secret Nucleus (T. 832, NGB. Vol. 14) which reveals mind and pristine cognition to be manifest in and of themselves; the Forty-Chapter Magical Net (NGB. Vol. 14) which perfectly reveals enlightened activity; the Eight-Chapter Magical Net (NGB. Vol. 14) which perfectly reveals the mandala; the Superior Magical Net (T. 837, NGB. Vol. 14) which clearly reveals the empowerments; the Supplementray Magical Net (NGB. Vol. 14) which reveals the commitments as supreme; the Eighty-Chapter Magical Net (T. 834, NGB. Vol. 14) which extensively reveals enlightened attributes; the Mirror of Indestructible Reality (T. 833, NGB. Vol. 15) which clearly reveals the deities' body-colours and symbolic hand-implements; the Oceanic Magical Net (NGB. Vol. 15) which clearly reveals the creation stage; and the Penetrating Magical Net (NGB. Vol. 15) which clearly reveals the path of skillful means.

Of these, the present exegesis concerns the great kingly and glorious Tantra Of The Secret Nucleus Definitive With Respect to the Real (T. 832) -- the furthest summit of all vehicles, the source of all literary transmissions, the great short-cut of the vehicle of all buddhas of the three times, and the most secret of all. It has three parts, namely, an exegesis of the meaning of the title, which is an aspect of its expressed realisation; the exegesis of the actual meaning of the tantra which clearly reveals the expressed meaning (of its twenty-two chapters); and the exegesis of the meaning contained in its perfect conclusion.

The Title

Root-text:

In Sanskrit: Srīgūhvaśarbhātattvavinīścayamahātantra

In Tibetan: dpal gsang-ba'i snying-po de-kho-na-nyid rnam-par nges-pa'i rgyud chen-po

In English: The Great Tantra Of The Glorious Secret Nucleus
Definitive With Respect To The Real [1]

Obeisance to the Transcendent Lord, glorious Samantabhadra. [2]

Commentary:

Exegesis of the Meaning of the Title (7.1-15.6)

This has two sections-- the actual meaning of the title and a description of the offering that is made with obeisance.

The former (comments on Title, section 1). It has four topics, namely, the required meaning, the subsumed meaning, the verbal meaning, and a rejection of erroneous criticisms.

First, the required meaning has three aspects:

1 There is the meaning understood dependent on name. This means that just as a bulbous narrow-based (zhabs-zhum) object for pouring water is understood from the name "vase", so all things are revealed through the title itself to be within the unique mandala of primordial buddhahood. Those of keenest acumen are required to realize only that.

ii There is the name understood dependent on meaning. This means that just as that which is bulbous is understood to be a "vase", so the meaning of buddhahood in the primordial mandala is itself understood as the title (of the text). Those of mediocre acumen are required to understand all things merely as names, once they have indeed been named.

iii There is the consciousness in which name and meaning are interrelated. This means that just as the vase and its bulbous shape are not different, so the title and its meaning are known without duality. Those of dull acumen are required to comprehend, over a long period of time, that nature in which word and meaning are indivisible.

Moreover, those who understand the meaning from the name (i.e. title) are required to know all things as the identity of primordial buddhahood, just as the identification of medicines is easily found in a book or as an inventory of soldier's arrows is accessible for one who knows how they are classified.

The subsumed meaning (of the title) is that all things are revealed as the nature of enlightenment in the mandala of the primordial conqueror (Samantabhadra).

The verbal meaning is expressed in Tibetan (bod-skad-du)-- the language of Greater Tibet, which is the dBus-gtsang area among the country's three provinces, into which the tantra has been most excellently translated.

Now, the Conqueror's intention is directed towards the realisation of the inexhaustible wheels of adornment-- the buddha-body, speech and mind in which all things are primordial buddhahood and in which all samsāra and nirvāna are indivisibly included. But because this is most difficult to realise it is a secret (gsang-ba) topic. Those to whom it is secret are unworthy recipients, obscured in their three media (of body, speech and mind).

There are both hidden (gab) and concealed (gbas) modes of secrecy: The three buddha-bodies are hidden because, although present in oneself, they have been obscured by suddenly arisen obscurations and are unperceived. Accordingly the Hevajratantra (T. 417-8) says:

Sentient beings are themselves buddhas

But they are obscured by suddenly arisen stains.

And in the Supreme Continuum of the Greater Vehicle (T. 4024):

Just as when there happens to be an inexhaustible treasure

Underground within the house of a pauper,

But he is ignorant of it

And it never says to him, "Here I am!",

So it is because the precious treasure within the mind--

The immaculate reality neither to be clarified nor

established-- is not realised

That the suffering of deprivation is felt everywhere

And abundantly by those living creatures.

Illustrated by these (quotations), the profound view and intention are hidden because they are not known through one's own ability and are either unrevealed by others or misunderstood when revealed, just as for one who has been born blind the appearance of form is hidden.

The concealed mode of secrecy refers to the uncommon view, meditation and conduct because, if they were not concealed, the approach to that which is secret would be confused and become a topic for exaggeration and depreciation. This is also stated in the Clarification of Commitments (P. 4744):

The secret mantras are flawless.

For the sake of sentient beings they are very secret.

When kept secret, their accomplishment does not vanish.

Therefore, for secrecy, various pure symbols are taught.

Although many enumerations of the term "secret" are explained in different literary transmissions, these writings are mostly redundant because they are gathered in this present (tantra). And if it too is subsumed, it comprises the three inconceivable secrets (or mysteries) of buddha-body, speech and mind.

The nucleus (snying-po) is the Great Perfection or abiding nature of the meaning of primordial buddhahood-- the conclusive inexhaustible wheels of adornment or buddha-body, speech and mind, the nature of all things. It also refers to the profound and extensive (texts) which are its expressions.

The real (de-kho-na-nyid) is the very nature of the three buddha-bodies without conjunction or disjunction. It is all-pervasive, unfailing reality and unchanging.

The nature definitive with respect to (nges-pa) the real is not that which, according to the provisional meaning, is said to be present in buddhas and absent in sentient beings, but that which⁹ primordially abides in everything, as oil within sesame.

Moreover the mandala in which all things are primordial buddhahood is the ground or Secret Nucleus. Its experiential cultivation through the non-duality of creation and perfection is the path or the real. Its conclusive and spontaneously present three buddha-bodies are the result, which is directly definitive with respect to the ground. In brief, the title (of this tantra-text) reveals the very essence of primordial buddhahood in a nature where appearances and emptiness, creation and perfection, and saṃsāra and nirvāṇa, are without duality.

The rejection of erroneous criticisms is as follows: Those who adhere to erroneous bubbles on the blue lake of ignorance and who forcefully stir the waves of wrong view and envy say, "No Sanskrit is cited at the beginning of this tantra of yours. Therefore it is not authentic." In reply to this there are some who say, "The Sanskrit is implied by the words In Tibetan (hod-skad-du). The expression In Sanskrit: Guhyagarbhatattvaviniścaya does exist, but is not cited (in this edition) in order to avoid repetition." There are also some who reason that these words are

indeed absent in the Sanskrit volumes and on that same basis many sūtras such as the Array of Enlightened Attributes in the Buddha-field of Amitābha (T. 49) and many tantras such as the Root Tantra of Cakrasamvara (T. 368) would implicitly be inauthentic because (Sanskrit titles) are not cited therein.

While such assertions are indeed true, it is also the case that the definitive usage of the Sanskrit (title) and words of obeisance were employed from the time of RaI-pa-can onwards, and that previously they occurred to a limited extent only. Because this (Tantra of the Secret Nucleus) was translated during the time of the king of bSam-yas (Khri-srong lDe-btsan) the Sanskrit is not cited.¹⁰ It was not indicated because there is little point in repeating a single title many times.

The latter section concerning the obeisance (comments on Title, section 2):

The four demons, two obscurations and propensities which have been subdued (bcom)¹¹ [by the Transcendent Lord] comprise the excellent endowment of renunciation. The four demons are the demon of the lord of death who interrupts the lifespan, the demon of the divine prince who interrupts contemplation, the demon of the components who interrupts non-residual (nirvāna), and the demon of conflicting emotions who interrupts release.¹² These are said to be subdued [by the Transcendent Lord] because he does not possess them from the beginning.

The two obscurations are those of conflicting emotions and the knowable.¹³ They comprise the thoughts which are the particular characteristics of the five poisons and also the mind that

clings to the antidotes which purify them. It says in the Analysis of the Middle Way and Extremes (T. 4021):

Conceptualising thoughts which concern envy and so forth

Are called the obscuration of conflicting emotions;

Conceptualising thoughts which concern the three world-systems

Are called the obscuration of the knowable.

The buddha-body and pristine cognition which are possessed (ldan: by the Transcendent Lord) comprise the excellent endowment of realisation. Accordingly the Samputatantra (T. 381) says:

The excellent endowments of lordship, noble form,

Glory, fame, pristine cognition, and perseverance:

These six are said to be possessed.

Lordship refers to the purity of the essential buddha-body of reality, and its (pristine cognition) of the expanse of reality. Noble form refers to the buddha-body of perfect rapture and its mirror-like (pristine cognition). Glory refers to the buddha-body of awakening and its (pristine cognition) of sameness. Fame and pristine cognition refer to the emanational body which performs acts of benefit through its qualitative and quantitative understanding and so to its (pristine cognition) of particular discernment. And perseverance refers to the unchanging buddha-body of indestructible reality itself, which manifests limitless enlightened attributes without moving from the expanse, and so to
14
(the pristine cognition) of accomplishment.

The term "excellent endowment" which is appended to these five, beginning with lordship, indicates that they surpass the pristine cognition of sublime students.

15

There are also some who profess that the word lord (bcom-ldan) indicates that the object implied in the term "subdued" (bcom-pa) is "possessed" (ldan-pa). The word Transcendent ('das) indicates that (the lord) has transcended all symbols of elaborate conception-- samsāra and nirvāna, acceptance and rejection, and being and non-being. It says in the Great Bounteousness of the Buddhas (T. 44):

Liberated from existence and quiescence,
Indivisible from the ocean of enlightened attributes,
Transcending all elaborate conceptions,
The Transcendent Lord (bcom-ldan-'das) is spacious quiescence.

The term glorious (dpal) refers to the (intrinsic) lack of movement from the buddha-body of the expanse of reality and to the extraneous glory with which the buddha-body of form arises in a spontaneous manner from the disposition of that reality itself.

16

It is said in the Tantra of the Ruttig Elephant (NGB. Vol. 19):

Without moving from the buddha-body of reality,
The fivefold buddha-body of form is spontaneously present,
And therefrom the two kinds of benefit are completed.
Thus glory displays spontaneity and perfection together.

17

As to the term Samantabhadra (kun-tu bzang-po; the all-positive one): The natural inexhaustible wheels of adornment, the buddha-body, speech and mind, are present at all (kun-tu) times because they are unchanging in the field of the spontaneous Bounteous Array; and their great rapture which manifests in and of itself is positive (bzang-po) because it is perfect. The Secret of Pristine Cognition (T. 392) says:

This nature is unmoving, spontaneously perfect
And all-positive in its perceptual range.

When analysed, (the term Samantabhadra) has five aspects: Firstly, it refers to Samantabhadra, the original teacher whose manifest enlightenment preceded all. As the Tantra of the Marvelous King (NGB. Vol. 2) says:

The first, preceding all
Who conclusively reached the self-manifesting ground,
Was purified (sangs) before and expansive (rgyas) before.
Therefore Samantabhadra, first (of buddhas),
Arises as the teacher of all samsāra and nirvāna.

He is called the original lord, not only because he reveals reality or describes natural mind-as-such, but also because he reveals the path of deliverance to all buddhas. In the All-Accomplishing King (T. 828) he says:

Because I preceded all the conquerors
I arose as their parents,
Revealing the three buddha-bodies.

And:

I, teacher of the teachers,
The all-accomplishing king,
Became the three buddha-bodies,
The teachers who emerge from myself.

It is because this teacher is present that the path of liberation at the beginning of samsāra and nirvāna has been revealed, and that the conquerors of the three times have emerged. Otherwise, it would be improper even for a buddha to emerge in the world. All (buddhas) would be the same as sentient beings, and would themselves not know how to reveal the path to one another. It is improper for some of them to be buddhas and others beings in samsāra. The explanation according to the common vehicles that there is neither beginning nor end is intended with reference to time and reality. In particular it is found in Madhyamaka that samsāra and nirvāna are without beginning or end, like space, because they are without independent existence.

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Furthermore, if buddha and sentient being were different from the beginning, the ground of samsāra and nirvāna would be different, so that they would not be connected by spirituality. Therefore this (fundamental) nature is most clearly stated in the aforementioned Unsurpassed Tantrapitaka of the secret mantras. It has been excellently established by the great master Padmasambhava and Vimalamitra; and it is also esteemed in this (Secret

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Nucleus).

Secondly, the abiding nature of all things, the real, is the natural Samantabhadra. Thirdly, there is the Samantabhadra of the ground, which refers to the essence of inner radiance or mind-as-such, the nature of the three buddha-bodies without conjunction or disjunction, which is primordial buddhahood because it is effortless and spontaneous from the present. Fourthly, there is Samantabhadra the path. This is the arising of realisation through experience of the path that skillful means and discriminative awareness are without duality. And fifthly, there is Samantabhadra the result; for once the path has been concluded, the ground is directly reached and the five buddha-bodies and pristine cognitions are spontaneously present.

As to the literary transmissions which refer to these (aspects of Samantabhadra), I shall not enlarge upon them because there are
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many written accounts.

The term obeisance (phyag-'tshal-lo) means that those who resort to this same object (i.e. Samantabhadra) sincerely commit their three media (of body, speech and mind). It is not the case, as some opine, that obeisance is made to the compiler because no such custom is observed in the Sanskrit books. The Short Commentary (P. 4755) does include an invocation to its compiler but not as a commentary on these actual words of obeisance. Indeed (while commenting on these present words of obeisance) it says:

Having naturally subdued the four demons
In the expanse of sameness,
Perfectly possessing the two provisions or natural seals,
Transcending extremes of existence and non-existence,
Glorious in all intrinsic and extraneous ways,
Positive in natural realisation of all things
and in spirituality,
Samantabhadra in whom deity is indivisible with deity,
Obeisance to you; for you are realised.

The Actual Exegesis of the Meaning of the Tantra

(15.6-620.1)

Next, the actual exegesis of the meaning of the tantra, which clearly reveals its expressed meaning, has three sections: The first (Chs. 1-3) indicates how the ground, the natural and spontaneous mandala, arises from a disposition of spirituality. The second (Chs. 4-21) indicates how the mandalas of both peaceful and wrathful deities emanate from it. And the third (Ch. 22) indicates how the tantra is taught to genuine beings and then subsequently entrusted.

The first of these sections (concerning the natural mandala of the ground) also is threefold: (Firstly in Ch. 1), it comprises the array of the teacher, the buddha-body of reality, who manifests in and of himself as the mandala of indestructible reality's expanse in the spontaneous field of the Bounteous Array, without moving from the expanse. (Secondly in Ch. 2), it indicates how this very teacher, without duality in respect of the buddha-mind or naturally present pristine cognition which arises as the five enlightened families, meaningfully expresses all things as primordial buddhahood and how his spirituality is aroused. (Thirdly in Ch. 3), it comprises the form assumed by the nature of spirituality, which is arrayed as the lamp of the world and establishes all things without moving from reality.

Chapter One

The Introductory Scene

Root-text:

Thus, at the time of this explanation, [1] the Tathâgata, genuinely perfect buddha and transcendent lord, was endowed with great rapture which is the identity of the indestructible body, speech and mind of all the tathâgatas of the ten directions and four times. This is the nature in which all of them without exception, none excepted and omitting none at all, are indivisible, without distinction or difference. [2]

In the abode of Akanistha, without extremes or centre, on the radiant wheel of pristine cognitions that is the limitless ground, there is his celestial palace, blazing forth with jewels of pristine cognition, completely uninterrupted throughout the ten directions of space, fashioned as a square because it is vast in measureless enlightened attributes, and adorned with projecting bays of precious gems which are the superior pristine cognition. Its spire is the pristine cognition central to all, in which all mandalas of the buddhas of the ten directions and four times without exception are not distinct from one another and are of a single essence. This inconceivable pristine cognition is extraordinary in its different details of shape, colour and so forth, which form the precious gems of pristine cognition.

The palace is superior and immeasurable in extent.[3] Its garlands which are diverse gemstones of pristine cognition, its silken hangings, the ornaments of its frieze, and diverse forms, diverse sounds, diverse scents, diverse savours, and diverse objects of contact which intermingle in the ten directions are naturally present. Bedecked in inconceivable ornaments which radiate without obscuration, it has embrasured gates, entered through the fourfold approach to liberation, and it has tiered pediments representing the eight kinds of liberation. These are indeed contained within (the celestial palace), without outer and inner (distinctions) in all respects.

Therein,[4] on a lion throne of fearlessness, an elephant throne of power, a horse throne of miraculous abilities, a peacock throne of power, and a bird throne of unimpeded nature, on seats of precious gems endowed with solar and lunar disks of natural inner radiance, and with untainted lotuses,[5] is the buddha-body without front or rear. In all directions his visage radiates penetratingly, and he is endowed with the major and minor marks. In every inconceivable (world-system) he appears universally as diverse buddha-body, speech and mind. His two legs of skillful means and discriminative awareness assume the posture of the ascetic discipline of equanimity. His hands, which are the six pristine cognitions, are endowed with blazing hand-implements or seals of precious pristine cognition; and he has three heads, which are the inconceivable buddha-body, speech and mind. [6]

The Transcendent Lord was present as such in (the form of) the tathâgata who is king of consciousness, the tathâgata who is king of form, the tathâgata who is king of feeling, the tathâgata who is king of perception, and the tathâgata who is king of habitual tendencies. All these too were resplendent in their (respective) colours-- dark blue, white, yellow, scarlet, and green.[7] Also present was the genuine queen who is the expanse of apparition, the one who is the expanse of solidity, the one who is the expanse of liquidity, the one who is the expanse of warmth, and the one who is the expanse of mobility. Without duality in respect of the host of such queens, they entirely and infinitely pervaded the expanse of reality. Filling it, just as, for example, a pod of sesame seeds, they were pervasively present. [8]

Then there was the great bodhisattva of indestructible sight, the great bodhisattva of indestructible hearing, the great bodhisattva of indestructible scent, the great bodhisattva of indestructible savour,[9] the assembled host of the queen who is seen, the one who is heard, the one who is scented, and the one who is savoured.[10] There was the great bodhisattva of indestructible eyes, the great bodhisattva of indestructible ears, the great bodhisattva of indestructible nose, and the great bodhisattva of indestructible tongue,[11] the assembled host of the queen of time past, the one of time present, the one of time future, and the one of time unpredictable. [12]

There was the great subjugator of indestructible contact, the great subjugator of the indestructible subject of contact, the great subjugator of the indestructible object of contact, and the great subjugator of the indestructible consciousness of contact.

[13] There was the queen who is not eternal, the one who is not transient, the one who is selfless, and the one who is signless. The assembly (in mandalas) such as this is inexpressible, and present without duality. [14]

Then this secret description of these secret mandalas, in which the tathāgatas and the assembled host of their queens are without duality, emerged from the indestructible buddha-body, speech, mind, attributes and activities: [15]

E. Ema, Emaho!

Holding sway over the very expanse of the real,

The mandala of pristine cognition has a disposition
of spirituality. [16]

This self-manifesting nature, radiant in its images
Of contemplation and its pure magical display, [17]

Is a wish-fulfilling gem or enlightened attribute
Of buddha-body, speech, mind, attributes and activities,
Where there is nothing to be dispelled.

It itself is the abode of supreme indestructible reality,
The inexhaustible wheel of adornment.

--Such were the secret words of indestructible reality which emerged. [18] This completes the first chapter from the Tantra of the Secret Nucleus Definitive With Respect To The Real, entitled the Introductory Scene. [19]

Commentary (16.4-97.6):

The first of these subdivisions (i.e. concerning the buddha-body of reality) is in three parts, namely, a brief teaching on the introductory scene in terms of its excellence, a detailed exegesis of its nature, and a synopsis of pristine cognition's self-manifesting array.

Brief Teaching on the Introductory Scene (16.4-28.2)

The first (comments on Ch. 1, 1). It comprises both an exegesis of the essence (of this line) and a refutation of misconceptions.

The former has three aspects, among which the first is the explanation of (this line) according to the introductory scene¹ which is found in the outer tantras: This should be understood in accordance with the (introductory Sanskrit) words E-vam ma-vâ. E-vam are the syllables of the expanse from which all syllables emerge, and so (their Tibetan equivalents) 'di-skad, "thus", point towards the subsequent emergence (of this tantra-text). Ma-vâ is the (Sanskrit) term from which the meanings of natural² expression, illusion, self, emergence and so forth are derived. However in this context it holds the sense of "emergence", indicating the time of this explanation (bshad-pa'i dus).

Now, thus ('di-skad) refers to the excellence of the doctrine-- in this case the extensive lower tantras. Explanation (bshad-pa) is held to refer to the excellence of the teacher, namely the compiler. And the excellence of retinue, i.e. his attendants, is also implicitly indicated in the words of this explanation (bshad-pa'i). However, the (commonly cited) words I have heard (bdag-gis thos-pa) are not uttered on this occasion because there is no dichotomy between self and others. The words have heard (thos-pa) indicate that there is a difference between the teacher and the retinue, whereas during the compilation of this (tantra), the teacher himself appears as the Lord of Secrets (Vajrapāni) and explains in this world at the present time the very teaching which he previously gave in Akanīṣṭha. He is revealed to surpass ordinary compilers such as the elder (sthavira) Kāśyapa.³ On the subject of the compiler himself being the teacher, the Non-Dual Victor (T. 453) says:

One should know Vajrapāni to be the tathāgata Samantabhadra, and the great Vajradhara to be none other than he. Otherwise, who could say that the inconceivable vehicles have⁴ been comprehended at any one particular moment in time?

The Verification of Secrets (T. 2217) also says:

The teacher of tantra is the indestructible reality of mind.⁵
It is the teacher as well as compiler.

And in the glorious Hevajratantra (T. 417-8):

I am the teacher, and I am the doctrine.⁶
Endowed with my own assembly, I am even the listener.

The words at the time of (dus-na) refer to the excellence of time, the nature of which is a pristine cognition of sameness with respect to the four times, without duality of samsâra and nirvâna.

Similarly, at the time when the teacher, doctrine and retinue appear, there is undoubtedly a location as well, and as such, Akanistha is implicitly indicated.

If you ask, on the other hand, why the words on a certain occasion (dus-gcig-na) are not to be seen, just as they are found in other texts, the point is that in the field of the buddha-body of perfect rapture the doctrine is taught in a perpetual continuous cycle, transcending those (doctrines) which are identified by the words on a certain occasion. This surpasses the doctrines of the emanational body which are taught at certain times only, and in accordance with the statement, "It is because the common (teachings) rarely emerge".⁷

The second aspect is the exegesis (of this line) in accordance with the "enlightened mind" or seminal point (byang-chub sems),⁸ which is expounded in the inner (path of skillful means): The location is the secret centre of the female consort and the energy channels of the four centres (within the body). The teacher, i.e. male & female consorts, refers to the white and red pure-essences (or seminal fluids) and to the vital energy of pristine cognition. The retinue is the accompanying experience of the sixteen delights. And the time is the time of inconceivable transformation through the crown-centre.⁹ Concerning this, the

Penetrating Magical Net (NGB. Vol. 15) also says:

[As for the word "thus"],

'di indicates the location,

Endowed with the shapes of the four syllables,

Beginning with the syllable E;

And skad refers to the teacher

Endowed with the seminal points,

In the shape of the syllable Vam,

Which comprises the consonantal syllables.

This explanation (bshad) is upheld

By clear understanding in those of worthy consciousness

Whose "minds are controlled" (madamanu).

The possessive affix -pa refers to this tantra

Of ultimate definitive meaning,

Belonging to this supreme "vehicle" (yâna).

The "time" (dus) refers to inconceivable time,

And [the affix na] gives name (nâma) to it.

10

The syllables beginning with E indicate the form of the female consort's secret centre, the locations (or hearths) for the four rites and the four energy centres (in the body). skad means instantaneous. It refers to the skillful means, symbolised by the "consonantal syllables" during the experience of great delight: The white seminal point, in form of the syllable Vam, is ejected on to the tip of the gem (penis), thereby conferring bliss on the female consort, while the red seminal point of the female consort confers bliss on the male consort. By exercising control of mind, the vital energy of the upper and lower doors (within the body)

is bound, and pristine cognition is stabilised by its upward motion which internally fills the four energy centres. The worthy ones are such fortunate beings, and the possessive affix -pa refers to ultimate reality, the pristine cognition where bliss and emptiness are without duality, which is this yāna or supreme vehicle. It is perceived in inconceivable time (duḡ). Thus, nāma indicates that this is the very excellence of great pristine cognition.¹¹

The third aspect is the explanation (of this line) which accords¹² with the secret inner radiance: The location is the dark blue energy channel of life itself within the eight-faceted precious gem of the heart-centre. Separating from it, in the manner of (the strands of) a yak-hair tent rope, are the white energy channel of water in the east, the yellow energy channel of earth in the south, the red energy channel of fire in the west, and the green energy channel of air in the north. And within it, there abides a single seminal point of relative appearance, the size of a mustard seed.

Thus the teacher appears as the naturally present five pristine cognitions in their distinct and respective colours, and as the five conflicting emotions which are the natural energy of buddha-mind, endowed with the five pristine cognitions. His essence is emptiness, his natural expression is radiance, and the glow of his spirituality is unimpeded.¹³

The retinue refers to the energy channels which entirely pervade the upper and lower (doors) of the body, emanating from those

(aforementioned) energy channels and seminal point. In the midst of five (coloured) lights, these naturally radiate as the buddha-body and pristine cognition of the enlightened families.

The time is a time of sameness with respect to the three times. This is provisionally because the body and its dependently arising sense-organs are complete, and dispositionally because there is no change throughout the three times.

The doctrine is pristine cognition free from conceptual elaboration, (the coalescence of) emptiness and radiance. The vital energy of great pristine cognition is retained within the upper and lower (doors of the body) and manifests in and of itself when all erratic movements of the vital energy of deeds have been impeded. At the moment of death it is actualised because the thought arises that consciousness is riding on the vital energy. At that time the Akanistha realm, the mandala of indestructible reality's expanse, is supported from the heart-centre. Manifesting in and of itself, it is recognised to be Akanistha, and so one is liberated. In the words of the Oceanic Magical Net (NGB. Vol. 15):

The location of doctrine, dharmacakra (i.e. heart-centre)

Abides as four (coloured) lights in the shapes

Of the syllables beginning with E;

The imperishable seminal point in the shape

Of the syllable Vam

Is identified as bliss, radiant of its own accord.

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The fourfold consciousness including the "intellect" (manu)

Is the subject of this concise explanation

Made through the experience of pristine cognition.
Pristine cognition, arising in the form of space,
Is the profound "ultimate" truth (paramārtha).
The very "moment" of bliss, free from extremes,
Is the essence of all the three times.

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The dharmacakra or doctrinal wheel is in the heart-centre, in the form of four (coloured) lights. In this context, the all-pervasive dark blue (light) is not limited as form because it is the basis for (the other four) which do arise. The white (light) is crescent-shaped, the yellow one square, the red one circular, and the green one triangular. Their support (i.e. the teacher) is the circular seminal point in form of the syllable Vam.

Concerning the four kinds (of consciousness) including the intellect (which form the retinue): the ground-of-all in the centre is the basis from which there respectively arise: the consciousness of the ground-of-all in the east, the consciousness of the intellect in the south, the intellect endowed with conflicting emotions in the west, and the consciousness of eye, ear, nose, tongue and body in the north. The ground-of-all is the invisible support,
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on which the four aggregates of consciousness depend. Their essences abide respectively from the present moment as the five pristine cognitions, and, through recognising them as such, conflicting emotions are inherently purified
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without having been renounced. This is called the buddha-mind of the conquerors because the natural energy of the five pristine cognitions is perfected. The essence of pristine cognition is the

nature of space, the object (of its spirituality) is without
duality, and its natural expression never changes or alters. ¹⁹

This introductory scene is itself most precious because it necessitates at all times the knowledge of the apparent and abiding natures of primordial buddhahood, the three buddha-bodies. Although in the common tantras it is held that pure pristine cognition (is attained) by an impure being who has refined the ground of refinement, the Secret Magical Net holds everything to abide in a single nature of purity. For sentient beings the limits of perception are the dreamlike appearances of the mind, but for buddhas perception is the display of pristine cognition which appears in Akanistha itself. Although there are ostensible impure appearances when the self-manifesting essence of sentient beings is grasped within the subject-object dichotomy, impurity actually has no individual characteristic, just as a conch shell may appear yellow. Furthermore, just as the yellow image of a conch shell is understood to be the choleric image of an eye, dualistic clinging is understood within the three kinds of mandala to be non-dual pristine cognition. ²⁰

Therefore, while impurity ostensibly appears it is in fact purity itself and not impurity. And it is through the generation of the subject-object dichotomy in relation to purity that impurity is said to arise.

The essence, unique pristine cognition, is purely perceived by buddhas. It is taintedly perceived by those on the path, and it is impurely perceived by sentient beings. In this respect, the

very same element water is perceived by the different six classes of living beings as nectar, or as a mere potable drink, as puss, blood and so on. For those who abide in the pure lands it appears as supreme nectar and as the natural expression of the doctrine. To awareness-holders who have obtained power with respect to the doctrine water itself appears as Māmaki. The effect of its moisture is indeed produced, but it is experienced as the bliss of her display. ²¹ Contemplation is also transformed (on the buddha-level) because when dispositional propensities have utterly ceased they appear as a common savour in a disposition free from all conceptual elaborations. Even conceptual elaboration which does not manifest becomes quiescent. For example, when this world-system (of ours) is differently perceived as pure and impure, it is explained that purity and impurity appear to individual intellects but that otherwise impurity does not externally exist as an individual characteristic. Such is said in the Sūtra of Vimalakīrti (T. 176):

The venerable Śāriputra said:

I perceive this great world to be replete with mountainous heights and lowlands, pits of abyss and defilements.

Brahmā Sikhin who had come from a sorrowless buddhafield said:

I perceive this buddhafield of the Transcendent Lord Śākyamuni itself to be utterly pure, like the excellent array of the divine paradise of the Paranirmittavaśavartins. Then the Transcendent Lord indicated the nature of this buddhafield to the mandalas of his retinue, so that everyone perceived it to be utterly pure, as the field of the eastern

buddha (Aksobhya) which is the Ornamental Array of Precious Gems. At that time the Transcendent Lord said:

This buddhafield of mine is always pure, but you people do not perceive it as such.

Thus one should know this distinction (between buddhas and sentient beings) is made in accordance with purity and impurity of perception.

Now, while impurity does not appear to the buddhas, there is a sūtra which says:

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When I perceive things totally with unobscured buddha-eyes, I know pure and impure world-systems, sentient beings of supreme acumen and those who are not supreme, genuinely, just as they are.

Are these statements, you may ask, contradictory? There are some who dwell in a mansion of precious gemstones when they are not asleep and some who do so when they are asleep. Among them, in the case of dreams, when purity and impurity are differently discerned by means of individual perception, to those who are not asleep it is as if emanations have been conjured up before those (dreamers). They would then say, "O! It is in this way that all things are essenceless, impermanent, illusory and naturally pure." And, "Yours is an appearance of the sleep of ignorance, non-existent in reality." Then, in the manner of one who applies the means of gradually awakening (those dreamers) from sleep, the

buddhas cognise (impurity), but are without it in their own perception, just like those who do abide in a mansion of gemstones.

The latter (see p. 336) is a refutation of misconceptions held by other traditions (concerning the introductory scene): There are those who lack the fortune to perceive the profound reality, their eyes of intelligence covered by an erroneous film, who say, "In this text of yours the words Thus have I heard on a certain occasion are not expressed. Therefore it is flawed in having an erroneous introductory scene."²³

There are two responses to this, the first of which is made according to the logical reasoning of similarity. In this case it is implicit that the Root Tantra of Cakrasamyara (T. 368) which begins:

Then the mystery is to be explained...

and the Litany of the Names of Mañjuśrī (T. 360) which begins:

Then glorious Vajradhara...

would also be inauthentic because their introductory scenes would also be erroneous.

The second is the uncommon genuine response, namely, that the words Thus have I heard are found in transmitted precepts and ordinary tantras which were occasionally delivered by the emanational body. (In these texts) the teacher and the compiler are different. Their doctrines too are revealed to be occasional because they belong to diverse vehicles. However in this (Secret Nucleus) during the teaching of the uncommon buddha-body of

perfect rapture. the teacher is held to be the uncommon teacher, glorious Samantabhadra, the lord of indestructible body, speech and mind of all the tathâgatas of the ten directions and four times, the natural expression of all things, the original manifest buddhahood. This indeed does not accord with the teacher of manifest buddhahood who has refined the path as an individual with a distinct mental continuum.²⁴ The uncommon location is Akanistha, the expanse of reality, the nucleus or self-manifest mandala of enlightenment which is unlimited in dimension and extent because it is not confined within the continuum of the ten directions. It is not a delineated location because it is not within the perceptual range of beings other than the teacher himself who emanates as great self-manifest pristine cognition. The uncommon time is sameness with respect to the four times: It is present in an unchanging disposition as the buddha-body, speech and mind, the actual ornaments of the spontaneous Bounteous Array. It does not however include past, future, and present or indivisible time moments, instants, moments, years, and months. The excellently endowed texts of tantra reveal all things of samsâra and nirvâna to be spontaneously present in the essence of primordial manifest awakening. They do not teach that the nature (of all things) is divided according to the diverse dichotomies of cause and result, good and evil, acceptance and rejection, and so forth.

Furthermore, extending beyond the scope of the common vehicles, the uncommon vehicle expresses no erroneous faults because its structure is quite different. The Commentary on the Ornament of

Emergent Realisation (T. 3799) concurs in the words:

This is another structure entirely.

Therefore one should never speak to refute it

Dependent on the tradition of another vehicle.

Accordingly, while it is necessary for those of unobscured
omniscient vision and for great sublime beings²⁵ and those who
comprehend all topics of logical reasoning to comprehend
doctrines as authentic or unauthentic, just as they are, it is
improper for you to apply structures of being and non-being to
the enumerations of the sky-like doctrine because your perception
is minute in its vision like the consciousness of a cowherd. The
doctrine of the buddhas is inconceivable. It transcends the range
of inhibited perception because it is unlimited. Sometimes it is
even proper to rely on the teaching given by Māra; for in the
Sūtra of the Cornucopia of Avalokiteśvara's Attributes (T. 116)
the evil Māra, seated on a throne of precious gems, establishes
that particular doctrinal teaching to be a sūtra of the Buddha.
There are immeasurable effects for one who would depreciate such
great mysteries. It is said in a sūtra:²⁶

The effect of one who has accumulated deeds rejected by the
Doctrine is immeasurable and inconceivable.

Having been born in the great hells as a sentient

denizen of Avīci,

And having passed an aeon subdued by fire therein,

One proceeds to the great hells of other world systems

and so on.

(The effect) is said to endure for aeons such as these
Which are as vast as the Ganges River in the ten
directions.

And also in the Supreme Continuum of the Greater Vehicle (T.
4024):

Whoever in the repeated service of an evil associate
Harbours evil thoughts towards the buddhas
And who would amass the most prohibited acts --
Killing father, mother or arhat--
Is swiftly released from that condition
Having reflected on the definitive reality.
But how is a mind which hates the doctrine
To be released from that condition.

Briefly, one should apprehend one's own doctrine with confidence,
but never depreciate the doctrine of another.

Detailed Exegesis of the Introductory Scene (28.2-94.4)

The second part (see p. 336), the detailed exegesis of the introductory scene, comprises a brief teaching on the nature of perfect rapture which is the essence of the Teacher and a detailed exegesis of the classification of this perfect rapture.

Brief Teaching on the Nature of Perfect Rapture (28.3-34.2)

The former (comments on Ch. 1, 2): **The Tathāgata** (de-bzhin gshegs-pa) is so named because once power has been obtained over the real nature (de-bzhin-nyid) of the buddha-body of reality, which like space is without extremes of conceptual elaboration, the four other buddha-bodies always spontaneously emerge (gshegs-pa) because their activity conforms with the buddha-body of reality, the nature of space. As is said in the Sūtra of Inconceivable Secrets from the Pagoda of Precious Gems (T. 47):

All that is pervaded by space
Is also pervaded by buddha-body
And is also pervaded by light.
All that is pervaded by light
Is also pervaded by buddha-speech.
All that is pervaded by buddha-speech
Is also pervaded by buddha-mind.

Elsewhere, (the word tathāgata) is explained to mean one who has departed (gshegs-pa) in the wake of the conquerors of the past, one who has departed (gshegs-pa) having enjoyed through skillful

means the appearance of desired attributes just as (de-bzhin) they appear, or one who has emerged (gshers-pa) in accordance with (de-bzhin) womb-birth corresponding to the aspirations of the sentient beings of the four modes of birth, and so forth. Although these definitions correspond to the gradual stages of the path pursued by the emanational buddha-body, tathâgata is not, however, interpreted as such in this context.

As for the expression **genuinely perfect buddha** (yang-dag-par rdzogs-pa'i sangs-rgyas): The identity in whom all enlightened attributes, the ornamental wheels of buddha-body, speech and mind, are without exception genuinely perfect (yang-dag-par rdzogs-pa) is the teacher or buddha, cleansed (sangs) of the sleep of ignorance and vast (rgyas) in excellent intelligence with respect to all activities. As is said in the Seventy Verses on Going for Refuge (T. 3971):

Because the sleep of ignorance has been cleansed
And because intelligence is vast with respect to the knowable,
The Buddha is vast as the petals of a lotus.

And in the Supplementary Magical Net (NGB. Vol. 14):

Ignorance itself radiates as pristine cognition.
Conflicting emotions become enlightenment
And suffering supreme (bliss).

As for the term **transcendent lord** (bcom-ldan-'das): The nature of this teacher is such that the four demons are primordially subdued (bcom), the six attributes of greatness are possessed (ldan) and sorrow is transcended ('das) without abiding. As to

the way in which the four demons are subdued: The demon of conflicting emotions is subdued because the nature of the five conflicting emotions is primordially present as the five pristine cognitions, so that they are neither to be accepted nor rejected. Then the demon of the lord of death is subdued because without conflicting emotions one is not born in samsâra, and for one who is not born there is no death. The demon of the components is subdued because if there is no death the components are not aggregated. The demon of the divine prince is subdued because the phenomena which would cause obstruction do no harm.

Now, the transcendence of sorrow without abiding (mi-gnas-pa'i mya-ngan-las-'das) is the rank of Samantabhadra, spontaneously and naturally present for the sake of living beings because he does not abide in extremes of existence and quiescence. It is incorrect (as some declare) that the word **transcendent** ('das) was added by the Tibetans and does not exist in the Sanskrit (equivalent-- i.e. bhagavân). For it is taught that one who has accomplished the sense of the word bhaga takes recourse to both samsâra and nirvâna, and does not abide in their extremes.

It is said that the Teacher was endowed with great rapture (longs-spyod chen-po) because, without regard for location, retinue and other such (excellencies), he is spontaneously present in a magical display of contemplation as the nature of self-manifesting pristine cognition. This surpasses those other excellent endowments of the emanational body and so forth which are ordinary and therefore not the great rapture.

This very intention of the self-manifesting buddha-body of perfect rapture is revealed to be all-pervasive and not different from the nature of all things. It is the great identity (bdag-nvid)³¹ of the indestructible (rdo-rie) body (sku-dang), indestructible speech (gsung-dang) and indestructible mind (thugs) of all the tathâgatas (de-bzhin gshegs-pa thams-cad-kvi), such as Aksobhya and Dipamkara who reside in the expanse of the ten directions (phyogs-bcu) of space such as Abhirati in the east, and of the four times (dus-bzhi)-- past, present, future and indefinite. It is undifferentiated and without distinction (so-so ma-yin) from the intention of all excellencies of the buddha-body of reality without exception (ma-lus), of all excellencies of the buddha-body of perfect rapture none excepted (mi-lus), and of all excellencies of the emanational buddha-body omitting none at all (lus-pa med-pa). Without difference (tha-mi-dad) in essence, it is the nature (rang-bzhin) indivisible (dbyer-med) with respect to reality because it is spontaneously present, without conjunction or disjunction from the beginning.

There are some who explain that in this text reality is all-pervasive, uniting both samsâra and nirvâna, and who do not even provisionally perceive discrimination between them. On this very point, there are those who gird the solid mountain of wrong view with a dense forest of error saying, "This text is erroneous with respect to time because there are explained to be four times whereas in all other (texts) no more than three times are mentioned". There are however some pitakas which speak of the four times as the perfect age, the third age, the second age and

the degenerate age; and in the Treasury of the Abhidharma (T. 4089) there is mention of the four processes of creation, stability, destruction and dissolution. The Pagoda of Precious Gems (T. 45-93) also speaks of four times, namely, past, future, present and inconceivable. If these texts were also held to be erroneous deviations, so would their doctrines.

32

Indefinite time (i.e. the fourth time) is held by some to mean that the seed of a sentient being is transformed into a buddha once the doctrine has been studied and experientially cultivated; but that it abides in samsāra when there has been no experiential cultivation. However this fusion (of sentient being and buddha) occurs (not in indefinite time but) in future time. When liberated by the teaching of the doctrine one does not, even for an instant, forget the spirituality of the buddhas, but is certain to teach in forms which grant appropriate instruction. It says in the Hundred Parables On Deeds (T. 340):

The ocean domain of sea monsters

May well pass beyond time,

But for the sake of his sons requiring training,

The Buddha will not pass beyond time.

There are indeed no sentient beings who are untrained by the buddhas. The Intermediate Mother (T. 9) says:

Subhūti, in the world-system of sentient beings there are no sentient beings untrained by the Tathāgata.

However, you may ask, is it not said in the Sūtra Which Dispels the Grief of Ajātasatru (T. 216) that beings are trained by pious attendants, self-centred buddhas and bodhisattvas but not by the Tathāgata, as for example when Mañjuśrī utters the eulogy and when Udāyi is sent to instruct King Suddhodana? That is not the case: Those (bodhisattvas and pious attendants) acted on behalf of others having been encouraged to do so through the Tathāgata's spirituality. Thus they performed acts of benefit, some directly, some indirectly and some through diverse emanations. These acts of benefit were performed because the Sugata had conferred the empowerment of great light rays ('od-zer chen-po'i dbang-bskur) and so forth on the conquerors' sons who had obtained the (bodhisattva-) levels. What else is there to say?

Similar passages are also found in the Sūtra of Compassion's White Lotus (T. 112):

Sāriputra, in this respect, the instruction, excellent description and mental training which are observed to some extent by ordinary persons, pious attendants, self-centred buddhas and bodhisattvas who have attained empowerment are the blessing of the Tathāgata, the power of his spirituality.

Again, there are some who perceive incorrectly, holding the fourfold process of destruction, creation, dissolution and stability to be the four times. This is because the nature of buddha-body, speech and mind-- the inexhaustible wheels of adornment which belong to Akanistha and are uninterrupted in time-- is not gathered within that process, and because, apart

from phenomena which are created, preserved and destroyed, the process does not include the time when there is neither creation nor destruction.

In this, our (rNying-ma) tradition however, the three divisions of past, future and present are compounded time or relative appearances, whereas the unchanging reality is indefinite or the time of inconceivable ultimate reality.

When indefinite time is classified, it has three aspects, among which the first is the indefinite time of the ground. This refers to the originally pure mind-as-such and the reality or real nature of all things. The Pagoda of Precious Gems (T. 45-93) says:

Kāśyapa, the real nature of mind and phenomena is indefinite or inconceivable in time because it does not abide in any past, future or present dimension.

(Secondly), the indefinite time of the path refers to the genuine intelligence of the yogin who realises during meditative absorption that all things subsumed by the three times are uncreated. The Litany of the Names of Mañjuśrī (T. 360) says:

He who realises that the three times are timeless...

(Thirdly), the indefinite time of the result is present in a perpetual continuous cycle because it is unchanging in the field of the spontaneous Bounteous Array. It is said in the Tantra of the Awakening of Vairocana (T. 494):

The great appearance of pristine cognition occurs in unwavering time because it is naturally radiant.

So it is that all things are gathered within the essence of the four times.

Detailed Exegesis of the Classification of Perfect Rapture

(34.2-94.4)

The latter (see p. 350) is the detailed exegesis of the classification of perfect rapture which has three parts, namely, the detailed exegeses of the excellent location, teacher and retinue.

The Excellent Location (34.3-60.4):

The excellent location comprises an overview and an interlinear commentary; and the former (34.3-46.2) has four sections: verbal definition, characteristic, classification and rejection of disputations concerning it.

i (The Sanskrit term) Akanistha means "highest" or "that which is not base or lower."

ii The unique characteristic of Akanistha is that there are no other locations surpassing that in which one then abides. Now, the characteristic of the Akanistha or highest location of the buddha-body of reality is that it is the supporting ground from which the two buddha-bodies of form arise. the conclusive location to be reached. The characteristic (of the Akanistha or highest location) of the buddha-body of perfect rapture is that it is the supporting ground from which the emanational body arises and continues to appear, endowed with the five certain-

ties. The characteristic (of the Akanistha or highest location) of the emanational body is that it is supreme among all the locations which appear in the world-system and it is the highest of the five kinds of pure abode (śuddhanivāsa).³³ The distinction between the world-systems or fields of sentient beings and the pure lands or fields (of the buddhas) is one that is made between the field of training through the emanational body and the fields of the body of perfect rapture and the body of reality.

iii The classification has three aspects: the Akanistha or highest location of the body of reality, of the body of perfect rapture and of the emanational body. The first is not located in any spatial direction, peripheral or central. It is the essence free from all conceptual elaboration, the genuine conclusive goal of the buddhas; and it is called the Akanistha or highest location of genuine meaning. Such is also said in the All-Accomplishing King (T. 828):

The location of the Teacher, the buddha-body of reality,

is as follows:

Akanistha, the palace of reality's expanse,

Is explained to be the highest location of genuine meaning.

The Akanistha of the body of perfect rapture appears as a celestial palace of light along with its central deity and retinue. It is naturally produced as an appearance of great pristine cognition from the expanse of the buddha-body of reality. Spontaneously present as the enlightened family endowed with the five pristine cognitions, it is unchanging at all times.

The Indestructible Reality of the Magical Net (sgyu-'phrul rdo-
rje, NGB. Vol 15) says:

Abandoning the Pure Abode.

In the supreme realm of Great Akanistha

Is the spontaneously present body of the

Lord of the enlightened families, with his mudrâ.

Transcending unity and diversity, this is

The common form of all the buddhas.

He is the original treasure of the greater vehicle

Who appears at each instant to those disciples

Who have abandoned all obscurations.

34

The words "abandoning the Pure Abode" here indicate that it (i.e. the realms of pure form) is transcended. Surpassing mundane appearances, that which is present within its display is indefinite because it manifests in and of itself wherever the buddhas reside. It says in the Aspiration of Good Conduct (T. 44: 1095):

On the surface of a single atom

Are as many buddhas as there are atoms.

Therefore, do not think that he does not reside within a single atomic particle. Therein the field of the spontaneous Bounteous Array unimpededly appears, and, apart from that, there is no need to search for this location as one that is spatially limited by the intellect. One should know that wherever the distinctions of enlightened attributes appear through the power of pure reality's expanse, they themselves are the mandala of the conquerors.

..

This location is called the Great Akanistha ('og-min chen-po) because it contains no extraneous raptures apart from the display of buddhahood. Therein Vairocana and the enlightened family of the tathâgata, Aksobhya and the enlightened family of indestructible reality, Ratnasambhava and the enlightened family of precious gems, Amitâbha and the enlightened family of the lotus, and Amoghasiddhi and the enlightened family of activity are spontaneously present, manifest in and of themselves in the infinity of celestial expanse in their respective mandala-clusters.

These apparitional buddha-bodies and the appearances of pristine cognition are not at all identical because they appear to be diverse. But nor do they form a multiplicity because they are self-manifestations of that same buddha-body of perfect rapture.

This field and its appearances as buddha-body and pristine cognition comprise the common form of the body of perfect rapture of all the buddhas, manifest in and of itself. They are not within the perceptual range of all, but appear in conformity with (the perception of) all buddha-bodies of perfect rapture. In this way, the central deities and their retinues which appear are a treasure of the uncommon doctrines of the greater vehicle; for they are the disposition of the buddha-body of perfect rapture. When all obscurations have been abandoned, this apparition also appears instantly as the buddha-body of reality, without dichotomy of past and future.

The words "who appears to those disciples" indicate that he is not within the perceptual range of those who have obtained the (bodhisattva) levels because they have incompletely "abandoned all obscurations."

As for the appearance of enlightened attributes in this location, the Oceanic Magical Net (NGB. Vol. 15) says:

Estimated as twice the size
Of the mundane Akanistha,
Its essence transcends the three extremes.
And it is the identity of the five enlightened attributes.
Perfect in its adornments which are not to be renounced,
The celestial palace is located,
Square in shape, with a central roof.

Because (this Great Akanistha) is the pure field of the buddha-body of perfect rapture which manifests in and of itself, its appearance is superior to both the Akanistha of the pure abodes and to the Akanistha of the emanational body of natural expression who appears terrestrially. The essence of this buddha-field transcends the three extremes, namely those of being & non-being, eternalism & nihilism, and conceptual elaboration. Endowed with the natural expression of five enlightened attributes-- the inexhaustible wheels of adornment which are the buddha-body, speech, mind, attributes and activities-- the celestial palace bedecked with perfect ornaments of appearance appears throughout the expanse of space.

Furthermore, it is in this location where expanse and pristine cognition merge without duality that the apparitional nature of the buddha-body of perfect rapture itself arises. The Eulogy to the Expanse of Reality (T. 1118) says:

I speak having merged three things together:

The supreme location of the mighty lord,

The beautiful forms of Akanistha, and consciousness.

..

The mighty lord here refers to the buddha-body of perfect rapture because he holds sway over the genuine properties of all things. Because this nature is common to all the bodies of perfect rapture of all the buddhas, there are no dissimilar or different appearances which are established. However the fields of the body of perfect rapture have simply been distinguished in accordance with those aspects of the body of perfect rapture through which the respective conquerors obtained enlightenment. The Collection of the Greater Vehicle (T. 4048) says:

Because there is no apprehension of self

There are no differences within this location.

But it is differently named in accordance with

Those who pursued it in the past.

If buddhahood has not been obtained in this way in the self-manifesting field of the body of perfect rapture, it is impossible to array the lamp (of enlightenment) in the world and then act on behalf of living beings. It says in the Sûtra of the Bounteous Array (T. 110):

The perfect buddhas do not perform the buddhas' deeds
in the realm of desire
Until they have attained buddhahood in Akanistha.

The conquerors of this (realm) transcend the three world-systems,
so that their location is also described accordingly. As the same
text says:

Transcending those locations
Which are the formless, desire and form (realms),
And similarly those which are perceived.
The power of the buddhas resides
In the mandala of the Bounteous (Array).

In this location, in the pure self-manifesting mandala, the
natural Great Perfection or the excellent doctrine of Atiyoga is
revealed through the buddha-mind of natural blessing to spiritual
warriors by the Teacher Samantabhadra who himself appears as the
body of perfect rapture. As our text says (Ch. 2, 17):

The tathágata himself purposefully conversed with the
tathágata himself.

Other texts also contain statements which conform to this.

Thirdly, the Akanistha or highest location of the emanational
body comprises both the field of the emanational body of natural
expression which is revealed for the sake of terrestrial beings
who require training, and the Akanistha of the Pure Abodes which
is revealed for the sake of beings who combine both (celestial

and terrestrial attributes). The former comprises the fields of the citadel of Akanistha or the Bounteous Array in the centre, of Abhirati in the east, of (Sṛimat) adorned with precious gems in the south, of Sukhāvati in the west, and of Karmaprasiddhi in the north. In these five fields, to a retinue comprising bodhisattvas of the tenth level, the Teacher in form of the five enlightened families naturally manifests the common and uncommon doctrines of the greater vehicle from his visage and the tip of his tongue, whence light rays are emanated. He is held to purify obscurations through his mirror-like appearance. This text says (Ch. 6. 17-18):

In the supreme unsurpassed abode of Akanistha,
The buddha-body (is present) as Vairocana,
Who, to retinues of bodhisattvas, does not divulge
The supreme buddha-speech in that previous way,
But discloses through his buddha-body
The doctrines that are appraised.

Just as (when) exposed on a mirror
All actual sallowness (of complexion) can be removed,
When the retinue beholds the buddha-body in this way,
The inestimable depth of their obscurations to enlightenment
Appears on the buddha-body, as on a mirror.
Then the ten levels are sequentially purified,
And unsurpassed enlightenment is genuinely obtained.

The time (when teaching is given in this Akanistha of the emanational body) is a constant cycle or inexhaustible wheel of adornment.

In particular, the five enlightened families who form the mandalas of the peaceful and wrathful deities manifestly appear and teach the vehicles of Yoga and Mahâyoga. The field (in which this occurs) is also described as "the zenith" (stang) because it is supramundane. ³⁸ It is said in the All-Accomplishing King (T. 828):

The teacher reveals the location
Of the body of perfect rapture
To be the zenith of all symbolic worlds.
Among the locations, the celestial palace
Of the Akanistha citadel is explained
To be the highest of locations.

The retinue is also explained to comprise bodhisattvas or spiritual warriors. As the same text says:

The retinue of the Teacher, the body of perfect rapture
Is as follows:
Those who have transcended the levels ³⁹
Of the four kinds of conduct based on devotion,
Who have dominion over the first (bodhisattva)-level, The
Joyful,
And then abide on the tenth level, Cloud of Doctrine,
Are revealed as the retinue of the buddha-body of
⁴⁰
perfect rapture.

The doctrines (taught in this context) are revealed to be the intention of buddha-body and pristine cognition. The same text says:

To the bodhisattvas of the tenth level
Who reside in Akanistha with the perfect
Rapture of pristine cognition.
The enlightened mind comprising buddha-body and
Pristine cognition is explained.

As for the way in which this is explained, it also says:

The buddha-body of perfect rapture teaches
Through its own essence.

The latter (see p. 364) concerns the Akanistha of the Pure Abodes which is revealed for (beings who) combine (celestial and terrestrial attributes): The supreme location which conforms to the perception of sentient beings of the six classes is the Akanistha or highest location of the five classes of deities of the Pure Abodes, associated with the fourth level of meditative concentration in the form-realms of their respective world-systems, including this world of Patient Endurance (Sahaloka-dhātu). It is not a coarse material object, but a location formed of pure-essences, the nature of light, which is adorned with the various details of an array, including the celestial palace. Therein, the buddhas appear in the world, and at that time the foremost of emanations is revealed to be a buddha adorned with major and minor marks, whose doctrine conforms to that of the

body of perfect rapture. That one then teaches in all directions in order to train the limitless deities, accomplished masters and mighty holders of gnostic mantras through the many vehicles of Kriya, Caryâ, Yogatantra and so forth, and (the causal vehicles) including the Transcendental Perfections. Such is also said in the Tantra of Excellent Attainment (T. 807):

In beautiful Akanistha, among the Pure Abodes,
The mighty accomplished masters and so forth
Are satisfied by gnostic mantras, dhâranî mantras,
And yoga; and by many causal doctrines.

Furthermore, it says in the Eye-Opening Commentary (P. 4756), which was composed by the master Buddhaguhya:

The true Akanistha is the expanse of reality because it is the abode where all buddhas reside, and there is no other (location) higher than it. The conventional Akanistha appears in the shape and colour of the celestial palace, a symbol of the indivisibility of the expanse and pristine cognition because it is the location where the buddha-body of perfect rapture resides, and there is no other (location) higher than this symbol which illustrates the expanse of reality. The aware Akanistha is the pristine cognition of awareness which qualitatively realises the abiding nature of material substances because it is the location in which the body of reality resides, endowed with two purities, and there is no other awareness higher than that. The secret Akanistha, the space (vagina) of the female consort, is the location where the secret buddha-body resides because other

than it there are no higher levels of the path or enlightened attributes. The conceptual Akanistha, that in which a novice meditates on the celestial palace of Akanistha, is the location where the mandala of higher contemplation resides because there is no other conception higher than that which grasps the whole meaning. The mundane Akanistha is the apex for the five classes of deities belonging to the Pure Abodes and is the location in which sublime beings reside because there is no location higher than it within the form realm.

Although these six definitions of Akanistha are found, they are all gathered within the first. For the true Akanistha and the aware Akanistha are gathered in the buddha-body of reality; the symbolic Akanistha is gathered in the buddha-body of perfect rapture; and the other three kinds of Akanistha are gathered within the emanational body-- the mundane Akanistha is material, while the secret and conceptual Akanisthas are gathered within that because therein the path of the emanational body is experientially cultivated.

iv Concerning the rejection of disputations (with respect to the overview of the excellent location): It has been said that if there was no-one of independent mind to be trained in the field of the self-manifesting buddha-body of perfect rapture where the Magical Net (sgyu-'phrul) was taught, there would be no need to teach the doctrine; and (it has also been said that) the genuine and symbolic mandalas which teach those requiring training would

not have to teach the emanations of their own minds because these emanations would be without conceptualising thoughts. Therefore both the retinue and emanations must have independent minds. This opinion indicates that you have not arrived at the intention (of the buddhas).

It is because there are beings to be trained by the emanations that the doctrine had to be taught. The Lord of Secrets (Guhya-pati Vajrapāni) was required to teach posterity. Furthermore, the genuine and symbolic (mandalas) are not purposefully revealed to those who require training, but they arise manifest in and of themselves as the spontaneously perfect enlightened attributes of the buddha-body of perfect rapture, just as a reflection appears on the surface of a mirror. The emanations who are indeed without conceptualising thought do possess pristine cognition, so it is through that that they hear and apprehend the doctrine. If emanations lacked the pristine cognition of awareness the defect would be implicit that Śākyamuni, the Lord of Secrets and others would also lack the pristine cognition which quantitatively knows (phenomena) and qualitatively knows (the view).⁴⁵

Moreover, your argument may be refuted by literary sources such as the following:⁴⁶

Derived from the distinctions of actual buddha-mind,

Is the self-manifesting mind of the conqueror and so forth.

And (Ch. 2. 17):

The tathāgata purposefully conversed with the tathāgata himself.

And (Ch. 1, 16-17):

Holding sway over the very expanse of the real,
The mandala of pristine cognition has a disposition
..
of spirituality.

This self-manifesting nature, radiant in its images
Of contemplation and its pure magical display...

There are some who hold that the spiritual warriors mentioned in this (Tantra of the Secret Nucleus) are spiritual warriors of the tenth level, who do not direct their attention towards the spontaneous natural mandala. However the central deity and the retinue do appear, and their essence is explained to be the disposition of the single savour of pristine cognition, neither positive nor negative, just as frescoes (of a central deity and retinue) are painted on the single surface of a wall, or as (images of) the central deity and retinue are fashioned from a single lump of gold.

There are also some who astonishingly hold that there are those to be trained, seated on thrones, who listen to the doctrine with an independent mind because (that teaching situation) is effected by their aspirations.⁴⁷ These people have not understood the nature of the self-manifesting pristine cognition which arises symbolically. In short, the argument which purports that there are those to be trained with independent minds in the field of the self-manifesting buddha-body of perfect rapture is farcical, a veritable monkey's dance. Briefly, the three buddha-bodies as well as their emanations and fields are inconceivable and limit-

less. The Sūtra of the Arraved Bouquet (T. 44) says:

Even on a single tip of hair

48

Is an unthinkable array of fields.

Though they have various shapes, they do not differ;

And they do not become intermingled.

Therefore, whatever is pervaded by space is pervaded by the buddha-body of reality and the buddha-body of perfect rapture; and whatever is pervaded by sentient beings is pervaded by the emanational body and its enlightened activity. There is neither bias nor partiality in the fields of the sugatas.

One should also realise that within this very field there are other inconceivable inexpressible qualities. Though it appears to be impure, it should be regarded as a pure field rather than (impure), as in one's own mere perception. One should know this circumstance of ours to resemble that of sunlight and moonlight which are indeed without impurity, and yet not perceived by those who are born blind. This structure (of the excellent location of Akanistha), an extremely difficult topic, has been clearly revealed.

The latter (see p. 357) is the interlinear commentary (concerning the excellent location, 46.2-60.4). It is threefold: The field of the buddha-body of perfect rapture, the celestial palace, and the excellent array.

i The first (comments on Ch. 1, 3). The abode of Akanīṣṭha ('og-min-gvi gnas) where the buddha-body of perfect rapture resides is inconceivable as space, without (med-pa) being limited by extremes or centre (mtha'-dang dbus), because there is no other (field) higher than this buddhafield of the Bounteous Array, supreme among all appearances. It is without the ten directions including apex or zenith and base or nadir. In (na) that limitless (tshad-med-pa) self-manifesting location the ground (gzhi) is not a spatial dimension to which one can objectively refer. It is naturally radiant (gsal-ba) as a wheel ('khor-lo), distinct with four spokes and axle, of five colours which symbolise that the five conflicting emotions are cut off by the unimpeded energy of pristine cognitions (ye-shes-kvi) beginning with the mirror-like one. These are respectively blue, white, yellow, red and green in nature. Thereupon (la)...

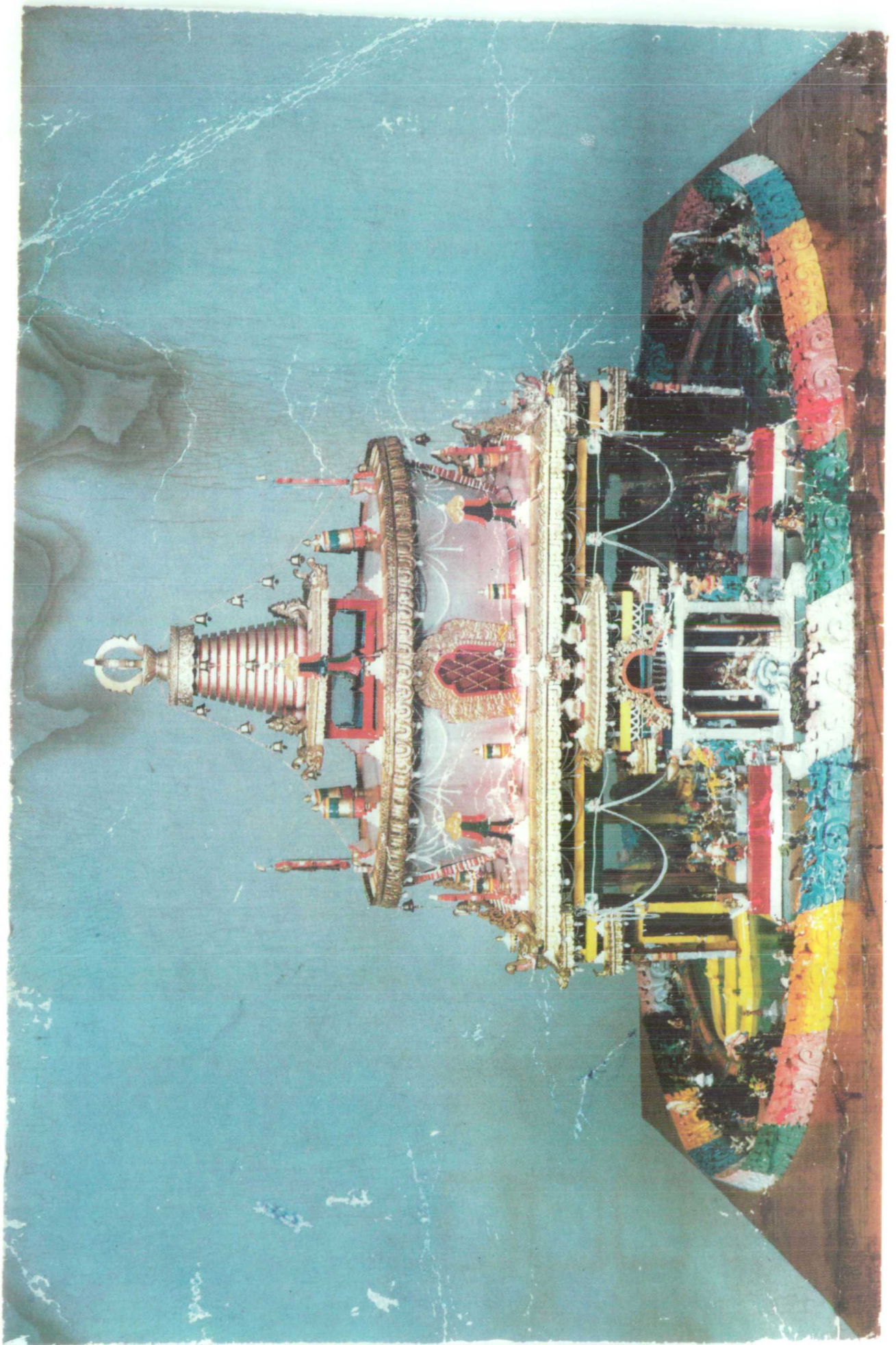
ii The second concerning the celestial palace (comments on Ch. 1, 3): There is the celestial palace (gzhal-vas-khang) which is great because its essence, attributes, dimensions and so forth cannot be intellectually appraised, blazing forth with ('bar-ba'i) the infinite light and sun-like brilliance of jewels (rin-po-che) in which all that is desired is spontaneously present because it is materialised from the glow of the five pristine cognitions (ye-shes). The dimensions of this palace are conclusively unchanging throughout the ten directions of space (rgya-phvogs-bcur), and so equal to space, completely uninterrupted (yongs-su ma-chad-pa), because the buddha-body, speech and mind, the inexhaustible wheels of adornment, are inconceivable.

In shape, it is fashioned as a square (gru-bzhir gyur-pa) because it is (phyir) utterly vast (rgyas-pa-'i) in measureless enlightened attributes (yon-tan dpag-tu med-pa) such as the eighteen distinct properties of the buddhas, the consummation of the material elements, and subjugation through charisma.

Now the eighteen distinct properties of the buddhas (astadaśa-dyenikadharmā) are that the buddha-body, speech and mind are without bewilderment, noise, forgetfulness, unbalanced mind, different cognitions, and equanimity which does not make distinctions-- six; that they do not degenerate in their devotion, perseverance, recollection, contemplation, discriminative awareness or liberation-- six; that the activities of their body, speech and mind precede pristine cognition and pursue pristine cognition-- three; and that they enter into the perception of pristine cognition which is unobstructed and unimpeded with respect to past, present and future-- three; making ⁴⁹eighteen in all. Accordingly the Ornament of the Sūtras of the Greater Vehicle (T. 4020) says:

Obeisance to you, the guru
Of conduct and realisation,
Of pristine cognition and enlightened activity,
And of all pious attendants and self-centred buddhas.

The ten consummations of the material elements (zad-par bcu) are those of earth, water, fire, air, blueness, yellowness, redness, whiteness, space, and consciousness. These ten attributes, which are impervious to water and so forth, are perfect in their



ability because independence is obtained with respect to the
inner sensory bases and activity fields.⁵⁰

The eight kinds of subjugation by charisma (zil-gnon bregvad) comprise the two charismatic subjugations of all external form, sentient and non-sentient, which occur because inner forms are perceived; the two charismatic subjugations of external forms, sentient and non-sentient, which occur because their inner formlessness is perceived; and the (four) diffusions of light-rays which are the charismatic subjugation of all external colours-- blue, yellow, red and white-- which occur because their inner beauty is appreciated; making eight in all. The (perception of) inner form, formlessness, and the appreciation of beauty correspond respectively to the three approaches to liberation, beginning with emptiness.⁵¹

The celestial palace on its four sides is adorned with (gyis mdzes-pa) quadrangular projecting bays of precious gems (rin-po-che'i glo-bur), formed of crystal, gold, ruby and emerald, which are to symbolise the real nature or superior pristine cognition (lhag-pa'i ye-shes), so called because the four conclusive kinds of pristine cognition beginning with the mirror-like one are the doctrines of the buddhas alone and are not found elsewhere.⁵²

Now the mirror-like pristine cognition pacifies the signs of the dynamic subject-object dichotomy, and is the basis from which the other three pristine cognitions arise. The same text (Ornament of the Sūtras of the Greater Vehicle, 9. 68-73) says:

The mirror-like pristine cognition is unmoving.

The three pristine cognitions which depend on it

Are exclusively those of sameness.

Particular discernment and of accomplishment.

Sameness is that which does not abide in the extremes of samsâra
and nirvâna:

That which abides dynamically and at peace

Is held to be the pristine cognition of sameness.

Particular discernment knows all objects of knowledge distinctly:

The pristine cognition of particular discernment

Ever unimpeded with regard to all that is knowable,

Is solely like a treasure store

Of the contemplations and the dhâranis.

The pristine cognition of accomplishment enters into enlightened
activity which corresponds to the fortune of those who require
training:

The pristine cognition of accomplishment

Is diversified in all realms.

Through measureless unthinkable emanations

It acts on behalf of all sentient beings.

Such pristine cognitions are indeed revealed in the mandala as a
symbol of the single essence. In order to illustrate that there
are five pristine cognitions which derive from each of the five
basic pristine cognitions, the term "quadrangular projecting bay"
also (implicitly) indicates the five-layered walls (of the
palace) which naturally express the five pristine cognitions, and
which from the inside respectively combine the colours blue,
green, red, yellow, and white.

The spire (rtse-mo) of the celestial palace, bulbous as a vase, illustrates the pristine cognition of reality's expanse. It is a symbol of the great pristine cognition (ye-shes) central to all (kun-tu 'khyil-pa) throughout the four times, in which, as previously explained, all mandalas (dkyil-'khor thams-cad) of the indestructible body, speech, mind, attributes and activities of (kyi) all the buddhas of the ten directions and four times (phyogs-bcu dus-bzhi'i sangs-rgyas) without exception (ma-lus-pa) are not distinguished from one another (so-so ma-vin) in their natural expression, and are of a single essence (ngo-bo-nyid gcig-pa'i).

Now this celestial palace is also revealed to be not one finite thing, but immeasurable. It possesses this inconceivable pristine cognition (ye-shes bsam-gyis mi-khyab-pa) because each (of the five) pristine cognitions is fivefold, and within these twenty-five a further fivefold subdivision is also distinguished. To symbolise this, the colour of the celestial palace also radiates distinctly the colours of all the countless celestial palaces of its four directions and central area, which derive from the basic celestial palace, conforming respectively in shape and colour, which form the precious gems of pristine cognition (ye-shes rin-po-che'i dbvibs-dang kha-dog). Both the shapes of these (palaces)-- square in the centre, crescent in the east, and so forth (la-sogs-pa), and their colours-- white, yellow and so forth (la-sogs-pa) are not blurred in their different details (rnam-pa tha-dad-pa'i bye-brag), but extraordinary (khvad-par-du gyur-pa) in an inconceivable array.

The palace is superior ('phags-pa) in particular to those attributes which appear to pious attendants, self-centred buddhas and bodhisattvas; and it is immeasurable in (dpag-tu med-pa) the extent (tshad) of its field, shapes, colours and so forth.

iii The third, concerning the excellent array, comprises both the excellent array of the ornaments (of the celestial palace) and the excellent array of its thrones. The former (comments on Ch. 1, 4):

Above the five-layered walls of natural expression which appear in the forms and colours of diverse gemstones (rin-po-che sna-tshogs-kvi) materialised from the essence, pristine cognition (ye-shes), there is the cornice (pha-gu), and above that are the beams of the roof-parapet (kha-bad) from which the battlements are supported. Hanging therefrom are garlands (phreng-ba) and at intervals between them are silken hangings (chun-'phvang) including wreaths in the shape of sun and moon, silk fringes and tassled yak-tail pendants made of jewels. The spire is also adorned with corbelled brackets (pu-shu), the ornaments of its frieze (shar-bu'i rgyan) with a lattice work of precious gems. Endowed with ornaments which radiate without obscuration it shines brightly and is pleasant.

Now, the cornice symbolises the unchanging pristine cognition. The lattices symbolise that the benefit of living beings emerges because the three buddha-bodies are without conjunction or disjunction. The battlements symbolise that living beings are protected by compassion, and the spire symbolises that which is peerless because it is highest of all.

Moreover, upon plinths (for the offering goddesses) of the desired attributes there emanate throughout the ten directions of the celestial palace clouds of the five groups of five goddesses endowed with desired attributes. ⁵⁶ And the offerings which they make to the deities within it are the diverse forms (gzugs sna-tshogs), diverse sounds (sgra sna-tshogs), diverse scents (dri sna-tshogs), diverse savours (ro sna-tshogs) and diverse objects of contact (reg-bya sna-tshogs) which intermingle ('khrigs-par) with the cloud-mass in the ten directions (phyogs-bcur). Spontaneously and naturally present (rang-byung), they symbolise that all desired attributes arise as ornaments of the display. There are some who affirm that (the celestial palace) is neutral, neither pleasant nor unpleasant. However that is incorrect because in this situation the buddhas' own perception is without impurity.

The celestial palace and all its outer and inner ornaments, inasmuch as they are not coarse but clear, are luxuriously bedecked (klubs) and adorned with a beautiful array, inconceivable (bsam-gvis mi-khyab-pa) in details. It is endowed with ornaments (rgyan) which radiate (gsal-ba'i), penetrating outwards and inwards to the core, without obscuring (mi-bsgribs-par) one another. This illustrates that the nature of mind is primordial inner radiance and immeasurable in enlightened attributes.

It has embraured gates (sgo khyud-can) adorned with a triple entrance in each of its four directions in order to illustrate that this spontaneous celestial palace of Samantabhadra is

entered ('jug-pa) through (nas) the fourfold approach to liberation (rnam-par thar-pa bzhi'i sgo) from obscurations which apprehend substances and signs. These are namely emptiness, signlessness, aspirationlessness, and actual non-compoundedness.

Now, emptiness is the primordial essenceless nature of all things. Signlessness is the absence of independent existence in anything from the very moment at which it appears. Aspirationlessness is the absence of proof, refutation, acceptance and rejection. And actual non-compoundedness is the effortless mind-as-such which is present once the nature of these has been realised. This un-compoundedness when classified is twofold. It comprises both primordial inner radiance and the four immeasurables which are spontaneously present through natural momentum derived from its disposition. The former is the mind-as-such, primordially pure and inwardly radiant, on which it says in the Transcendental Perfection of Discriminative Awareness in Eight Thousand Lines (T. 8):

This mind is not the mind. The natural expression of mind is inner radiance.

The Tathāgata, absorbed in meditation in the grove of the (Bodhi) Tree, where he attained liberation, also said of it:

I have found a nectar-like doctrine--

Profound, calm, simple, radiant and un-compounded.

If I teach it no-one will understand.

I will remain right here in the forest, in silence.

And in the Ornament of Emergent Realisation (T. 3786):

In it there is nothing to be clarified,

Nor is there anything at all to be established.

Correctly regard the genuine reality.

If one perceives correctly, one will be liberated.

The latter (sort of uncompoundedness, i.e. the four immeasurables) are, namely, loving kindness which desires that sentient beings without happiness might encounter happiness, compassion which desires that those who are tormented by suffering might be separated therefrom, sympathetic joy which desires that those in possession of happiness might not be separated therefrom, and equanimity which desires that those who have attachment and hatred might be separated from all attachments and hatred for those far and near, and then abide in even-mindedness. Because these four immeasurables have emerged from the disposition of non-referential and signless spirituality, it says in the Ornament of the Sūtras of the Greater Vehicle (T. 4020):

Endowed with love for sentient beings,

Intending them to encounter (happiness)

And be separated (from suffering),

Intending them not to be separated (from happiness),

Obeisance to you, intent on spiritual and temporal well-being.

It is explained that the four gates (of the celestial palace) symbolise the four immeasurables, and that each gate is embrasured and adorned with three successive entrances, in order

to symbolise the (first) three approaches to liberation.

The eight kinds of liberation (rnam-par thar-pa brgyad) are namely: the liberation which regards outer forms to be a magical display of appearance and emptiness because the apparitions of (ones own) inner form are unimpeded, and which thus regards the mistaken apprehension of the true existence of appearances as a dichotomy of subjective and objective forms; the liberation which regards outer forms without reference to (ones own) inner form, and which thus regards the release from the apprehension of the true existence of outer and inner phenomena not as a subjective form but as an objective form; the liberation which regards all things as emptiness of a single savour, and which thus is a pleasant release from all subjective grasping; the liberation which perceives the space-like significance of mind-as-such, and which thus is the activity field of infinite space; the liberation which realises all things to be a display of mind and pristine cognition, and which thus is the activity field of infinite consciousness; the liberation which is without the subject-object dichotomy in all respects, and which thus is the activity field of nothing-at-all; the liberation which pacifies the entire range of conceptual elaboration and signs, and which thus is the activity field of neither perception nor non-perception; and the liberation which never has objective reference or subjective apprehension with respect to all things of samsâra and nirvâna and so forth, and which thus is cessation.

To represent the perfect enlightened attributes of these (eight kinds of liberation), outside each of the four gates there are four pillars, two on each side, which support the gate, and above them four indestructible beams, on which there is a tiered pediment (rtā-bābā dāng-lān-pā) with four terraced steps (bāng-rim) of eight units (snam-phran).⁵⁹ Beneath a parasol of precious gems, (the pediment) is adorned with a doctrinal wheel, two deer who turn it by their motion, embroidered hangings, victory banner, divine robes, silk fringes, and sounds which emerge from the flapping of twenty-four flags (bā-dān) attached to each of the four corner-terraces (kha-khyer/vedi), from golden bells and garlands of trinklets. Furthermore it says in the Oceanic Magical Net (NGB. Vol. 15):

It (the pediment) is equipped in (ascending) order
 With base (zhābā), lotus (mā-chāgā),
 Tassles (zār-tshāgā), assorted hangings (sna-'phyang),
 Silken hangings (chun-'phyang), garlands ('phreng-bā),
 And a garuda with diverse heads (sna-tshogs khyung-mgo).

The (Sanskrit) word torānā conveys the meanings of an aerial victory banner, a gatekeeper, a platform on which a rider descends from a horse, and a staircase. However, in this context, it is held above all to refer to the tiered pediment which adorns the air (above the celestial palace), with its four terraced steps, (each) with four sub-units, making eight in all. There are some who hold it to symbolise the entrance into Atiyoga from the eight lower vehicles, and there are some who claim it is the

entrance effected through meditation into the eight kinds of liberation. These interpretations, however, are irrelevant here because (the symbolism) must apply to the enlightened attributes of the buddha-level alone.⁶⁰

In order to illustrate that the pristine cognition of the buddha-body of reality free from conceptual elaborations is without outer and inner distinctions (phyi-nang) and that all these enlightened attributes of the buddha-level are not excluded but indeed contained within (nang-du gyur-pa) it in all respects (kun-tu yang), this celestial palace, in whose nature the five lights of pristine cognition brilliantly glow, appears from the disposition of the Tathâgata's spirituality. All that appears as the outer (phyi) buddhafield and all that appears as the inner (nang) central deity and retinue is therefore gathered at all times and in all (kun-tu) respects in the essential abiding nature. Thus they are indeed (yang) present, without straying from the disposition of Samantabhadra, the buddha-body of reality, or without (med-par) existing as different phenomena which are extraneous to his own nature. Therefore it is said that these are contained within (nang-du gyur-pa) (the celestial palace) primordially, in a state free from conceptual elaborations. Therein (na)...

The latter, concerning the excellent array of thrones, (comments on Ch. 1, 5):

In order to illustrate that (Samantabhadra) is unawed by the lower vehicles and possesses the four fearlessnesses (mi-'jig-

pa), (the celestial palace) has a lion throne (seng-ge'i khri) in the centre. The four fearlessnesses are namely the commitment to realisation which is expressed in the words, "I, the Buddha"; the commitment to renunciation which is expressed in the words, "...have renounced all obscurations"; the commitment to cessation which is expressed in the words, "...have cut off the three poisons at will until obtaining liberation"; and the commitment to the path which is expressed in the words, "...have become disillusioned with samsâra by meditating on the profound path." They are so called because they abide indisputedly in the truth. Accordingly, the Ornament of the Sûtras of the Greater Vehicle (T. 4020) says:

Obeisance to you who reveals pristine cognition,
Renunciation, disillusionment and cessation
For the sake of self and others,
Unbowed by others who are eternalistic extremists.

To symbolise that meanings are contained here which are excluded in the lower vehicles, and that (Samantabhadra) possesses ten kinds of power (gtogs) with respect to the vehicle, the palace has an elephant throne (glang-po-che'i khri) in the east. The ten powers are the ten kinds of knowledge, namely: knowledge of determinate and indeterminate places; knowledge of the maturation of the deeds of living beings; knowledge of concentration combined with contemplation and liberation; knowledge of the diverse volitions of those to be trained; knowledge of their diverse sensory bases; knowledge of those who have supreme acumen and those who do not; knowledge of the path on which the five

classes of living beings progress to the three kinds of liberation; knowledge of the recollection of the past abodes where oneself and others have been born; knowledge of the transference of consciousness at the death of sentient beings and their consequent rebirth; and knowledge of the cessation of corruption. They are so called because the obscurations covering these ten kinds of knowledge, i.e. their ten respective incompatible conditions, are subdued. ⁶² Accordingly the same text says:

Obeisance to you, subduer of those demons
Who thoroughly deceive sentient beings
In matters of skillful means, refuge, purity,
And disillusionment according to the greater vehicle.

To symbolise that all who require training are swiftly liberated and that (Samantabhadra) possesses the four supports for miraculous abilities (rdzu-'phrul), the palace has an "all-knowing" horse throne (pta-yi khri) in the south. ⁶³ The four supports (for miraculous ability) are those of aspiration, perseverance, mentation and scrutiny, which are emanated according to the minds of living beings and through which acts of benefit are then performed. ⁶⁴ On this subject the Short Commentary (T. 3793) says:

Through the four supports (for miraculous abilities)
Namely those which combine training in the contemplations
Of aspiration, perseverance, mentation and scrutiny...

To symbolise that (Samantabhadra) holds sway over all appearances and possesses the ten kinds of power (dbang), the palace has a peacock throne (rma-bya'i khri) of precious gems in the west. The ten powers are namely: power over the lifespan because there is no death; power over the mind which knows the minds of living beings; power over necessities because the celestial treasury is possessed; power over deeds because the negative deeds of others are transformed into positive ones; power over birth because emanations spontaneously emerge in accordance with the training; power over aspiration because one's intentions are fulfilled during oceans of past and future aeons; power over devotion because acts of benefit are performed in accordance with the devotion of those to be trained; power over miraculous abilities because all world-systems are penetrated at will in a mustard seed, revealing for example that it is unclear whether the world-systems become smaller or the mustard seed larger; power over pristine cognition because acts of benefit are performed by those who have mastered the five great pristine cognitions, including the mirror-like one; and power over doctrine because all things are actually known, qualitatively and quantitatively, without exception. The same text says:

Through power over necessities, birth, and life-span,
And over pristine cognition, doctrine, mind, and deeds,
Miraculous ability, aspiration, and devotion,
The mighty lord of all three realms is victorious.

To symbolise that living beings are trained by diverse enlightened activities and that acts of benefit are performed through three pristine cognitions of unimpeded nature (thogs-pa med-pa) and four kinds of genuine particular awareness, the palace has a shang-shang or bird throne (nam-mkha' lding-gi ⁶⁷ khri) in the north. The three pristine cognitions of unimpeded nature are the three fixed gazes of pristine cognition (ye-shes-kyi gzigs-pa 'jugs-pa gsum) which are unattached and unimpeded with reference to past, future and present time. The four awarenesses are the four kinds of genuine particular awareness, namely, awareness of the doctrine which occurs when the essence of all things with all their causes and results is known, awareness of meaning (don) which occurs when the meaning of that (essence) is revealed through many modes of expression, awareness of language (skad) which occurs when knowledge is revealed of the languages of sentient beings including the gods, and awareness of brilliance (or courage) which occurs because samsâra is not ⁶⁸ feared when the doctrine is explained. The Ornament of the Sûtras of the Greater Vehicle (T. 4020) says:

Obeisance to you who excellently reveals
 An intelligence that is never impeded,
 And explains the supporting (doctrine),
 The supported meaning, the buddha-speech,
 And the (brilliant) knowledge.

Furthermore there is a definite description of these seats in the
Tantra of Precious Empowerment (rin-po-che dbang-gi
rgyud):

The buddha-body is fearless, thoroughly subduing
the four demons.

As a sign of this success, (the buddha) sits on a lion throne.
The buddha-mind has ten powers, training the ten non-virtues.
As a sign of this success, (the buddha) sits on an elephant
throne.

The buddha-attributes are the four supports for miraculous
ability,

Through which one progresses without attachment.

As a sign of this success, (the buddha) sits on the
throne of a supreme horse.

The buddha-speech is the ten powers, the way of the
perfect conqueror.

As a sign of this success, (the buddha) sits on a peacock
throne.

The buddha-activity is the four kinds of enlightened activity
Through which one is liberated from the four modes of birth.

As a sign of this success, (the buddha) sits on a bird throne.

To symbolise that mind-as-such, the buddha-body of reality, is of
natural inner radiance (rang-bzhin gyi 'od-gsal-ba), and that
skillful means and discriminative awareness are without duality,
these (thrones) are endowed with solar and lunar disks (nyi-zla'i
dkvil-'khor); and (dang) to symbolise that they are untainted
(gos-pa med-pa) by all defective flaws they are endowed with

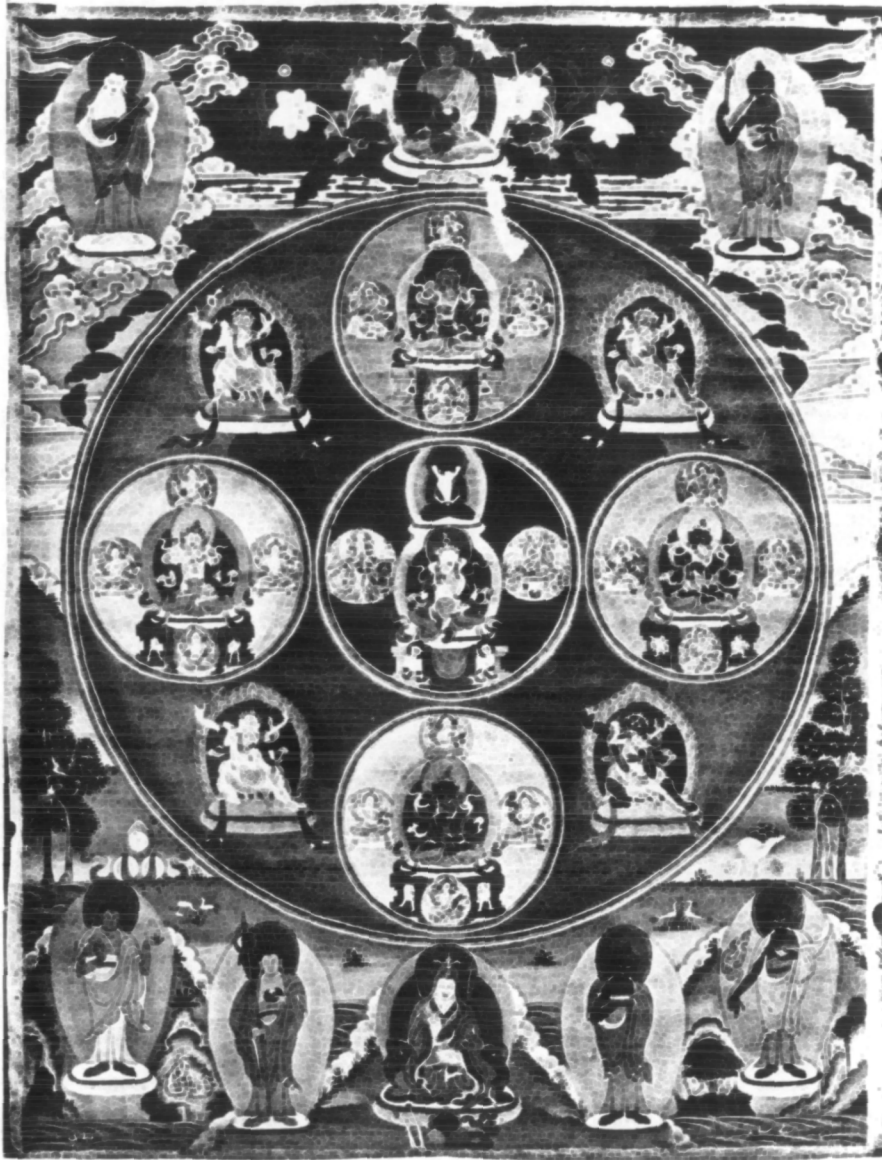


Fig. 2
The Forty-two Peaceful Deities of the Mâyājāla Cycle

multicoloured lotuses (padma). Thus, (the buddhas) sit on seats (gdan-la) formed of precious gems (rin-po-che'i), in which all these desired qualities are found. Now, upon these five thrones are the seats of the central deities (i.e. the five conquerors), while their retinues each have their own seats in their respective (peripheral) locations, endowed with lotuses, and solar and lunar disks.

The Excellent Teacher (60.4-87.4):

Second (see p. 357), there is the detailed exegesis of the excellent teacher. It comprises both an overview and an interlinear commentary. The former (60.4-72.5) has three parts, namely, the classification of the enlightened family, the recognition of the enlightened family to which this text belongs, and a refutation of the misconceptions of others.

i As to the first (the classification of the enlightened family): In general there are five enlightened families when classified according to the result or actual awakening in reality. These are the enlightened family of the tathāgata, the enlightened family of indestructible reality, the enlightened family of precious gems, the enlightened family of the lotus, and the enlightened family of activity. Each of these is further subdivided into five (minor) enlightened families, namely those of buddha-body, speech, mind, attributes and activities; making twenty-five in all. Similarly when the five enlightened families are further subdivided according to buddha-body, speech, and mind, they number hundreds, thousands, millions or even an innumerable

quantity of enlightened families. It says in the Tantra of (Precious) Empowerment (dbang-gi rgyud):

- The enlightened family which has five aspects
Is numbered thorough classification
In hundreds, thousands, millions or countless enumerations.
Like space it is unthinkable.

When an enlightened family is distinctly classified in this way, the central deity of any mandala belongs to the enlightened family of buddha-mind, which is subsumed within that particular enlightened family. It says in the Indestructible Peak (T. 480):

In the mandalas of the enlightened family
The lord of the enlightened family or buddha-mind
Is the central deity of that enlightened family.

Furthermore, in the enlightened family of the tathāgata, the buddha-mind is dark blue Vairocana, the buddha-body is white Vajrasattva, the buddha-speech is red Amitābha, the enlightened attributes are yellow Ratnasambhava, and the enlightened activities are green Amoghasiddhi. In the enlightened family of indestructible reality, the buddha-mind is dark blue Aksobhya, the buddha-body is white Vairocana, and the others have the colours of their respective (deities as above). In the enlightened family of the lotus, the buddha-mind of buddha-speech is dark blue Amitābha, the buddha-body of buddha-speech is white Vairocana, while the enlightened attributes and activities of buddha-speech are respectively yellow (Ratnasambhava) and green (Amoghasiddhi). In the enlightened family of precious gems, the

buddha-mind of precious gems is dark blue Ratnasambhava, the enlightened attributes are yellow Aksobhya, while the other three have the colours of their respective (deities as above). In the enlightened family of activity, the buddha-mind of activity is dark blue Amoghasiddhi, the enlightened activity is green Aksobhya, and the others have the colours of their respective (deities as above). This classification is the intention of the
70
uncommon tantras.

Simultaneously, the pristine cognition of the enlightened family of buddha-mind, which is the mirror-like pristine cognition, is that of the central deity, while the other four (pristine cognitions) are exemplified by the other four (deities). In the case of the enlightened family of the tathāgata, the mirror-like pristine cognition belongs to Vairocana who is the buddha-mind. The pristine cognition of reality's expanse belongs to Aksobhya who is the buddha-body of that buddha-mind. The pristine cognition of sameness belongs to Ratnasambhava who is the enlightened attributes, the pristine cognition of particular discernment belongs to Amitābha who is the buddha-speech, and the pristine cognition of accomplishment belongs to Amoghasiddhi who is the enlightened activity. However, in the case of the enlightened family of indestructible reality, the mirror-like pristine cognition belongs to Aksobhya who is the buddha-mind, and the pristine cognition of reality's expanse to Vairocana who is the buddha-body. Such has been taught (in the uncommon
71
tantras).

Even in the circumstances of impure samsāra buddhahood is held to be primordially attained in the nature of the five pristine cognitions, as stated in the following passages:

The aspects of the component of indestructible reality
Are known as the five perfect buddhas (Ch. 2. 2).

And:

Sentient beings are themselves buddhas.

And:

The collected thoughts of living beings are the enlightened
72
mind.

On one occasion it is said in the profound Sūtra of the Arraved Bouquet (Gandavyūhasūtra, T. 44):

Those who abide well in natural sameness
With respect to self and buddhas
And are dynamic and non-acquisitive,
Become the sugatas.
With purity of form and feeling,
Of perception, consciousness and attention,
The countless tathāgatas
73
Become the supreme sages.

In the Sūtra of Vimalakīrti (T. 176) it also says:

That which beholds mundane aggregates is the seed of the
tathāgata.

And:

Just as a lotus is not produced from dry ground, but is
produced from marshland, so the unsurpassed enlightened mind

is not produced among those who have actualised the uncompounded state (of nirvâna), but the unsurpassed enlightened mind is produced when one has developed the view of mundane aggregates to the extent of Mt. Sumeru. Therefore one who has conflicting emotions has the seed of the tathâgata.

74

And in the chapter on commitments which are not to be guarded from the Lasso Of Skillful Means (T. 835):

The delusion which is thus gathered in non-conceptualisation
Is characteristically devoid of acceptance or rejection,
And belongs to the buddha-body, the enlightened family of the
tathâgata.

The hatred through which venomous beings are instructed,
Without straying from reality's expanse,
Characteristically belongs to the enlightened family of
indestructible reality.

The pride which arduously imposes sameness on phenomena
Characteristically belongs to the enlightened family of
precious gems.

The desire which possesses all things
Characteristically belongs to the enlightened family of
the lotus.

The envy which acts on behalf of living beings
Because those who misunderstand the sameness of things
Have virtuous and evil karma
Characteristically belongs to the enlightened family of activity.

And in the Guhyasamâlatantra (T. 442-3):

The delusory nature of form that is revealed
Is the essence of bondage for the foolish;
The desirous sensation of feelings
That is revealed is the essence of pride;
The identity of the desire for perception
Characterises attachment to objects;
Envy with respect to habitual tendencies
Becomes one-pointed self-esteem;
Consciousness revealed as hatred
Is well known in causal and resultant (teachings).⁷⁵
These belong to the enlightened families of the five sugatas.

And for example:

There is neither buddha nor sentient being
Who have emerged from within this precious mind.

On the other hand, how, you may ask, do the sensory bases of living beings appear to be impure and diverse? Although they are primordially pure and immaculate, they have emerged through the power which diversely establishes the variety of deeds, happiness and sorrow in the ground-of-all. This is caused by the flux of thought, engendered by suddenly arisen imagination.⁷⁶

The ground-of-all is indeed universal, and is the support of everything, as is said in the Sûtra of the Descent to Lankâ (T. 107):

The ground-of-all is the support of everything.

It is the ground of rebirth

And likewise of purification.

Moreover, when the ground-of-all appears as impure samsâra, it is the activating support, inseparably present. But as the real nature of pure phenomena it is named the pristine cognition of reality's expanse. On that real nature all pristine cognition is supported; whereas on the ground-of-all that manifests as samsâra the consciousness of the ground-of-all, the mind of conflicting emotions, the consciousness of the intellect and the consciousness of the five senses are supported.

According to some sûtras and tantras, these (aggregates of consciousness) are held to be purified into the five pristine cognitions through purification and transmutation. The ground-of-all is transmuted into the pristine cognition of reality's expanse. Similarly, the consciousness of the ground-of-all is transmuted into the mirror-like pristine cognition, the intellect of conflicting emotions into the pristine cognition of particular discernment, the consciousness of the intellect into the pristine cognition of sameness, and the consciousness of the five senses into the pristine cognition of accomplishment.

Similarly, form is transmuted into Vairocana, feeling into Ratnasambhava, perception into Amitâbha, habitual tendency into Amoghasiddhi, and consciousness into Aksobhya; while earth is transmuted into Buddhalocanâ, water into Mâmakî, fire into

Pāṇḍaravāsini, air into Samayatārā, and space into Dhatvīśvarī.

The sense-organs and their objects too are transmuted (respectively) into the essence of the male and female spiritual warriors (i.e. bodhisattvas), while the three media (of body, speech and mind) with their apprehension are known to be transmuted into the gatekeepers.

However, in this text (the Secret Nucleus), the process is not held to resemble the sort of transmutation which occurs when a purificatory act alters the ground of purification, as when a blanket is transformed by dyes. This is because rejection & acceptance, purification & transformation are transcended. It is held on the other hand that (consciousness and so forth) are primordially present as pristine cognition, and that by knowing this to be so, the imaginary thoughts of samsāra are liberated in pristine cognition. In the manner of ice melting into water, samsāra is liberated in nirvāna.

By experiencing the profound essential nature, which is pure but ostensibly impure because it has been dispelled by present stains of imagination, the imaginary thoughts and components are turned into pristine cognition. Then, once the stains have been abandoned, these become pure in the expanse. It is as, for example, when a lump of mercury mixed with gold momentarily resembles either fresh butter or mercury rather than gold, but does appear as gold by coming into contact with fire, at which time the fresh butter colour of the mercury vanishes of itself. Indeed when that lump is intensely heated in fire it appears like
77
the gold of the Jambhu River. Similarly, one should know that

through the experience of the profound path, there are provisional (results) of the sublime awareness-holders who are liberated from conflicting emotions, and on the buddha-level there are awareness-holders of spontaneous presence. 78

ii Secondly (see p. 389), there is the recognition of the enlightened family to which (this text) belongs: There are those of the past who have explained that the mandala in this (text) belongs to the enlightened family of indestructible reality and thence that the central deity is Aksobhya. However that is not the case (firstly) because the central seat signifying the lord of the enlightened family has (the emblems) of a wheel and a lion, (secondly) because the female consort of the central deity is indeed Akāśadhatvīśvarī, (thirdly) because in the case of the wrathful deities who emanate from the glow of the peaceful deities the central one is Buddha Heruka, and (fourthly) because there is occasion to explain and indicate that this mandala does not confuse the central deity and retinue present in the self-manifesting ground of pristine cognition. 79

(Those mistaken views of the past) are also refuted by the following passage from the means for attainment and empowerment rituals belonging to this (Secret Nucleus), which were composed by the great master Padmasambhava: 80

HŪM! The mirror-like pristine cognition is pure
And the transcendent lord Vairocana
Together with the mudrā Dhatvīśvarī
Empowers the son of the enlightened family.

They are also contradicted by the passage from the White Lotus Commentary on the Magical Net of Mañjuśrī ('jam-dpal sgyu-'phrul dra-ba'i 'grel-pa padma dkar-po), a unique subdivision of the uncommon tantras, which says:

The embodiment of the mirror-like pristine cognition is dark blue Vairocana. The embodiment of the pristine cognition of reality's expanse is white Aksobhya.

On the other hand, you may ask, surely (the central deity) is Aksobhya because (this text) is explained to be part of the Magical Net of Vairasattva (rdo-rie sems-dpa' sgyu-'phrul dra-ba)? Not so! Otherwise one could not avoid defects such as the implicit conclusion that the text entitled the Magical Net of the Goddess (T. 836) should have a goddess as its central deity. However, in the Magical Net of Vairasattva (Vajrasattva) is explained to be a general term for all the enlightened families, and does not refer to Aksobhya alone. In the Yogatantras (rnal-'byor-gyi rgyud) it is also said:

O! Vajrasattva, lord of all enlightened families,
Be the lord of all enlightened families and mandalas.

This follows the same procedure of naming the central deity of any mandala Vajrasattva (i.e. spiritual warrior of indestructible reality).

It is improper to have firm conviction in the sPar-khab Commentary (P. 4718), the Eulogy to the Ground (gzhi-la bstod-pa) and so forth because they are not Tibetan commentaries! You have not even seen the Flash of Splendour (T. 830) which says:

82

In the centre is Vairocana, the central deity.

Therefore in this (Tantra of the Secret Nucleus) the central deity is Vairocana, the deity of buddha-mind, because its mandala belongs to the enlightened family of the buddha-mind of the tathāgatas' buddha-mind, while Aksobhya is identified with the indestructible buddha-body (in that family).

iii Thirdly (see p. 389), there is a refutation of the misconceptions of others: Does this (status of Vairocana as the central deity) not, you may ask, contradict the following statement which is found in other tantras:

83

Form is itself Vairocana,
Feeling is Ratnasambhava,
Perception is Amitābha,
Habitual tendency is Amoghasiddhi,
And consciousness is Aksobhya.

Also, is there not a contradiction because the body-colour (of Vairocana) is explained to be dark blue?

In response (to your first point), gentlemen, the common and uncommon tantrapitakas are each valid because they direct the intellect respectively towards lower and higher (vehicles). You have (secondly) confused the expression "king of consciousness" with the term "dark blue". In this tradition of ours one is introduced to (the view) that there is no difference between Akanistha, or the expanse of indestructible reality, and the hundred authentic families (of the peaceful and wrathful deities) who are present as inner radiance in the heart-centre, within a space of five lights. It says in the Tantra of Intention: the Nucleus (of Esoteric Instruction, snying-gi dgongs-pa'i rgyud):

84

Once the dark blue Vairocana, holding the wheel in his hands, has been embraced by the female consort Akāśadhatvīśvari, the six buddha-bodies arise simultaneously.

85

Therefore, the expression "king of consciousness" and the term "dark blue" both refer to the buddha-mind of buddha-mind in the enlightened family of the tathāgata.

Elsewhere it is the intention of the common tantras that Vairocana is explained to be form, the enlightened family of buddha-body, and Aksobhya to be the buddha-mind. This is with reference to the general five enlightened families, and to digressions from the basic mandala, such as the mandala of the buddha-body of buddha-body.

In addition, Akāśadhatvīśvari is space because mind-as-such is naturally pure, and consciousness is Vairocana because it radiates and shines diversely, and also the mirror-like pristine

cognition which apprehends reflected images. Buddhhalocanā however is the perceptual range of reality's expanse because, unwavering and without conceptual thought, she is the reality corresponding to delusion; and the solidity of the earth element subsumed in the component of form is explained to be Aksobhya because it does not change into another nature. This analysis according to the higher tantrapitakas surpasses others. Thus one should know the central deity to be Vairocana in a mandala surrounded by clusters (of deities) who form the retinue of his enlightened family.

Now, if you ask where the Teacher, the male & female consort Samantabhadra who masters all spirituality, is located in this mandala, there are some who say that he resides in a consecratory manner in the courtyard (of the mandala). That however is not the case. It is incorrect because he would implicitly become the retinue, and a central deity who abides on the periphery is not found in any mandala belonging to the common and uncommon (tantras). Rather it is the case that in the situation of the buddha-body of reality, the great naturally present pristine cognition is itself present, transcending objects of reference, thought and conceptual elaboration, and is called the male & female consort Samantabhadra. Accordingly the Buddhasamāvoga (T. 366-367) says:

The spiritual warrior, actuality of all buddhas,

Vajrasattva, supreme delight,

When rejoicing in that supreme secret

Is constantly present as the identity of them all.

And in the Lamp of Precious Gems (rin-po-che'i sgron-ma) which was composed by the great master Vimalamitra:

In the mandala of reality's expanse, without abiding,
He is called the male & female consort Samantabhadra.
When therefrom he assumes the body of perfect rapture
He is known as the buddhas of the five enlightened families.
When he performs acts of benefit through emanation
He is Vajrasattva-- the countless and inestimable
Holders of indestructible reality.

Thus, the male & female consort Samantabhadra becomes Vairocana, the central deity of the five enlightened families, when self-manifesting as the mandala of perfect rapture.

There is also said to be a sequence of meditation within the heart-centre (of Vairocana) where (this deity) is experienced by one who delights during meditation in the practices of visualisation.
88

And in the Buddhasamāvoga (T. 366-367) it also says:

Then through skillful means which train living beings
This reality appears as the five enlightened families.
This unique nature of genuine accomplishment
May indeed be encountered as desired.

Emanating from that (reality), in order to train living beings he appears as Vajrapāni, Mañjuśri, Avalokiteśvara and so forth, and as the inestimable display of the six sages.

The active male subject and the passive female object who are said (by some) to be arrayed in the courtyard are called the male & female consort Samantabhadra of the ground from which all glows (of divine presence) arise. This glow of pure reality's expanse initially appears, during the bar-do for example, as a duality of appearance and emptiness; and thence it gradually becomes the ground from which the clusters of different peaceful and wrathful deities arise. The words "in the courtyard" actually refer to the heart-centre of the central deity. Its "front and rear" indicate the essence of the (deity's) posture, which is one of sexual embrace. More precisely, the central deity of the ground (Samantabhadra) is the central deity in the middle (of the mandala), while the two male & female consorts who are its glow abide in the heart-centre of that (central deity) and are the pristine cognition without duality of appearance and emptiness. This is the mode (of explanation) found in the uncommon tantras, the esoteric instructions of the gurus, and the great writings of means for attainment.

89

This mandala even abides at the present moment, the peaceful deities being in the heart-centre, as is said in the following passage from the Tantra of the Coalescence of Sun and Moon (NGB. Vol. 9):

In the celestial (palace) of the precious heart-centre
Are the forty-two mandalas of peaceful deities.
Their buddha-bodies appear without independent existence,
And their subtle inner radiance is present in the heart.

The fifty-eight wrathful deities are present in the crown-centre,
as the same text says:

The fifty-eight blood drinkers who are their glow
Are in the celestial (palace) of the cranium or skull.

This is also stated in the Intermediate Purificatory Rite of the
Creation and Perfection Stages according to the Gathering of the
Sugatas (bde-gshergs 'dus-pa'i bskved-rdzogs 'bring-po'i las-
byang) of the master (Padmasambhava) which says:

The peaceful deities are present
In their spontaneous mandala.

And:

In the dark brown palace of the skull which blazes forth
The portals are constructed with the mighty king of Māras,
And rivetted with awesome wrathful deities,
The pillars and beams are fashioned of the eight Mahādevas
Who are proud spirits,
It is well filled with the eight great nāgas
Who are venomous spirits,
Its roof-parapets are made with great Rāhula,
91
And the lattices with the constellations.

Now, the (Sanskrit word) bhandha means skull (or head), the hair
of which is dark brown in colour. The other (terms) refer to the
nape of the neck and the centre of the energy channels which
comprise two fontanelles (or secret soft spots) and two soft
92
spots on the nape. This concludes the exegesis of the overview
(concerning the excellence of the teacher).

The latter (see p. 389) is the interlinear commentary on (the excellence of the teacher, 72.5-87.4). It includes a common teaching on the posture and symbolic hand-implements of the central deity and an explanation of the different male and female consorts.

1. The first (comments on Ch. 1, 6):

To illustrate that the buddha-nature perceives all living beings continuously and is not indifferent, the buddha-body (sku) is present, outwardly and inwardly radiating its nature of clarity and light. Indeed it is not coarse. From whichever direction, zenith or nadir, of its nature of spirituality it is beheld, the visage appears to be revealed. It is without (med-pa) description in the words, "This is its front (mdun) or this is its rear (rgyab)", such as are visible in the case of ordinary living beings. Frontally perceived among all retinues of the mandala-clusters, the mandala of his visage radiates penetratingly in all directions (thams-cad-du zhal thal-le-bar gsal).

And the buddha-body is also endowed with (du-ldan-pa) the thirty-two noble major marks (mtshan) and eighty noble minor marks (dpe-byad) to illustrate that it possesses pristine cognition and excellent enlightened attributes. Now the major and minor marks have both uncommon and common aspects: In the former case they comprise the thirty-two major marks, namely the sixteen male spiritual warriors who represent the energy of the sixteen pristine cognitions, along with the sixteen female spiritual warriors who represent the object of the former, the energy of

the sixteen aspects of reality's expanse. They also comprise the eighty minor marks, which derive from the sixteen male spiritual warriors, each of whom has five kinds of head-ornament corresponding to the five respective enlightened families and symbolising the five pristine cognitions. The sixteen objects (i.e. the female spiritual warriors) have no head-ornaments because they illustrate the expanse of reality. These (spiritual warriors) are established to be the major and minor marks in the sense that the nature of the central deity is beautifully arrayed and well endowed with the excellence of the retinue, just as an array of flowers is adorned by the anthers and petals of its flowers.

In the latter case, there are both the common major and minor marks. Among them, the thirty-two major marks are enumerated as follows in the Ornament of Emergent Realisation (T. 3786, vv. 13-17):

His hands and feet are marked by (the lines of the doctrinal) wheel

And his feet are (firm) like those of a tortoise;

The fingers and toes of his hands and feet are joined by webs;

His hands and feet are soft and supple;

His body has seven well-proportioned parts;

And his toes and fingers are long, his arches broad,

His body tall and straight;

His ankle-bones are inconspicuous, and his body hairs curl upwards;

His calves are like those of an antelope;
 His arms long and beautiful;
 His sexual organ is supreme in its contraction;
 His skin has a golden complexion, and his skin is delicate;
 His body-hairs are well-grown, each distinctly curling to
 the right;
 His visage is adorned with a hair-ringlet (urnakēṣa).
 His chest like that of a lion;
 His shoulders are well-rounded, the flesh between his collar
 and shoulder bones broad;
 To him even unpleasant tastes appear to be supreme tastes;
 His body is symmetrical like a banyan tree;
 On his head he has an uṣnīṣa protuberance.
 His tongue is long and beautiful;
 He has a Brahmā-like voice, and lion-like jaws;
 His teeth are pure white, equal (in size), and close-
 fitting;
 They are forty in number;
 His eyes are sapphire blue, and his eyelashes like those
 of a supreme cow--

93

These are the thirty-two major marks.

The eighty minor marks are enumerated as follows in the same text
 (v. 21-32):

The nails of the sage are copper-coloured, glossy and
 elevated;
 His toes and fingers are rounded, broad and tapering;
 His energy channels are inconspicuous and unknotted;

His ankle bones are inconspicuous, his feet equal (in size);
His stride is that of a lion, an elephant, a bird,
Or a lordly bull.
It is clockwise, elegant and upright;
His bodily form is lustrous, cleansed and proportionate;
It is clean, soft and pure;
His genitals are fully perfected;
The proportions (kho-lag) of his body are harmonious;
His gait is even; and both his eyes are pure;
His flesh is youthful; and his body unimpaired and broad;
His body is most solid;
His limbs are well-proportioned;
His vision is unobscured and pure;
His sides are round, firm, and do not bulge out;
His abdomen does not sag;
His navel is deep, and curling to the right;
From all sides he is pleasant to behold;
His conduct is clean, and on his body
There is no trace of black moles;
His hands are soft as cotton wool;
The lines on his hands are clear, deep and long;
His visage is not too long;
And his lips are red like the bim-pa berry;
His tongue is supple, slender and red,
And his voice is like thunder;
His speech is sweet and soft, his teeth round,
Sharp, white, equal (in size), and small;

While his nose is prominent;
 His eyes are very pure and large;
 While his eyelashes are thick;
 And (his eyes coloured) like lotus petals;
 His eyebrows are long, soft and glossy;
 With hairs of equal length;
 His arms are long and broad, his ears equal (in size)
 And free from defects;
 His forehead is well-formed and broad;
 While his head is large;
 The hairs of his head are black as a bee,
 Thick, soft not shaggy, and not rough,
 While it has a fragrant scent
 Which captivates the human mind;
 The glorious heart-orb (grivatsa) and the auspicious
 Svâstika emblem (on his hands and soles)
 Make up the eighty.

94

These are claimed to be the buddhas' noble minor marks.

From the glorious heart-orb downwards these marks are identical
 (for all buddhas), whereas the others (from the heart-orb
 upwards) differ (for each buddha).

In the expanse of reality, in space, and in every inconceivable
 (bsam-gvis mi-khvab-pa thams-cad-du) world-system which requires
 to be trained, he appears universally as the diverse buddha-body,
 speech and mind (sku-gsung-thugs sna-tshogs-par kun-tu snang-ba),
 which are spontaneously present inexhaustible wheels of

adornment. When he appears as such in the buddhafield of reality's expanse free from conceptual elaboration: the inexhaustible wheel of adornment of buddha-body is the male & female consort Samantabhadra, i.e. the buddha-body of reality transcending conceptual elaboration; the inexhaustible buddha-speech is inexpressible, inaudible and essenceless; and the inexhaustible buddha-mind constantly pacifies all conceptual elaborations, and is without partiality or bias.

In the buddhafield of the spontaneous Bounteous Array which manifests in and of itself as the infinity of space: the inexhaustible buddha-body is equal to space and is adorned with the major and minor marks of perfect rapture; the inexhaustible buddha-speech comprehends its expressed meaning by emanating light from the mandala of his visage; and the inexhaustible buddha-mind is present in the character of the five pristine cognitions.

Then in the world-systems of the ten directions, the fields where living beings are trained and which are equal to the confines of space: the inexhaustible buddha-body comprises both the agreeable and disagreeable classes of beings who train each in accord with his or her needs, including buddhas, bodhisattvas, pious attendants, self-centred buddhas, ordinary persons, the aged, invalids, deceased beings, gods, nâgas and animals, and it also comprises the benefits which emerge for sentient beings and their immeasurable forms, such as lotus flowers, wish-granting trees, boats, villages and meadows; the inexhaustible buddha-

speech resounds as the various kinds of doctrinal speech because sound emerges from the languages of different living beings, and from lotus flowers, wish-granting trees and so forth; and the inexhaustible buddha-mind appears to act on behalf of living beings because it qualitatively knows (the view) and quantitatively knows (phenomena). It is impossible to consider intellectually these acts of benefit as specifically this or that because they are performed by inconceivable emanations of the buddhas.

You may ask, on the other hand, why the inexpressible speech of the buddha-body of reality and the buddha-body of perfect rapture is in fact called speech. At the limit of sound and verbal expression there is indeed nothing but the inexpressible to be understood; and through that very (buddha-speech) the inexpressible is actually understood. Similarly, all words are a gathering of syllables and these too are gathered in the unborn syllable A. Thus the nucleus of buddha-speech is the meaning of the syllable A, the most supreme buddha-speech of the Teacher himself. There is a sūtra which accordingly says:

95

The sons of the conquerors say nothing at all.

They speak extensively that which is unspoken.

The sages endowed with the emanational body who appear to those requiring training seem to speak through intonations which have sixty aspects. These then appear as buddha-speech in the perception of those to be trained and through the amassed spirituality of the buddhas. However in the manner of an echo, nothing is actually spoken. The Supreme Continuum of the Greater Vehicle (T. 4024) says:

Just as the sound emitted by an echo
Does accord with the perception of others,
But is non-conceptual and uncontrived,
So the speech of the tathāgatas
Emerges according to the perception of others
But abides neither externally nor internally.

And in the Pagoda of Precious Gems (T. 45-93):

From the birth of the Tathāgata until he attained nirvāna in a full night, he did not utter a single syllable of doctrine through the appearance of words and letters, but that is what was understood in the perception of those to be trained.

There are some who disagree that this text is connected at all with the emanational body. They contradict the explanation (of this very text) that buddha-body, speech and mind appear in every inconceivable (world-system). The term "emanational body" is in this context applied to the six sages, so that it may be incidentally described as "an introduction given by the six sages". The statement that it is incorrect for a single teaching to belong to two teachers is an argument taken out of context. Here, there are not two teachers because the buddha-body of perfect rapture is the ground and the six sages are revealed as its retinue.

His two legs (zhabs-gnyis) are to symbolise that he possesses the pristine cognition of skillful means (ihabs) or great compassion and discriminative awareness (dang shes-rab) or emptiness. Folded together, they assume the posture of (kyi skvil-mo krung-du

bzhugs-pa) the ascetic discipline (brtul-zhugs) where all conflicting emotions are of the nature of equanimity (mnvam-pa'i) to symbolise that he does not abide in extremes of existence or quiescence, or the posture of indestructible reality, which symbolises that he remains in the essence of great pristine cognition.

There are some who incorrectly hold that the female consort has not actually been explained at this point. The genuine queen (Dhatvifšvarf) is in fact present as the expanse of this apparition.
96

Then there are his six hands (phvag) which are (gi) to illustrate the six pristine cognitions (ye-shes drug), namely, the five pristine cognitions and the pristine cognition of the pure expanse. They are endowed with blazing ('bar-ba-can) limitless rays of light which emerge from their hand-implements or seals (phvag-rgva), including the vajra, as a symbol of (-'i) their precious (rin-po-che) nature. This is because various desired necessities emerge from that pristine cognition (ye-shes) where buddha-body, speech, mind, attributes and activities are without duality. These (implements) respectively symbolise that the six (defects of) envy, nonsensical morality, rage, idleness, distraction and nonsensical talk about discriminative awareness are subdued. It is not the case, as some hold, that the central deity has six hands and the others have two hands, because that is taught in the common (tantras alone).
97

Now, (the hand-implements in question) are the vajra, gemstone, wheel, lotus, crossed vajra, and bell. (The buddhas of) the different enlightened families each hold their own hand-implement in the right hand of their basic pair of hands, and in the corresponding left hand they wield the bell. These are held close to the heart, while the other (two pairs), grasping (their respective implements), are extended in different ways. Buddha-guhya further asserts that the six hands hold six gemstones which are blazing and eight-faceted.

98

He has three heads (dbu-gsum dang-ldan-pa) which are (-'i) to illustrate that he possesses the inconceivable (bsam-gvis mi-khyab-pa) inexhaustible adornments of buddha-body, speech and mind (sku-gsung-thugs). The basic visage of the central deity (i.e. Vairocana) is dark blue, his right one is white and his left one red. The basic visage of Aksobhya is white, his right one is dark blue and his left one red. The basic visage of Ratnasambhava is yellow, his right one is white and the left one red. The basic visage of Amitâbha is red, his right one is white and the left one dark blue. And the basic visage of Amoghasiddhi is green, his right one is white and the left one red.

The latter (see p. 405) is an explanation of the different male and female consorts which includes both an overview and an interlinear commentary.

1. The overview (80.3-85.1) is in two parts, the first revealing all things as the primordial mandala of the deities and the second classifying them according to their enlightened families.

As to the first, there are those of the past who have questioned why (this text) does not mention by name (the deities) of the five enlightened families such as Vairocana but instead mentions them by the names of their five (corresponding) components-- "the king of consciousness" and so forth. This (view) however appears to lack analysis. The deities are not mentioned by the conceptual names of the five components and so forth. The reality contained in the expression "king of consciousness" is revealed to surpass the five components, and is similar to that which is expressed in the term "great nirvāna". This is because the buddhas are not described in terms of sorrow, and because their sublime reality is recognised. Accordingly the Hevajratantra (T. 417-418) says:

"That which is in pursuit of great desire"

Describes the pristine cognition

In which bliss and emptiness are without duality.

The Guhyasamāja (T. 442-3) also actually reveals that expressions such as "indestructible reality of hatred" refer to the mirror-like pristine cognition and so forth. One should therefore know that the term "king" refers to the greatness which is Vairocana and so forth, and that in the case of the retinue (the deities) are also described as "the great bodhisattva of indestructible hearing" (i.e. Vajrapāni) and so forth. If (the deities) were described in conceptual terms, the word "consciousness" would not appropriately refer to "the king of the enlightened family". The particularly sublime reality that is expressed (here) indicates that in the circumstances of samsāra consciousness abides as the seed or enlightened family of the tathāgatas.

Although buddhahood is naturally pure, during impure circumstances (the buddhas) appear as the five components of living beings, formed from the maturation (of deeds). When slightly purer than that they appear in the physical bodies formed from the aspiration of empowered beings and the like. And when utterly pure, they appear as the buddha-body and pristine cognition of the conquerors. For example, the identical element water is perceived by denizens of hell as fire, by tormented spirits as puss and blood, by human beings as something that is pure and desirable, by animals as a drink, by gods as nectar, by beings of the pure lands as a river of nectar, and by accomplished masters as Māmaki. Alternatively, this accords with the previous description given in the example of the element mercury (which appears differently when compounded and heated).

Now, in impure situations, (the buddhas) appear as the five components, the eighteen sensory bases, the twelve activity fields and so forth; ⁹⁹ but when pure they appear as the mandala which comprises the buddha-bodies of the five enlightened families and their retinue of male and female spiritual warriors, just as when one is afflicted by some phlegmatic eye disease a conch shell appears to be yellow but, when cured, the shell appears to be white. Moreover, just as the image or form of the conch shell is not abandoned when one is afflicted by some phlegmatic (eye disease), so during impure (perception) the reality of the buddhas is harmoniously present. And, just as the conch is actually white though it appears to be yellow, the outer and

inner phenomena along with their mass of conceptions all appear to be impure, and yet they are actually pure buddhafields and inexhaustible wheels of adornment, the buddha-body, speech and mind.

The second, i.e. the classification of the different (components or deities), is fivefold:

First, the component of consciousness has eight aggregates when classified. The consciousness of the ground-of-all is the basis on which consciousness arises, without proceeding to its object, as on the pure surface of a mirror. The consciousness of the intellect is that which refers to objects of general concept and which experiences objects through a subsequent intellectual appreciation. The intellect of conflicting emotions comprises the consciousness which applies proof and refutation; and the consciousnesses of the five senses are the five non-conceptual perceptions such as the vision of form.

100

The sensation-functions of sight, hearing and contact are non-conceptual, and the consciousness which differentiates them is the intellect. That which applies refutation and proof in relation to them is the intellect of conflicting emotions. The consciousness of the five senses and the intellect alone do not accumulate deeds, but it is by the intellect of conflicting emotions that deeds are accumulated on the basis of the ground-of-all.

The ground-of-all which supports all these (aggregates of consciousness) is unconceived and unindicated per se. It is present, for example, in one's own consciousness when it is without ideas or scrutiny and without radiance or clarity in respect of any object. As such it is universal. On the other hand, the consciousness of the ground-of-all refers to the circumstance under which consciousness is radiant and clear but does not proceed towards its object. The five senses clearly perceive the object, and the intellect is simply that which discernibly apprehends it. The intellect of conflicting emotions generates proof and refutation in relation to it. In this context, the consciousness of the ground-of-all is recognised as the sublime reality or mirror-like (pristine cognition).

The component of feeling is threefold: In relation to objects, (feelings) may be pleasant and blissful, unpleasant and sorrowful, or neutral sensations which generate equanimity. The component of perception is also threefold, comprising objectification which is extensive, minute or mediocre.

The component of habitual tendencies comprises the fifty-one mental events: There are relational propensities (ldan-pa'i 'du-byed) including the five ever present ones, namely contact, attention, feeling, perception and motivation; the five object-determined ones, namely inclination, adherence, recollection, contemplation and discriminative awareness; the eleven positive functions of every positive attitude, namely, faith, decorum, decency, carefulness, equanimity, non-violence, perseverance,

lucidity, detachment, non-hatred, and non-delusion; the six basic conflicting emotions, namely, desire, hatred, arrogance, ignorance, view of mundane aggregates and doubt; the twenty subsidiary conflicting emotions, namely, jealousy, avarice, dishonesty, deception, pride, delusion, agitation, distrust, laziness, excitability, carelessness, forgetfulness, inattentiveness, mischief, indecorum, indecency, anger, malice, dissimulation, and spitefulness; and the four variables, namely, regret, drowsiness, ideas, and scrutiny. Apart from feeling and perception, the other forty-nine (mental events) among these, along with all the non-relational propensities (mi-ldan-pa'i 'du-byed) including names and their symbolic representations, which actively create the dichotomy of samsâra and nirvâna, are recognised to be the essence of the pristine cognition of accomplishment, the sublime reality of Amoghasiddhi.

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The component of form, when classified, has fifteen aspects, namely, the four material elements of form-- earth, water, fire and air; the five objects-- form, sound, smell, taste, and contact; the five sense-organs of eye, ear, nose, tongue and body; and the imperceptible form (which is continuously present). Among these fifteen, the imperceptible form is recognised to be the pristine cognition of reality's expanse, the particularly sublime reality subsumed in Aksobhya, while the other fourteen kinds of form are subsumed in Buddhalocanâ and so forth.

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ii The interlinear commentary (85.1-87.4) concerns both the central deities of the essential expanse, and their retinue which is not different in nature.

The first (includes the male & female central deities, of which the section on the former comments on Ch. 1, 7):

The Transcendent Lord (bcom-ldan-'das) was present as such in five forms, namely the tathāgata (de-bzhin gshegs-pa) Vairocana who is king of consciousness (rnam-par gshegs-pa'i rgyal-po), the tathāgata (de-bzhin gshegs-pa) Aksobhya who is king of form (gzugs-kvi rgyal-po), the tathāgata (de-bzhin gshegs-pa) Ratna-sambhava who is king of feeling (tshor-ba'i rgyal-po), the tathāgata (de-bzhin gshegs-pa) Amitābha who is king of perception ('du-sheg-kvi rgyal-po), and the tathāgata (de-bzhin gshegs-pa) Amoghasiddhi who is king of habitual tendencies ('du-byed-kvi rgyal-po). All these (de-dag kun) five enlightened families too (kyang) have their distinct body-colours: Vairocana is dark-blue (mthing-kha) because his mirror-like pristine cognition is unchanging. Aksobhya is white (dkar-po) because the pristine cognition of reality's expanse is free from all stains. Ratna-sambhava is yellow (gser-po) because his pristine cognition of sameness is endowed with many enlightened attributes of greatness. Amitābha is scarlet (le-brgan), i.e. red, because his pristine cognition of particular discernment hankers for the benefit of living beings; and Amoghasiddhi is green (liang-gu) because his pristine cognition of accomplishment performs diverse acts of benefit for sentient beings. Radiant and resplendent in

their (respective) colours (mdog-tu 'tsher-ba), the nature of the five enlightened families is dazzling and brilliantly clear.

(The section on the female central deities comments on Ch. 1, 8): Present there also were the female consorts of these (tathâgatas). These are given the title queen (btsun-mo) because they are the basis of enjoyable objects, because they are the female consorts of the central deities, and because they are revered as a royal family endowed with enlightened attributes; and they are described as genuine (dam-pa) because they surpass others. The nature of the celestial expanse is Akâśadhâtviśvari, who is mistress of the expanse (dbvings-dang) of space and the essence of apparition (gnang-ba'i) because she clarifies without obscuration the vastness of reality and the expanse of enlightened attributes. Buddhalocanâ is the one who is the expanse of solidity (gra-ba'i dbvings-dang) because, in the manner of earth which is supported and supportive, she supports the unchanging essence and its enlightened attributes. Mâmaki is the one who is the expanse of liquidity (mnven-pa'i dbvings-dang) because, in the manner of water which sustains human beings with its moisture, she mollifies the minds of living beings. Pândaravâsini is the one who is the expanse of warmth (dro-ba'i dbvings-dang) because, in the manner of fire which burns and manifests, she burns conflicting emotions and clarifies all that is knowable; and Samayatârâ is the one who is the expanse of mobility (bskvod-pa'i dbvings) because, in the manner of air which performs acts of movement and lifting, she is unobstructed for the sake of living beings and is the basis of their

sustenance.

The tathâgatas were present, sexually united with the entire host of queens (btsun-mo'i tshogs) of the enlightened families, such (la-sogs-pa) as these, without exception, none excepted, omitting none at all. They were without duality in respect of (gnvis-su med-par) of skillful means and discriminative awareness. 104

The nature, presence, number or enumeration of these (deities), which has been revealed, primordially pervades all apparitional existence without conjunction or disjunction. Here in particular, the appearances of the buddha-body of perfect rapture entirely and infinitely pervaded (kun-tu mtha'-vas-par khyab-pa) their object, the expanse of reality (chos-kvi dbvings), throughout the infinity of space, with the great appearances of buddha-body, speech and mind, the inexhaustible wheels of adornment. Filling it (gang) with the mandala of buddha-body and pristine cognition so that there were no intervening spaces, just as a ('di-lta-ste) full-grown pod of sesame seeds (til-gyi gang-bu) for example (dper-na), they were pervasively present (nas khyab-par bzhugs-so) everywhere.

Although in general all phenomenal existence is primordially pervaded (by buddha-body, speech and mind), here it applies to the appearance of the sugatas alone. One should know they subsequently become radiant in all mandalas including those of the higher male & female consorts of the five enlightened families (i.e. buddhas) and those of the lower male & female spiritual warriors (i.e. bodhisattvas). 105

The wrathful deities are not however explained (at this juncture). If you ask why, it is because for a beginner they are hard to understand and little needed. ¹⁰⁶

The Excellent Retinue (87.4-94.4):

Thirdly (see p. 357) there is the detailed exegesis of the retinue, which includes both the natural retinue (of Samantabhadra) which has already been revealed and the retinue of spirituality. The latter is threefold: The male & female consorts who are the inner spiritual warriors (of the mandala), the male & female consorts who are the outer spiritual warriors (of the mandala), and the male & female consorts who are the gatekeepers (of the mandala).

1 The first of these has two aspects, of which the former concerning the four male consorts (comments on Ch. 1, 9):

Then (de-nag), the explanation of the central deities belonging to the five enlightened families should be followed by an explanation of the retinue of the male spiritual warriors. In the manner of the Teacher himself (Śākyamuni) who was a great bodhisattva (byang-chub chen-po), the retinues which arise from the disposition of that self-manifesting spirituality are purified (byang) of all obscurations and in their buddha-mind all enlightened attributes without exception are perfected (chub). Great (chen-po) because they are themselves buddhas, they are superior to terrestrial spiritual warriors. There were present four such spiritual warriors of consciousness who have indestructible (rdo-rie) reality in that they are without duality

of expanse and pristine cognition, or of appearance and emptiness, and they are free from decay.

(Concerning the term "indestructible reality"), it says in the Indestructible Peak (T. 480):

Because it is neither solid nor empty at the core,
Neither to be cut off nor analysed,
Neither to be burned nor destroyed,
Emptiness should be expressed as indestructible reality.

It also means that they have subdued all obscurations and cannot be further harmed by obscuration. The Extensive Magical Net (NGB. Vol. 14) says:

The nature of indestructible reality
Has subdued all obscurations,
And cannot be harmed in any respect.
The naturally present pristine cognition,
Deity among deities,
Penetrates all things.

Ksitigarbha is (the great bodhisattva of indestructible) sight (mthong-ba-dang), so-called because his buddha-eyes penetrate their five objects and perceive reality in a single savour, surpassing the consciousness of the eye which sees form. Vajrapāni is the great bodhisattva of indestructible hearing (byang-chub chen-po rdo-rie thos-pa-dang), so-called because his buddha-ears penetrate their five objects and listen to the real nature in a single savour, surpassing the consciousness of the ear which hears sound. Akāśagarbha is the great bodhisattva of

indestructible scent (byang-chub chen-po rdo-rie snom-pa-dang), so-called because his buddha-nose penetrates its five objects and senses the uncreated nature in a single savour, surpassing the consciousness of the nose which senses smell; and Avalokiteśvara is the great bodhisattva of indestructible savour (byang-chub chen-po rdo-rie myong-ba), so-called because his buddha-tongue penetrates its five objects and savours the non-dual nature in a single savour, surpassing the consciousness of the tongue which merely savours taste.

The latter, concerning their four female consorts (who are the inner female spiritual warriors of the retinue, comments on Ch. 1, 10):

There was [the assembled host of (-'i tshogs-dang)] Lāsyā, the queen who is seen (btsun-mo mthong-bar bya-ba-dang), i.e. the form or apparitional object of pristine cognition; along with those of Mālyā, the one who is heard (mnvan-par bya-ba-dang); Gitā, the one who is scented (bsnam-par bya-ba); and Nartī, the one who is savoured (myong-bar bya-ba-dang), i.e. the delight of (pristine cognition's) display. Although these are sometimes interchanged, there is no contradiction because they are merely names. There are actually held to be four inner kinds of Lāsyā. When verbally expressed, Gitā refers to their sound which is heard, and likewise Dhūpā to their scent which is scented.

ii The section on the four (outer) male spiritual warriors of the sense-organs (comments on Ch. 1, 11):

These are respectively: Maitreya, (the great bodhisattva of indestructible) eyes (byang-chub chen-po rdo-rie mthong-byed-dang), whose unobscured indestructible buddha-eyes support the apprehension of their five objects, surpassing the sense-organ of the eye which resembles a sesame flower; Nivaranaviskhambhin (the great bodhisattva of indestructible) ears (byang-chub chen-po rdo-rie thos-byed-dang), whose unimpaired sense-organs of buddha-ear support their five clear objects, surpassing the sense-organ of the ear which resembles a twisting ravine; Samantabhadra (the great bodhisattva of indestructible) nose (byang-chub chen-po rdo-rie snom-byed-dang), whose sense-organ of the buddha-nose supports the penetration of its five objects, surpassing the sense-organ of the nose which resembles a straight copper bodkin needle; and Mañjuśrī (the great bodhisattva of indestructible) tongue (byang-chub chen-po rdo-rie myong-byed-dang) whose supreme taste of buddha-speech supports the penetration of its five objects, surpassing the sense-organ of the tongue which resembles a half-moon.

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The section on their female consorts (who are also outer spiritual warriors of the mandala, comments on Ch. 1, 12):

They are respectively: the queen of time past (btsun-mo 'das-pa-dang) who appears as Dhūpā to illustrate that she enters the vision of pristine cognition, unobstructed and unimpeded with respect to the past, the nature in which phenomena of the past actually radiate as they really are, surpassing those phenomena

which were known in the past and are now non-existent, having been destroyed; the one of time present (da-ltar-dang) who appears as Puspâ to illustrate that she enters the vision of pristine cognition, unobstructed and unimpeded with respect to the present, in which all phenomena become meaningless in terms of aeons, surpassing those which are merely the actual appearances of the sense-organs; the one of time future ('byung-ba-dang) who appears as Alokâ to illustrate that she enters the vision of pristine cognition, unobstructed and unimpeded with respect to the future because phenomena of the future are seen in the present, just like a leaf of kyurara in the palm of the hand, surpassing those objects of the future which have not become manifest; and the assembled host (tshogs-dang) including the one of time unpredictable (ma-byon-pa'i), indefinite in its moment of emergence, who appears as Gandhâ to illustrate that she is present as the pristine cognition of sameness with respect to the four times, the reality in which naturally present appearances do not change from their disposition, as it really is.

As for the way in which past, present and future are known, they are clearly known in the manner of the signs of the past and future which arise along with the present when they are drawn prognostically on the surface of an (oracular) mirror. 108

Accordingly it says in the Great Bounteousness of the Buddhas (T. 44):

Past, present and future events,

As many as there are, become manifest.

111. The section on the male & female consorts who are the gatekeepers (of the mandala) has two parts, of which the former concerning the male consorts (comments on Ch. 1, 13):

It is explained that they correspond to the following description which is found in the Subsequent Tantra of Guhvasamāja (T. 443):

If this pristine cognition, the enlightenment
Of the buddhas is known to be
Without decay, without consciousness,
Without description and without conception,
Bliss will be obtained.

The subjugator ('joms-pa) is skillful means, great (chen-po) in discriminative awareness. He is said to be indestructible (rdo-rie) because venomous spirits such as Māra and Yama are disciplined by great emanations who possess these two attributes. Now, within the threefold process of sensory interaction which occurs when the sensation of physical contact (reg-pa-dang) is generated, there is the body or subject of contact (reg-byed-dang), the object of contact (reg-bya-dang), and the consciousness of the body or consciousness of contact (reg-sheg-dang) which derives from the encounter (of these two). Respectively, these are represented by Amrtakundalin, Aśvottama, Mahābala, and Yamāntaka whose buddha-bodies penetrate the five sense-objects or sensory bases of contact, surpassing ordinary (contact).

Then there is also verbal contact, which is vocalised. Although in this text it is the four aspects of physical (contact) which are primarily and actually revealed, those of both speech and

mind are implied. Now, when the sensation of verbal contact is generated, there is the sound or subject of expression, the object of that expression, and the consciousness of that sound which derives from the accumulated conditions of these two aspects of expression. These appear respectively as the four wrathful deities beginning with Amrtakundalin to illustrate that buddha-speech free from all obscurations of tone penetrates its five objects, surpassing the euphonous, discordant and neutral sounds which (ordinarily) emerge.

Then there is mental (contact) during which phenomena come into being. When the activity field of phenomena, the object of the intellect, is generated, there is the intellect or subject of perception, the forms of general concept or diverse objects of perception, and the consciousness of bliss, sorrow, refutation and proof which derives from the encounter of these two. Surpassing this generation, the four wrathful deities manifest in and of themselves at the gates (of the mandala) through the energy of pristine cognition to illustrate that the unobscured pristine cognition of the buddhas is actualised without regard for the apprehension of general concepts and is free from all desires and hatred.

These (gatekeepers) are none other than the four pristine cognitions which realise (respectively) that there is neither creation nor decay, there is nothing to be expressed, there is nothing which perceives, and there is nothing at all (physical, verbal or mental).

The section on their female consorts (comments on Ch. 1, 14):
 They are respectively: Ankuśā, (the queen, btsun-mo) who essentially is not eternal (rtag-par ma-vin-pa-dang) with respect to all things such as form-- illustrating that appearances are like reflected images, not existing in reality, and illustrating that she draws in sentient beings with loving kindness and liberality which are her attributes; Pāśā, the one who is not transient (chad-par ma-vin-pa-dang) with respect to all things such as sound, because she illustrates that these respective appearances are essentially not abandoned but resemble a mirage and because she draws in sentient beings with compassion and gentle speech which are her attributes; Sphotā, the one who essentially is selfless (bdag-tu ma-vin-pa-dang), in whom mental phenomena are not apprehended as self-existing through refutation and proof but are dreamlike, symbolising that she overpowers sentient beings with sympathetic joy and empathy which are her attributes; and Ganthā, the one who is signless (mtshan-mar ma-vin-pa) and without substance in respect of the essence of all phenomenal existence, samsāra and nirvāna, illustrating that it lacks independent existence from the beginning in the manner of an emanation and that she establishes sentient beings in quiescence through purposeful conduct and great equanimity which are her attributes.

Now on the buddha-level, each of the five consciousnesses associated with the sense-organs respectively penetrates five sense-objects. Concerning this, it says in the Ornament of the Sūtras of the Greater Vehicle (T. 4020):

When the five sense-organs become extraneous,

All objects are penetrated.

Altogether there are twelve hundred

Sensory attributes which emerge.

Now the sense-organ of the eye is at the outset analysed according to the six directions (of its vision), namely the four cardinal directions, the zenith and the nadir; and each of these six is further analysed according to its ten subsidiary directions. When, among these, the sense-organ of the eye focusses on the vision of an easterly form in the eastern direction, there are four (sensory attributes which arise), namely, sound is heard, scent is sensed, taste is savoured, and objects are contacted. Each of the remaining nine subsidiary directions also has these four (sensory attributes), making forty in all. Similarly, each of the five remaining directions (in which the eye casts its vision), when analysed according to their ten respective subsidiary directions, also has forty such (sensory attributes). Thus there are six divisions of forty, making two hundred and forty (sensory attributes associated with the sense-organ of the eye). And when the sensory attributes associated respectively with the sense-organs of the ear, nose, tongue and body are similarly estimated, they number twelve hundred. These are the extraordinary sensory attributes of the buddha-level.

While these male & female consorts, male & female spiritual warriors, male & female gatekeepers and so forth appear in the middle of the basic mandala, they are surrounded by many hundreds

of thousands of retinues, who form the respective mandala clusters of the four enlightened families in the four directions. The quantity and aspects of this array of deities forming the assembly (tshogs) in basic mandalas such as this (de-lta-bu'i) is inexpressible (brjod-kvis mi-lang-ba), pervading the entire celestial expanse; and these appearances are naturally present without duality (gnvis-su med-par bzhuqs-go). This is essentially because they arise from the disposition (of reality) through a unique display of self-manifesting pristine cognition.

A Synopsis of Pristine Cognition's Self-Manifesting Array

(94.4-97.6)

The third part (of this chapter, see p. 336) is the synopsis of pristine cognition's self-manifesting array, which has two sections: the essence from which this array emerges and the manner of the array itself.

The former (comments on Ch. 1, 15):

Once the introductory scene had been explained in detail, then (de-nas) this ('di) great secret description of these (de-dag-nvid-kvi gsang-ba) self-manifesting mandalas (dkvil-'khor), which are secret (gsang-ba'i) because their essence is not within the perceptual range of others, but is one in which the tathāgatas (de-bzhin gshegs-pa) or male consorts and the assembled host of their queens (htsun-mo'i tshogs-dang) or female consorts are without duality (gnvis-su med-pa'i), emerged (phyung-ngo) inexpressibly and as a naturally arisen intention from the

indestructible (rdo-rie-lag) buddha-body (sku-dang), the indestructible buddha-speech (gsung-dang), the indestructible buddha-mind (thugs-dang), the indestructible buddha-attributes (yon-tan-dang) and the indestructible buddha-activities (phrin-lag). Thus there emerged these following secret words of indestructible reality which reveal the truth of the self-manifesting mandala of the five enlightened families.

..

The latter, concerning the manner in which this emerges and the self-manifesting array itself, is threefold: the disposition through which this self-manifesting mandala is arrayed, the manner in which it appears, and the recognition of the reality through which it is present.

1. The first of these (comments on Ch. 1, 16):

Through the disposition of the buddha-body of reality, (symbolised by) the syllable E (a), there emerges the appearance of the buddha-body of perfect rapture, (symbolised by) the syllables Ema (ama) and the wondrous Teacher who diversely manifests in and of himself, (symbolised by) the syllables Emaho (e-ma-ho). Holding sway over (dbang-sgyur) the essence which is the buddha-body of reality and the very expanse of the real (de-bzhin-nvid-kyi dbyings-nvid), the spontaneous mandala of (dkvil-'khor) of the buddha-body of perfect rapture along with its fivefold pristine cognition (ye-sheg) emerges through or has the Teacher's own disposition of (ngang) inconceivable spirituality (thugs-rie).

ii. The second (the manner in which it appears, comments on Ch. 1, 17):

This buddhafield of the spontaneous Bounteous Array, which is a nature (nyid) self-manifesting (rang-snang-ba) to the tathâgata himself, is said to be radiant (gsal-ba-ni) and to appear essentially in the pure images of (gzugs-brnyan) the buddhas' contemplation (ting-'dzin) and in the naturally pure (rnam-dag) magical display (sgyu-ma) of pristine cognition.

iii The third (the recognition of the reality through which it is present comments on Ch. 1, 18):

This identity of buddha-body, speech, mind, attributes and activities (sku-gsung-thugs von-tan phrin-las) where there is nothing to be dispelled (sel-med-pa-vi), not even the slightest defective blemish, is an inconceivably mighty wish-fulfilling gem (vid-bzhin rin-po-che) or excellent enlightened attribute (von-tan). It itself is (nyid-do) the essence of supreme indestructible reality (rdo-rie mchog-gi) without conjunction or disjunction, a nature endowed with pristine cognition's inexhaustible (mi-zad-par) wheel of adornment (rgyan-gvi 'khor-lo), and the abode (gnas) of the buddha-body of perfect rapture. -- Such were the secret words of indestructible reality (zhes rdo-rie gsang-ba'i tshig) of buddha-body, speech, and mind which emerged (tu'o) concerning the natural expression of tantra.

There are some who ascribe this last passage to the compiler, but incorrectly so because it is also extant in (the actual text of) this Tantra of the Secret Nucleus of Indestructible Reality

(rdo-rie rsang-ba'i snying-po'i xyud, NGB. Vol. 14).

The bla-ma Rong-zom Pandita further asserts with respect to this section that it refers to the mandala of the real (de-bzhin-nvid), the mandala of the expanse (dbvings), the mandala of skillful means which holds sway (dbang-bsgyur), the mandala of pristine cognition (ye-sheg), the mandala of spirituality (thugs-rie), the mandala of the self-manifesting (rang-snang-ba), the mandala of nature (nvid), the mandala of contemplation (ting-'dzin), the mandala of images (gzugs-brnyan), the mandala of magical display (sgyu-ma), the mandala of the pure (rnam-dag), and the mandala that is radiant (gsal-ba). Now, because these are words of indestructible reality they are applicable in all contexts. However, this is not an occasion for the mandalas of the path including the mandalas of the three kinds of contemplation and of images to be revealed. It is rather an occasion for the self-manifesting and spontaneous mandala of the buddhas to be revealed. Therefore (his explanation) is irrelevant. 110

There are also some who hold the introductory scene to be a (later) compilation, but they have not examined even a fraction of the text. Concerning the compilation of the introductory scene among the transmitted precepts of the Teacher, there are some who incorrectly claim that the introductory scene is the word of the compiler and that therefore the actual transmitted precepts commence from the beginning of the discourse onwards. However the words of this (introductory scene) are indeed transmitted precepts because (in this context) there is no difference between the compiler and the teacher. Furthermore, in the Tantra Which

Purifies All Evil Destinies (T. 483) the mandala is mostly described by the Lord of Secrets (Guhyapati Vajrapāni) and yet it too lies within the tantra-text.

This (present work) also conforms doctrinally with the Sūtra of Compassion's White Lotus (T. 112) which says:

When I have passed into nirvāna, o monks!, if the transmitted precepts are compiled, let the discourse begin with the words Thus have I heard on a certain occasion.

(The conclusion comments on Ch. 1, 19):

These descriptions of the (five) kinds of excellence form the content of the Introductory Scene (gleng-gzhi) from the Tantra of the Secret Nulceus Definitive With Respect To The Real (gsang-ba'i snying-po de-kho-na-nvid nges-pa) in Twenty-Two Chapters. The Introductory Scene is so-called because it forms the background narrative, provides authentication and establishes the basis for the tantra which will unfold. The word chapter (le'u) is derived from (the Sanskrit) pariccheda and conveys the sense of "segmented" or "fragmented", which is what is also implied in this context. This is the first (dang-po) in that it is described as the initial chapter, positioned at the beginning of a series. Sections indicating the number of lines (in a text-dam-po) are estimated from the beginning downwards and chapter numbers are estimated from the end upwards. therefore, this (usage of a number) as the final word indicates that it completes (-'o) each of the different chapters.

Chapter Two

Generation of Ultimate & Relative Enlightened Mind as Pristine Cognition

Root-text:

Then the Transcendent Lord Samantabhadra, who is the active male subject and the indestructible intelligence penetrated the queen or passive female object Samantabhadri, she who is positive with respect to all phenomena, with his indestructible reality, which is the natural posture of all (buddhas) without exception. Through this penetration, all the tathāgatas of the ten directions and four times without exception became indivisible in the nature of the unique one. So it was that the tathāgata himself uttered this meaningful expression to and for the tathāgata himself. [1]

Emaho!

The aspects of the component of indestructible reality

Are known as the five perfect buddhas.

All the manifold activity fields and sensory bases

Are the nature of the mandala of bodhisattvas.

Earth and water are Buddhalocanā and Māmaki.

Fire and air are Pāndaravāsini and Samayatārā.

Space is Dhâtviśvari.

The three realms of existence are primordial buddhafields.

All things that there are without exception

Are not extraneous to the buddhas themselves.

Phenomena extraneous to the buddhas themselves
Have not been found by the buddhas themselves.

-- When he said this, all the tathāgatas rejoiced. [2]

Then the queen Samantabhadri who is the passive female object,
positive with respect to all phenomena, became indivisible with
the Transcendent Lord Samantabhadra, who is positive with respect
to all minds, and uttered this meaningful expression. [3]

O! The chiliocosms of the ten directions are primordially
void.

The three levels of existence are pure fields.

The five degenerations are themselves the blissful abode.

The five components themselves are perfect buddhas.

Apart from the supreme nucleus of all (things),

The conquerors do not seek the doctrine elsewhere.

Doctrines said to be other than that

Though sought, have not been found by the conquerors.

--When she said this, the tathāgatas themselves knew all
things to be primordial buddhahood. [4]

Then their non-dual Great Identity spoke as follows, generating
the mind through which primordial buddhahood is attained as
pristine cognition. [5]

Emaho! This wondrous, marvelous reality

Is the secret of all the perfect buddhas.

All is created through the uncreated.

At creation itself there is no creation. [6]

Emaho! This wondrous, marvellous reality
Is the secret of all the perfect buddhas.
All ceases through the unceasing.
At cessation itself, there is no cessation. [7]

Emaho! This wondrous, marvellous reality
Is the secret of all the perfect buddhas.
All abides through the non-abiding.
At abiding itself, there is no abiding. [8]

Emaho! This wondrous, marvellous reality
Is the secret of all the perfect buddhas.
All is referential through the non-referential.
At reference itself, there is no reference. [9]

Emaho! This wondrous, marvellous reality
Is the secret of all the perfect buddhas.
Phenomena come and go through an absence of coming and going.
At coming and going itself, there is no coming or going. [10]

--When they said this, all the tathâgatas and all the assembled
host of their queens too were filled with joy. [11]

Then all the tathâgatas with [all] the assembled hosts of their
queens uttered this meaningful expression. [12]

Emaho! This primordially secret reality
Appears as diversity but is naturally secret.
It is essentially very secret--
Not extraneous, but most secret.

--In accordance with these words, [13] all the tathāgatas and all things are indivisible because they are of one characteristic in the essential nature of primordial buddhahood. However, the conceptual thoughts of living beings have ripened through ignorance into the inconceivable five classes of living beings. Generating great spirituality, or the great pristine cognition of the buddhas for their sake, they uttered this meaningful expression. [14]

Emaho! From the nucleus of the sugata
Individual conceptual thoughts are emanated by deeds.
There are diverse corporeal forms, raptures,
Abodes, sufferings and so forth--
The possessor and the possessed are differentiated. [15]
[But] not bound by any agent, bondage is non-existent.
There is not an object to be bound.
By egotistical conceptual thoughts
Knots in the sky are urgently tied and untied. [16]

In order to reveal this reality of the buddhas
Which is primordial, spontaneous and perfect,
And where there is neither bondage nor liberation,
Diverse emanations are made.

Through these words, the tathāgata himself purposefully conversed with the tathāgata himself. [17] This completes the second chapter from the Secret Nucleus Definitive With Respect To The Real, entitled the generation of ultimate and relative enlightened mind as pristine cognition. [18]

Commentary (97.6-111.4):

The second aspect (of the natural mandala of the ground, see p. 331) discloses how all things are meaningfully expressed as primordial buddhahood and how spirituality is aroused because there is no duality between the Teacher (Samantabhadra) himself and the naturally present pristine cognition of buddha-mind which arises as the five enlightened families. This is revealed in the manner of a discourse.

Now, the Teacher, the male & female consort (Samantabhadra) who is the buddha-body of reality, ascertains as a knowable object the naturally present pristine cognition of buddha-mind which appears as the buddha-body of perfect rapture. At that time, the awareness or subject which makes this ascertainment is described as the male consort Samantabhadra who is the indestructible reality of mind, and the object that is known is named the female consort Samantabhadri, she who is the passive female object. This accords with the explanation given below in chapters (11-12) on the attainment of the feast-offerings that the object is the female consort and the subject the male consort. The non-duality of the male and female consorts, when considered intellectually, refers to the unity of these two in the essence of awareness. It is as if, for example, when a mental image of Lhasa is perceived, the mind were the male consort (or subject), Lhasa were the female consort (or object), and the single savour of these two in one's own mind were non-duality.

Once this overview has been understood, there follows the interlinear commentary on Chapter Two. It has two parts-- respectively revealing the genuine intention of the discourse and the arousal of spirituality for the sake of sentient beings who have not realised it.

Genuine Intention of the Discourse (98.5-106.4)

The former is threefold, comprising the intention of the male consort, that of the female consort, and that of their non-duality, which respectively give rise to the discourse.

1 Intention of the Male Consort Which Gives Rise to the Discourse (98.5-101.5):

This includes both the cause which induces his intention to initiate the discourse and the actual discourse.

The former (comments on Ch. 2, 1):

Once the introductory scene had been revealed, then the Transcendent Lord (de-nas bcom-ldan-'das) Samantabhadra (kun-tu bzang-po), the active male subject (byed-pa-po) who objectively analyses the naturally present pristine cognition or buddha-mind of the central deity of the enlightened family, and is the indestructible intelligence (rdo-rie vid) non-dual in nature because he penetrates many objects without straying from the essential expanse, intellectually penetrated ('iug-par gyur-to) the queen (btsun-mo) or passive female object (bva-ba-mo) Samantabhadri-- she in whom the nature of objects is established as primordial buddhahood and who is positive (bzang-mo) because

with respect to all (kun-tu) phenomena (chos) of apparent existence, samsāra and nirvāna without exception, everything is indeed primordial buddhahood. This he did with his indestructible reality (rdo-ries), unchanging throughout the three times, which is the posture (tshul) of the three natural (rang-bzhin-gvi) buddha-bodies without conjunction or disjunction, gathering the intentions of all (thams-cad) the buddhas of the ten directions and four times without exception (ma-lus-pa'i)². Through this (-pas) intellectual penetration (zhugs), all the tathāgatas of the ten directions and four times without exception (phyogs-bcu dus-bzhi'i de-bzhin gshegs-pa ma-lus-pa thams-cad) became essentially indivisible (dbyer-med) in the nature of the unique one (gcig-gi rang-bzhin-du) Samantabhadra, the naturally present pristine cognition of buddha-mind. So it was that (-pas), without perceiving phenomena extraneous to his own nature, the tathāgata himself (de-bzhin gshegs-pa-nvid) uttered (brjod-do) this ('di) following meaningful expression (ched-du brjod-pa) to and for the tathāgata himself (de-bzhin gshegs-pa-nvid-la).

The latter (his actual discourse, comments on Ch. 2, 2):

Emaho! (a-ma-ho) signifies great wonder because all things are originally pure. Accordingly, the term "indestructible reality" (rdo-rie) refers to the nature of all buddhas and sentient beings which is the primordial uncreated buddhahood; and the component of (phung-po) which it is comprised refers to the nature of reality or emptiness and apparitional reality or appearance. Its aspects (yan-lag-ni) are the five components including consciousness, which (in reality) are known (grags) as the five (lnga-ru)

genuinely perfect buddhas (rdzogs-pa'i sangs-rgyas) beginning with Aksobhya. Similarly, all the manifold (manḅ-po kun) details of the twelve activity fields (skye-mched) and the eighteen sensory bases (khams-rnams) abide primordially as the nature of the mandala (dkvil-'khor-nvid) of the retinue of bodhisattvas (byang-chub sems-dpa'i) who are male and female consorts.

The activity fields are so-called because they cause the six objects such as form and the six consciousnesses of the sense-organs such as the eye "to arise" (skye), while causing the continuity (of their perception) "to be sensed" (mched) in the subsequent instant.³ When classified, they comprise the six objective modes, namely those of form, sound, smell, taste, contact, and phenomena; and the six sense-organs (i.e. subjective modes), namely those of the eye, ear, nose, tongue, body and intellect; twelve activity fields in all. The eighteen sensory bases are the six objects such as form, the six sense-organs such as the eye, and the six consciousnesses of the sense-organs such as the consciousness of the eye.

The five elements are also buddhas in the essence of the five female consorts. Earth and water (sa-chu) are respectively Buddhalocanā and Māmaki (spyan-dang ma-ma-ki). Fire and air (me-rlung) are respectively Pāṅdaravāsini and Samayatārā (gos-dkar sgröl-ma ste); and space is Dhātviśvari (nam-mkha' dbyings-kvi dbang-phyug-ma).

In the same way, the essence of the three realms of existence (arid-raum), namely those of desire, form and formlessness which are subsumed respectively within the outer elements, the inner elements, and the accumulation of ideas, is ostensibly impure, but it too abides in the nature of primordial (ye-nas) or original buddha-fields (sangs-rvvas zhing). All things (tbams-cad) of samsāra and the realities of nirvāna without exception (ma-lus), i.e. all things of apparitional existence that there are (chos-so-cog) are not extraneous to the buddhas themselves (sangs-rvvas-nvid-las gzhan-ma-vin). The so-called phenomena (chos) of impure samsāra, extraneous to the buddhas themselves (sangs-rvvas-nvid las gzhan-pa'i), which have independent characteristics, when searched for, have not been found (mi-brnyes-so) by the buddhas themselves (sangs-rvvas-nvid-kvis), even to the extent of an atomic particle. They are not found; and there is understood to be actually nothing which the buddhas do not find. It says in the Ascertainment of Valid Cognition (T. 4211):

The omniscient one is exclusively understood to be without erroneous perception in all respects.

Similarly, it says in the All-Accomplishing King (T. 828):

The disposition of the All-Accomplishing One,

Where all things are uncreated,

Is the nucleus of primordial buddhahood.

The All-accomplishing One does not refer objectively

To a presence or absence,

His disposition of natural sameness

Is the original ground or baseless reality.

And in the Sûtra of the Irreversible Wheel (T. 240):

All things have attained primordial buddhahood.

Therefore enlightenment is the characteristic nature of space.

In this way, the reality which appears is primordial buddhahood.

When he said this (zhes bñod-pas), all (thams-cad) the tathâgatas (de-bzhin gshegs-pa) along with the assembled host of their queens rejoiced (mnved-par gyur-to).

ii Intention of the Female Consort Which Gives Rise to the Discourse (101.5-103.6):

The second (see p. 442), the intention of the female consort which gives rise to a discourse principally on the abiding nature of reality or emptiness, also has two sections, namely, the cause which induces her intention to initiate the discourse and the actual discourse.

The former (comments on Ch. 2, 3):

Once the objective abiding nature had been intellectually expressed (by Samantabhadra), then (de-nag) the queen (btsun-mo), or naturally pure object who appears to his intellect, the passive female object (bva-ba-mo) that is ascertained, Samantabhadri, positive with respect to all (kun-tu bzang-mo) self-manifesting phenomena (chos), became indivisible (gnvis-su med-par gyur) in terms of the subject-object dichotomy from the

Transcendent Lord Samantabhadra who is positive with respect to all minds (bcom-ldan-'das vid kun-tu bzang-po-dang) and who is the subjective pristine cognition or awareness. And then (nas) she uttered (brjod-do) this ('di) following statement as the essence of her meaningful expression (ched-du brjod-pa) concerning this abiding nature of reality or emptiness.

The latter, comments on Ch. 2, 4):

O! (kve-ma-ho) is exclaimed to signify the wonder of reality. It is wondrous in the sense that, illustrated by this self-manifesting world-system, all the great trichiliocosms (stong-khams) of the ten directions (phyogs-bcu) are revealed to be primordially (ye-nas) and originally empty and therefore void (dben). This means that the physical containing world is emptiness.

Concerning the trichiliocosm: The world-system of the four continents consists of a single series of four continents with Mount Sumeru. It is surrounded by an iron mountain range equal in height to Mt. Yugadhara, and it is adorned with the divine mansions of the desire and form realms. The first chiliocosm (stong dang-po'i spvi-phud-kvi 'lig-rten) delimits one thousand of these world-systems, and is surrounded by an iron mountain range equal in height to the abode of Trayatrimśa. The dichiliocosm (stong gnvis-pa bar-ma'i 'lig-rten) delimits one thousand of those, and is surrounded by an iron mountain range equal in height to the abode of the Parinirmittavaśavartins; and the great trichiliocosm (stong-gsum-gvi stong chen-po 'lig-rten-gvi khams) delimits one thousand of the latter, and is surrounded

by an iron mountain range equal in height to the abode of the first meditative concentration. In this context, all the fields and world-systems, illustrated by this one, are emptiness, similar to a reflected image.⁴

All sentient beings who are the animate contents of these (world-systems) are also revealed to be emptiness. For, their three levels of existence (grid-gsum-ni) abide in the nature of the spontaneous Bounteous Array, the fields (zhing) of the primordially pure (dag-pa'i) buddhas.⁵

In addition, the five degenerations (snvigs-ma lnga) are themselves (nvid) nothing but the essence, the naturally present pristine cognition or the supremely blissful abode (bde-ldan gnas). This is because the energy of the five pristine cognitions appears as the five poisons and generates the suffering of samsâra when (beings) are bewildered in the subject-object dichotomy. There are some who have mistakenly taught that this passage refers to the degeneration of time and so forth (and not to the five poisons).⁶

The five components (phung-po lnga) of living beings themselves are (nvid) the primordially and manifestly [perfect] buddhas (rdzogs sangs-rgyas), as has indeed been mentioned above. Therefore, the supreme nucleus (mchog-gi snying-po) is the nature of enlightenment or sameness, the abiding nature of all (thams-cad) phenomena which is neither positive nor negative, and without acceptance or rejection in all respects. Apart from (-bas) this, the conquerors do not seek the doctrine elsewhere (gzhan-du

rgyal-bas chos mi-btsal). Everything is the natural expression of the buddhas, and any erroneous doctrines said to be (zhes-bva-ba'i chos) impure or other than that (nvid-las gzhan) buddhahood, thought sought, have not been found by the conquerors (btsal-kvang rgyal-bas mi-brnyes-so) elsewhere. They are not found.

When the female consort (Samantabhadri) said this (zhes bried-pas), the tathāgatas (de-bzhin gshes-pa) themselves (nvid) along with the assembled host of their queens knew (mkhyen-no) all (thams-cad) things to be primordial buddhahood (ye-nas sangs-rgyas-par).

iii The Non-Dual Intention Which Gives Rise to the Discourse (103.6-106.4):

The third (see p. 442) concerning their non-dual intention, includes both the cause which induces their intention to initiate the discourse and the actual discourse.

The former (comments on Ch. 2, 5):

Once the objective reality had been purified in the essence of the subject, or pristine cognition that is awareness, then (de-nas) the non-dual Great Identity (gnvis-su med-pa'i bdag-nvid chen-pos) of the male consort or awareness and the female consort or emptiness spoke as follows ('di gsungs-so) concerning the mind (gams) which is indeed understood to be the reality of buddhahood, existing primordially as (su) naturally present pristine cognition (ye-shes), and thereby generating (bskyed-pa) it in beings who already possess it. This is because samsāra and nirvāna attain buddhahood (sangs-rgyas-pa'i) in primordial (ye-

nas) sameness. Accordingly it says in the Tantra of the Marvellous King (rmad-byung rgyal-po'i rgyud, NGB. Vol. 2):

Oneself and the limitless sentient beings
Are primordial buddhas.
May mind be cultivated as supreme enlightenment
In beings who know that this is so.

The latter, (the discourse that they initiate, comments on Ch. 2, 6-11):

Emaho! (e-ma-ho) is exclaimed because all things are primordially beyond creation, cessation, and objects of conceptual elaboration; and the intellect which realises this is indeed revealed as the nature of the five pristine cognitions.⁷ This reality (chos) which is the wondrous (ngo-mtshar) abiding nature of all things, more marvellous (rmad-kvi) than others, is the meaning of the profound secret (gsang) of all the perfect buddhas (rdzogs-pa'i sangs-rgyas kun-gyi). If you ask what is (this secret), it is that through (las) the disposition of the uncreated (skye-ba med-pa) original reality, all (thams-cad) things subsumed within appearance and emptiness, samsāra and nirvāna, appear to be created (skyes) as in a dream or magical display. But at (na) the moment when their creation (skyes-pa) itself (nvid) appears, actually there is no creation (skye-pa med). This is the essence or expanse of reality, and the intellect which realises it is the pristine cognition of reality's expanse.

The first two lines (of this stanza) are similarly combined with the four succeeding stanzas in the following manner: Through (las) the primordially unceasing ('gag-pa med-pa) reality in which diverse glows are reflected as on the surface of a mirror, all (thams-cad) that appears like reflected images in the diverse apparitional reality ostensibly ceases ('gag). But at (na) the moment when their cessation itself ('gag-pa-nvid) appears, there is no cessation ('gag-pa med). This is the mirror-like abiding nature, and the intellect which realizes this is the mirror-like pristine cognition.

Through the (las) sky-like disposition in which all things are primordially non-abiding (gnas-pa med), all (thams-cad) the diverse things which appear in that manner do ostensibly abide (gnas). But at (na) the moment when abiding itself (gnas-nvid) appears, actually there is no abiding (gnas-pa med-pa). This is sameness; and the intellect which realizes it is the pristine cognition of sameness.

Through the (las) disposition similar to the midst of space or a clear ocean, in which naturally pure mind-as-such is non-referential (dmigs-pa med-pa) and signless, all (thams-cad) that arises as diverse thoughts in the manner of clouds or reflected images is ostensibly referential (dmigs) in terms of refutation, proof and so forth. But at (na) the moment of reference itself (dmigs-pa-nvid), in terms of diverse thoughts, it is groundless and baseless; and in fact there is no reference (dmigs-pa med). This is the natural state, devoid of thoughts which apprehend

signs, and a particular discernment. The intellect which realises it is called the pristine cognition of particular discernment.

Through (las) an emanation-like disposition where there is originally an absence of coming and going ('gro-'ong med) with respect to all things, phenomena of appearance and awareness diversely appear to come and go ('gro-dang 'ong). But at (na) the moment when coming and going itself ('gro-'ong-nyid) appears, there is the intrinsic essence which abides and there is no coming or going ('gro-'ong med). This is the accomplishment of activity; and the intellect which realises it is the pristine cognition of accomplishment.

There are some who claim that the meaning of these (stanzas) is connected with the pristine cognition of the four delights, but there is evidently no occasion to make this connection. This is a situation in which (not delight but) the abiding nature of all apparitional existence, samsâra and nirvâna, is revealed.⁸

When they said this (-ces briod-pas) concerning the primordially pure nature of all things, all the tathâgatas (de-bzhin gshers-da thams-cad) who are male consorts (symbolising) appearance and all the assembled host of their queens (dang btsun-mo'i tshogs thams-cad) who are female consorts (symbolising) emptiness too (kyang) were filled with joy (mnves-pas khvab-par gyur-to), primordially in sameness.

How Spirituality Is Aroused For The Sake Of Sentient Beings

Who Have Not Realised This Reality (106.4-111.4)

The second (see p. 442) concerns the manner in which spirituality is aroused for the sake of living beings who have not realised this reality. It has four sections, namely: a teaching on the object for which spirituality is induced-- i.e. sentient beings' lack of realisation; the bewilderment in samsâra which occurs through the egotistical apprehension of that unrealised nature; the truth devoid of bondage and liberation which is not bypassed from the very moment when this bewilderment appears; and a description of the diffusion of spirituality's display in order that this reality might be revealed.

i The object for which spirituality is induced, i.e. sentient beings' lack of realisation (106.6-107.5):

The first comprises both a teaching on the cause which induces spirituality and a teaching on the object for which it is thereby induced. The former (comments on Ch. 2, 12):

Once the abiding nature of all things had been revealed, then all the tathâgatas (de-nas de-bzhin gshegs-pa thams-cad-dang) with (dang-bcas-pag) [all (thams-cad)] the assembled hosts of their queens (btsun-mo'i tshogs) uttered this meaningful expression (ched-du brjod-pa 'di brjod-do) in order to reveal that very truth.

The latter (comments on Ch. 2, 13):

Emaho! (a-ma-ho) is exclaimed in distress at the host of sentient beings who have not realised this (reality). As long as the nature of all things is not realised from the very beginning to be the truth in which buddhahood is originally attained, this is a primordially (ye-nas) secret reality (gsang-ba'i chos) for all living beings. It appears as (snang) the diversity (sna-tshogs) of phenomenal existence, and these (appearances) primordially abide in the reality of the three buddha-bodies, without conjunction or disjunction. But (la) it is naturally secret (rang-bzhin gsang) because it is perceived as impure bewildering phenomena. This nature of things, unrecognised as the reality where appearance and emptiness are without conjunction or disjunction, is essentially very secret (ngco-bo-nvid-kvis rab-tu gsang), unlike (lesser truths) which are extraneously hidden. This reality is not extraneous (gzhan-du min) to one's own mind, but (las) most secret (shin-tu gsang) because it is not seen to be present in oneself.

There are some who hold that (this reality) is kept secret from an unworthy recipient, but (their view) is inappropriate because the present context is one in which the secret nature of the ground (and not of the path) is revealed.

In accordance with these words (-zhes bried-pas) concerning the primordially secret truth, the spirituality which reveals it is repeatedly generated.

ii Bewilderment in samsāra which occurs through egotistical apprehension of that unrealised nature (107.5-109.6):

The second section concerning the nature of bewilderment comprises both a teaching on the cause of spirituality, and the actual nature of bewilderment.

The former (comments on Ch. 2, 14):

All (thams-cad) that appears as the body of reality of the pure tathāgatas (de-bzhin gshes-pa) along with their fields and (dang) all (thams-cad) things (chos) of impure samsāra which appear within the three levels of existence, i.e. the (inanimate) containing worlds and their (sentient) contents, are indivisible because they are of one characteristic in the essential nature of primordial buddhahood (ye-nas sangs-rgyas-pa'i ngo-bo-nvid-du gcig-pa'i mtshan-nvid vin-pas dbyer-med). In this way they are pure. However (na'ang), the conceptual thoughts of living beings ('gro-ba'i rnam-par rtog-pa) have ripened (smin-pa) into the inconceivable (bsam-gyis mi-khyab-par) happiness and suffering experienced by the five classes of living beings ('gro-ba lnga-'i rig), namely those of the three evil existences along with the gods and human beings. These are the results which arise through (lag) the dualistic ignorance (ma-rig-pa) of the bewildering subject-object dichotomy. Generating (skyes-nas) great (chen-po) naturally present spirituality (thugs-rie) or the great (chen-po) spontaneous pristine cognition of the buddhas (sangs-rgyas-kvi ye-shes) for their sake (la), once again they uttered this meaningful expression (ched-du brjod-pa 'di) which follows.

The latter (comments on Ch. 2, 15):

Emaho! (e-ma-ho) is exclaimed out of loving kindness. Bewilderment, then, has emerged from (las) the disposition of the nucleus of the sugata (bde-gshegs snying-po), the original abiding nature or inwardly radiant mind-as-such. The nucleus of the sugata is that which abides as the essence of inwardly radiant mind-as-such, the three buddha-bodies without conjunction or disjunction. It says in the Sûtra of the King of Contemplation (T. 127):

Pure, clear, inwardly radiant,
Undisturbed and uncompounded
Is the nucleus of the sugata,
The reality which primordially abides.

In the Extensive Magical Net (NGB. Vol. 14) too, it is referred to as the ground of all that is uncompounded and genuine:

It is not the ground of all conceptual thoughts,
But the genuine ground, without independent existence.
This is called the expanse of reality.
It is the pristine cognition of the real nature.

And in the Sûtra of the Bounteous Array (T. 110):

The ground of all diverse levels
Is indeed the nucleus of the sugata.
This nucleus was revealed by the Sugata
In the term "ground-of-all".

All living beings are pervaded by this same (nucleus), as is said in the King of Contemplation (T. 127):

Living beings are entirely pervaded
By the nucleus of the sugata.

And also in the Supreme Continuum of the Greater Vehicle (T. 4024):

All sentient beings are always endowed
With the nucleus of the buddha
Because the perfect buddha-body is diffused,
Because they are indivisible from just what is,
And because they belong to the buddha-family.

When bewilderment occurs through any conditions, the conceptual thoughts (rnam-rtog) of individual (rang) sentient beings arise of their own accord. Thus, these great citadels of samsāra are emanated (sprul) in the manner of self-manifesting dreams by (kyis) causally effective deeds (las). There are corporeal forms (lus-dang) of diverse (sna-tshogs) living beings including the gods, the raptures (longs-spyod-dang) which they desire, their abodes (gnas-dang) including the celestial realms, their respective joys and sufferings (sdug-bsngal), and so forth (la-sogs-pa) which manifoldly appear. Living beings apprehend the concept "I" as a possessor (bdag) and (dang) concepts such as "my things" as the possessed (bdag-gir). These are differentiated (so-sor 'dzin) within the subject-object dichotomy, so that beings are never liberated from samsāra.

iii The truth without bondage and liberation which is not bypassed from the moment when bewilderment appears (109.6-110.5):

The third teaches that there is neither bondage nor liberation from the very moment when bewilderment appears. (It comments on Ch. 2, 16):

Despite such afflictions caused by the many kinds of happiness and suffering in samsâra, in the abiding nature, as in space, all living beings are not bound (ma-bcings) by any agent (sus-kvang) causing bondage. Even conflicting emotion which ostensibly appears as bondage (bcings) is actually non-existent (med-de) because there is not (yod-ma-vin) in fact a single living being or even the mind of a living being which is an object to be bound (bcing-bar bya-ba). If you ask, however, whence this ostensible bondage has emerged, bewilderment is fabricated, without actually occurring, by egotistical conceptual thoughts (rnam-rtog bdag-tu 'dzin-pa-vis) which suddenly arise. It is as if, for example, one has urgently (nan-xvis) or purposefully imagined a rope to appear in the sky (mkha'-la) before one, and then tied and untied ('dor) many knots (mdud-pa) in it. One's own mind-as-such is originally pure like the sky, but it appears as the bewilderment of samsâra because it has contrived many modes of refutation and proof, or of subject and object. Just as a knot in the sky also seems more veridical the longer this intellectual effort is not abandoned and yet nothing is actually tied, this bewildering appearance of samsâra is more veridical the longer one does not abandon one's attachment to the subject-object dichotomy, and yet it is actually not veridical at all.

iv The diffusion of spirituality's display in order that this reality might be revealed (110.5-111.2):

Fourth, there is the diffusion of spirituality in order that this reality might be revealed. (It comments on Ch. 2, 17):

In order to reveal (bstan-phvir) to living beings this profound and secret reality (chos) of the buddhas (sangs-rgyas), the nature of which is spontaneous (lhun) and entirely perfect (rdzogs) in the great field of primordial (ye-nas) buddha-body and pristine cognition, and also the mind-as-such where there is neither bondage nor liberation (bcings-med rnam-par grol-med-pa'i) with respect to all things of phenomenal existence, or of samsāra and nirvāna, diverse emanations are made (spro-ba sna-tshogs mdzad). These comprise an inconceivable display of skillful means and inestimable emanations of great spirituality.

(The conclusion comments on Ch. 2, 18):

With these words (-ces), the tathāgata himself (de-bzhin kshegs-pa nyid) who is of self-manifesting purity purposefully conversed (ched-du gleng-ngo) with the tathāgata himself (de-bzhin kshegs-pa nyis-la).¹¹ This completes (-'o) the exegesis of the second chapter (le'u ste gnvis-pa) from (las) the Secret Nucleus (gsang-ba'i snying-po) of all buddhas Definitive With Respect To The Real (de-kho-na-nyid nges-pa), entitled (-'i) the generation of (bskyed-pa) both the ultimate (don-dam-pa) (enlightened mind) of nirvāna which is pure and free from all conceptual elaboration and (dang) the relative enlightened mind (kun-rdzob-kvis byang-

chub sems) of samsāra as (su) the pristine cognition (ye-she-su)
of sameness because buddhahood has been attained from the
beginning. These (respectively) reveal the indivisible abiding
nature and the reason why naturally present spirituality emanates
from the expanse for the sake of living beings who have not
realised (that reality).
12

Chapter Three

The Establishment of All Dharmas

Root-text:

Then the six sages, embodiments of awareness who are said to be the blessing of great spirituality that emerges from all the tathāgatas, came forth from the indestructible body, speech and mind of the tathāgatas. [1] Having come forth, each of these great sages or transcendent lords also acts on behalf of the five classes of living beings through four kinds of instruction in each great trichiliocosm of the infinite and limitless ten directions of the six worlds where, by the power of deeds, (beings) move, facing laterally, upwards or downwards. [2]

The sages who demonstrate birth, renunciation, austerity, buddhahood, the subjugation of Māra, the turning of the doctrinal wheel, the demonstration of great miracles, the passing into nirvāna, and so forth, [3] are endowed with the six great super-normal cognitive powers, namely, entire knowledge of the four times, entire knowledge of the continuum of the minds of all beings, entire perception of everything through the eye of miraculous ability, entire hearing through the ear of miraculous ability, performing acts of entire benefit through the provision of miraculous ability, and perfecting the conduct of Samantabhadra, entirely positive with respect to the uncorrupted. [4] They are endowed with the buddha-body inconceivable to all, the buddha-mind inconceivable to all, the buddha-visage inconceivable to all, and the buddha-speech inconceivable to all. Countless inconceivable forms are manifested in the ten directions. [5]

All (these emanations) indeed act as follows: By the power of their instruction, through the vehicle of gods and humans, the vehicle of pious attendants, the vehicle of self-centred buddhas, the vehicle of bodhisattvas, and the unsurpassed vehicle, [6] they have taught, are teaching and will teach the eighty-four thousand doctrines as an antidote for the eighty-four thousand conflicting emotions, which are conceptual thoughts of ignorance. [7]

As for all these (vehicles) too: They concern respectively the dichotomy of object and subject; the outer and inner dependent origination; [the realisation that] this apprehension is exaggerated from bewilderment; the productive nature of deeds and of the results of deeds; and the conclusion revealing that which is uncovered, will not be covered and cannot be covered by deeds or the results of deeds. [8]

Then all the tathāgatas uttered this meaningful expression. [9]

The phenomena of mundane bewilderment, as many as they are,
Revolve in a duality of outer and inner dependent origination
Through the subject-object dichotomy of ignorance and ideas,
And they produce disharmonious experiences of happiness and
suffering. [10]

Their nature itself does not degenerate from reality--
Genuine reality, dualistic in an illusory manner,
Does not differentiate between possessor and possessed.
It is the pure expanse itself, the unique mode. [11]

Extraneous phenomena associated with possessor and possessed
Have neither subtlety nor profundity
Apart from mere erroneous thoughts themselves.
There is an interaction between the nature of
Erroneous thoughts and (the thoughts) themselves,
But there is no extraneous wavering. [12]

Despite the continuity of erroneous thoughts
In terms of cause and result,
They are the baseless and groundless expanse.
The indivisible time moments are the nature
Of the pure expanse itself, [13]
Transformations which occur in relation to it.
Thus, self, others and the continuity of thought,
According to the pure unsurpassed vehicle, are supreme
attributes. [14]

Disillusioned with the four vehicles,
One abides in the result of the single vehicle. [15]
When well investigated by genuine realisation
Everything becomes present from that (disposition)
Where there is no independent existence. [16]

The buddhas do not pass into (final) nirvāna.
Their doctrines also do not decline.
In order to instruct the ignorant
Through acts of maturation,
They emerge and then demonstrate
The passing into nirvāna. [17]

The Vinaya, Sūtras, Abhidharma,
Commitments, attainment, accomplishment,
And the tantras of buddha-body, speech and mind
Renowned throughout the ten directions
Emanate from the Secret Nucleus. [18]

This natural Secret Nucleus
Is definitively established as the source
Of all pitakas and all tantras. [19]

Phenomena are merely names which have been applied.
The teachers apply names and words
Corresponding to their meaning
And then give teaching.
But the names and words which are taught
Are without substantiality.

--So they said. [20]

Then this secret description of these non-dual mandalas of the
tathâgata came forth from the indestructible buddha-body, speech,
mind, attributes and activities. [21]

O! The retributions which are the basis of existence
Have emanated from possessive thoughts.
With respect to the six classes:
Birth, cessation, bodies, raptures, abodes,
The cycle of bewilderment which is suffering,
And so forth, are nothing at all,
Other than the nature of erroneous thought. [22]

The buddha-mind of emptiness, selflessness,
Primordial knowledge and intrinsic awareness
Overpowers it through recollection,
Without objective or subjective reference.
It itself is accordingly none other than
The wondrous buddha-bodies, speech, attributes and fields.

--Such were the secret words of indestructible reality which
emerged. [23]

Through these words, the tathāgata himself knew that the
teachings spoken by countless emanations of the six sages and by
all the tathāgatas are also gathered in these (verses). This
completes the third chapter from the Secret Nucleus Definitive
With Respect To The Real, which establishes all dharmas. [24]

Commentary (111.3-170.1):

The third aspect (of the natural mandala of the ground-- see p. 331) concerns the establishment of all dharmas by the nature of spirituality (i.e. the emanational body), which is arrayed as the lamp of the world, without moving from reality.¹ It includes an overview and an interlinear commentary.

Overview (111.5-133.6)

This comprises both the tradition of the common vehicles and that of the uncommon vehicles. The former (111.6-130.5) has three aspects which are with reference to a single supreme emanational buddha-body,² namely, the initial cultivation of the mind in supreme enlightenment, the intermediate accumulation of the provisions over three "countless" aeons,³ and the final attainment of buddhahood in accordance with the twelve deeds.

1 As to the first (the cultivation of enlightened mind): Countless aeons ago when the Buddha Mahākāśyapa appeared in the world, this Buddha (of ours), Sākyaṃuni, was known as the boy Bhāskara, the son of a potter. Offering a parasol, a pair of shoes and five hundred cowrie shells, as his flowers (of offering),⁴ he cultivated an (enlightened) attitude, saying:

O Sugata, may I achieve the buddha-body
Similar to yours, however it appears,
And also your retinue, lifespan, fields,
And your supreme noble marks,
However they may appear.

Similarly, when the Buddha Ratnānga (dkon-mchog yan-lag) appeared in the world, he was known as Prajñābhadra, the merchant's son, and cultivated the (enlightened mind). And when the Buddha Roca ('od-mdzes) appeared in the world, he became the king Kuśala who cultivated the (enlightened mind).

11 As for the second (his accumulation of provisions over three "countless" aeons): Then, during the first "countless" aeon, he perfected the experience of the two provisions, which derived from the possessive condition of fifty-five thousand buddhas, beginning with the Buddha Dhrtarāstra; and he actualised the path of provisions and the path of connection. As he said in the Basic Transmission of the Vinaya (T. 1):

When I came into being during the first "countless" aeon,
I made offerings to buddhas
Totalling fifty-five thousand in number--
Beginning with the guide Dhrtarāstra
Until the sage Indradvaja.
At that time I was not disillusioned (with samsāra).

During the second "countless" aeon, he made offerings to sixty-six thousand buddhas starting with the Buddha Sādhurūpa (legs-mdzad), and thus perfected the (bodhisattva) levels from the first to the seventh. The above text also says:

Beginning with the Buddha Sâdhurûpa

Until the guide Vipasyin,

I made offerings to buddhas

Totalling sixty-six thousand in number.

At that time I was not disillusioned (with samsâra).

During the third ("countless" aeon), he multiplied the basic virtues derived from seventy-seven thousand buddhas, from Dipamkara to Kâśyapa, and thus actualised the three pure (bodhisattva) levels.⁷ The same text says, concerning this:

Beginning with the Buddha Dipamkara

Until the Conqueror Kâśyapa,

I made offerings to buddhas

Totalling seventy-seven thousand in number.

At that time I was not disillusioned (with samsâra).

During these (aeons), he mastered the three trainings, and he perfected the six transcendental perfections in accordance with the two provisions.⁸ It says in the Ornament of the Sûtras of the Greater Vehicle (T. 4040):

When the conquerors have mastered the three trainings

They correctly explain the six transcendental perfections.

The first (training) comprises three (perfections),

While the last two (trainings) comprise one (perfection) each.

The one (remaining perfection) is comprised in all three (trainings).

Thus, the trio of liberality, moral discipline and patience are gathered together (respectively) as the cause, essence and branch

of the training of superior moral discipline; meditative concentration is gathered in the training of (superior) mind; and discriminative awareness in the training of superior discriminative awareness. Perseverance is an aid for all three (superior trainings).

Now the five (transcendental perfections) from liberality to meditative concentration (are accumulated) as (the provision of) skillful means; whereas discriminative awareness is the discriminative awareness without duality, i.e. the genuine provision of pristine cognition. Through these two (provisions), the twofold obscuration of conflicting emotions and the knowable is purified.

iii As for the third (his attainment of buddhahood in accordance with the twelve deeds): Pious attendants hold that ordinary persons are bound by all manner of fetters, but that some of keenest acumen in their final birth attain buddhahood. In (the Treasury of the Abhidharma, T. 4089), a text of the sublime elder (Vasubandhu) it is said:

Though they are not sublime,
Parents, invalids, teachers of religion,
And the Bodhisattva in his last rebirth
Are said to be worthy beyond measure.

According to those who make the causal phase of the greater vehicle into the path, on the other hand, buddhahood is first attained in the pure abode of Akanistha, or in the abode of

mighty Iśvara; and starting from then, buddhahood is revealed in
10
Jambudvīpa. It says in the Sūtra of the Awakening of the
Doctrine and its Rapture (chos-dang long-spyod mngon-par byang-
chub-pa'i/ sangs-rgyas-pa'i mdo):

Residing above the pure abodes,
In the supreme and pleasant Akanīṣṭha,
Adorned with diverse gemstones,
The perfect Buddha attained buddhahood,
11
And an emanation attained buddhahood here.

Concerning this mode (of emanation) which has been revealed, the
12
sublime Nāgārjuna has said:

Those who are swayed by compassion
Act to demonstrate their departure (from Tusita),
Their birth, display (of youthful prowess),
Departure from the palace, and the practice of austerity,
Their great enlightenment, and the subjugation of Māra's host,
The turning of the doctrinal wheel,
And similarly the passing into (final) nirvāṇa.

13
In this respect, among these twelve deeds, the first five and
the last are called mundane deeds because they are demonstrated
in conformity with mundane perception; whereas the others are
explained to be supramundane deeds. Actually, however, they are
all exclusively supramundane deeds, and are here described
accordingly:

Departure From Tusita:

Now, the first is the deed which transfers consciousness from the
Tusita heaven. Once (the bodhisattva)¹⁴ had perfected (the
provisions) over three "countless" aeons, he took birth as the
holy divine prince Svetaketu in the abode of Tusita. At that time
he was aroused by the following words which emerged through the
sound of divine music:¹⁵

Powerful in your recollection of many provisions
(Accumulated) through a hundred merits,
O infinite intelligence, illuminator of discriminative aware-
ness,
Peerless, mighty and vast in artistic crafts,
Consider the prophetic declaration of Dipamkara.

Thereupon, he sat on the lion throne in the exalted palace of the
doctrine and proclaimed to the divine princes who were equal in
fortune:¹⁶

Friends, twelve years from now I shall proceed to Jambu-
dvipa. Your Vedic deliberations should be narrated
to the blind creatures in Jambudvipa.

At this injunction, some of the divine princes said:¹⁷

That place is ignoble. Just now Jambudvipa is being agitated
by six teachers who are eternalistic extremists.¹⁸ Despite
your arrival there, beings will not turn to the truth and
the abode of Tusita itself will become unpleasant.

Then the Bodhisattva replied:

Let the music play!.

He said that he would instruct those eternalistic extremists, illustrating that he would vanquish them, as it were, by a mightier blow of his conch shell. It is claimed that he made his departure, exhorting Maitreya to be his own regent and having made five considerations: Considering continent, he became an inhabitant of Jambudvīpa, controlled by deeds. Considering time, he chose (the age when) there was a lifespan of one hundred years. Prior to that (age) there would be a lesser degree of disillusionment (with samsāra), so that even if the doctrine were taught it would not be understood. And subsequently there would be a greater degree of wrong views so that even if (the doctrine) were taught, beings would not turn to the truth. Considering family, between the royal class (ksatriya) and the priestly class (brahman) which are held to be supreme by living creatures, he chose on this occasion the family of Ikṣvāku because it was supreme among royal families. Considering father, he chose King Suddhodana; and considering mother, he chose the beautiful Māyādevī, who had been the father and mother of all the buddhas during the Auspicious Aeon (Bhadrakalpa); and he saw that both of them had taken birth in Kāpilavastu. Then, he taught a hundred and eight approaches to the appearance of the doctrine called "refining the transference of consciousness at death." He said for instance that among these faith was an approach to the appearance of the doctrine through which the sullied mind would be clarified. Thereupon, there were some divine princes who

cultivated their minds in enlightenment, and some who became
receptive to the uncreated doctrine.²¹ There were also others who
obtained the immaculate eye of the doctrine. At that time a
shower of flowers fell knee-deep, and the Bodhisattva said:²²

At a time when the guide, or lion-like one

Transfers consciousness at death

From the supreme abode of Tusita,

The pure gods should be told

To abandon all carelessness.

All the many divine pleasures that there are

And all glories that emerge through mental conception

Totally emerge from the cause of virtuous deeds,

And they are the outcome of virtuous deeds.

Let them remember with gratitude that

This past virtue will cease,

Whereupon they will experience the suffering of non-virtue,

And then fall into evil existences, one at a time.

23

And he said:

Friends, through which guise should I proceed to Jambudvīpa?

Some said in response that it was proper to go as Brahmā, Sata-
kratu, and so forth. But there was a divine prince, Ugratejas,
who said:

That suggestion is inappropriate because it is biased. You
would do well to emanate and go forth in accordance with the
following words from the Vedas of the Brahmans:

The sacred elephant, large and supreme in physical form,
Has six tusks and is draped with a golden net,
The head is painted deep red, and beautified,
With cheeks dripping fine (saliva) and noble form.

In conformity with this description, on the fifteenth or full-moon day of Vaiśākha, the last spring month, his mother dreamt that he entered the womb from her right side, while she was observing a purificatory fast. She said to his father:

I felt that a snow or silver coloured elephant with six tusks

With legs bedecked and head painted red and pleasant,

With noble gait, and perfect body firm as a vajra,

A supreme elephant, passed within me.

The Bodhisattva transformed the womb into a celestial palace, and acted on behalf of limitless living beings.

The Deed of Taking Birth:

Then, when ten months had passed, in the grove of Lumbini, he emerged naturally from the right side of his mother, and was bathed by gods and nāga kings. Brahmā and Śatakratu began to raise him in a fold of white silk, but he said:

Depart, you gods, because I am purer.

Without being lifted up, he came forth of his own accord, and took seven steps in each of the four directions, saying:

I am supreme in this world.

At words such as these, the gods praised him, saying:

The learned make obeisance to you, lord of bipeds,
 Who at birth walked seven steps on this great earth,
 Saying, "I am supreme in this world".
 The learned made obeisance to you.

At that time, in the forest flowers bloomed, and all worlds were filled with great light. Five hundred Śākya youths including Ananda were also born, as were five hundred foals including Kanthaka, and four sons in four petty kingdoms, namely, Bimbisāra the son of King Mahāpadma in Magadha, Prasenajit the son of King Anandabrahmadatta in Kosala, Varāloka the son of King Anantanemi in Taksaśila, and Udāyi the son of King Satasena in Badsala.

28

Then, these signs were revealed to a brahman who prophetically declared that if he were not ordained as a renunciate he would become a universal monarch, but that if he were ordained he would become a buddha. At that time he was named Sarvārthasiddha, "All-Aims Accomplished"; and he was also named Śākyamuni, "Sage of the Śākyas", because he appeared as a sage among the Śākya youths.

Then, there was a rsi named Asita or Niskleśa (nyon-mongsa med) who lived on the slopes of Mount Sumeru. Seeing these extraordinary omens, he beheld them with his supernormal cognitive powers and came to know that they were omens relating to the prince Sarvārthasiddha. He arrived at the palace through miraculous power and saw the marks (of his buddha-body). In response to an inquiry from the king, the sage replied:

Did you previously show these marks to other learned men?

The king responded:

Yes. I did. It is predicted that he will become a universal monarch.

Then the rsi responded:

The sophistic lords of the earth will be bewildered.

When he enters into debate he will not become a universal monarch.

This supreme conqueror of defects

Will become a self-born buddha for the sake of living beings.

Seven days after the Bodhisattva was born in this manner, his mother passed away. But, tended by thirty-two nurses including Prajâpati, he became (full-grown) as a lotus resting on a great lake.

Proficiency in the Arts:

Then he went into the presence of the master of letters Sarvamitra, Krmivarman, and others, under whom he completed (the study of) writing, archery, and artistic crafts. It was then that the Śākya youths competed (in trials of) strength. Devadatta slew an elephant, striking it with the palm of his hand, Nanda threw the corpse outside the city, and the Bodhisattva raised it by the tail with his big toe, and cast it outside the seven enclosures of the city, the seven moats, seven rows of sal trees, and so forth. The defile (where it landed) became known as "Elephant's Defile" (glang-po-che'i gshongs). At that time, the gods praised him, saying:

The mighty elephant moved like a stone--
Raising the mighty elephant with his big toe,
He hurled it far outside this city,
Beyond seven enclosures and seven moats.
This is undoubtedly a master of supreme learning.
He will cast corporeal beings who possess the power of pride
Far outside the city of samsâra,
By the power of his discriminative awareness.

Similarly, when they had competed in the craft (of archery),
there were (as targets) seven cauldrons, seven rows of trees, and
seven iron walls, among which Devadatta pierced one, Nanda
pierced two, and the Bodhisattva pierced them all. On the spot
where his arrow alighted, water sprung forth, endowed with the
eight qualities (of pure water) and it became known as the
"Arrow-Born Well" (mda'-chu khron-pa skyes).

Enjoyment With A Retinue of Queens:

He married the girls of the Sâkyas, namely Gopâ with her retinue
of twenty thousand, Mrgajâ with her retinue of twenty thousand,
and Yaśodharâ with her retinue of twenty thousand-- sixty
thousand queens in all. Then, he continued to live in the palace.
At that time, the following verses emerged through the sound of
divine music:

In the past you made the following prayer of aspiration:
"Having seen sentient beings filled with suffering,
May I assist their supreme spiritual and temporal well-being

As a protector, refuge and sanctuary of living beings".

Remember your former conduct, foremost in virtue,

And your aspiration to benefit living beings;

Then depart swiftly from this holy city.

Departure From The Palace:

Travelling around the city in its four directions, the Bodhisattva perceived the suffering of birth, old age, sickness, and death; and directing his intention towards the enlightened attributes of liberation, he wished to become a renunciate. The four gates of the palace were patrolled by the army, who would not permit him to go outside. However, riding upon Kanthaka, whose hooves were supported by the four (guardian) kings, he approached the Sacred Stūpa (mchod-rtan rnam-dag), where he cut off his own hair and became a renunciate. Then he revealed how the contemplation of nothing-at-all and the contemplation which reaches the pinnacle of existence are actualised, (respectively) in Rājagrha under the guidance of Udraka Rāmaputra, and in Vaiśālī under Arāda Kālāma.

31

32

Austerity:

Then he went to the banks of the Nairañjana River and practised austerity for six years. During the first two years he ate a single grain of rice. During the middle two years he ate a single sesame seed; and during the last two years he drank a single drop of water. At that time the gods aroused him, saying:

33

This lord of humans, son of the Sâkyas,
Has not completed his deliberations,
And his very purpose is unfulfilled.
The three worlds suffer without protection.
Will this protector not then pass away?

At these words, he arose from that (austere posture) and set out
to find the abode of vajra-like contemplation.³⁴ On the road, the
merchant's daughter Sujâtâ served him with milk drawn from eight
cows, which had previously been drawn from five hundred cows and
boiled. In this way, the colour of his body became golden, and he
dedicated her merit as follows:³⁵

May whatever merit there is in this pleasant offering
Long achieve all the purposes of this lord of humans
Endowed with supreme intelligence
Until all illustrious purposes are achieved.

Reaching The Point Of Enlightenment:

Then, on the road, the grass merchant Svâstika offered him grass
(soft) as a peacock's throat. On he went until he reached that
place where the Point of Enlightenment (Bodhimanda) is situated,
i.e. the Indestructible Seat (Vajrâsana) and Bodhi Tree which
were immeasurably adorned by bejewelled gods.³⁶ Then, seated on a
grass mat, he made this firm vow:³⁷

Let this body of mine dry up.
Let this heap of skin and bone decay.
I will not move from this position

'Til the enlightenment, hard to gain,

After so many aeons, be attained.

Subjugation of Māra:

Then (the Bodhisattva) emanated from his hair-ringlet (Ūrnākeśa) the rays of light which are called "the subduer of Māra's host".

The King of Māras then dreamt one hundred and eight dreams-- an auspicious vase fell, a victory banner broke, and so forth. When he beheld these, he learned that the Bodhisattva would attain buddhahood. He arrived at the Indestructible Seat, and said:

The time has not arrived for you to attain buddhahood.

Whereupon the Bodhisattva replied:

Since I have completed the two provisions during "countless" aeons, the time has arrived for me to attain buddhahood. Pay heed that it was by just one offering that you became the King of Māras.

At these words, Māra said:

You bear witness to the ephemeral offering I made here,

But you have no witness here yourself.

Without a witness you have already lost,

Whatever it is you say!

The Bodhisattva responded:

This earth is the support of all beings.

She is just and impartial to animate and inanimate alike.

O Earth, come be my witness here!

As soon as he had spoken, the Goddess of the Earth exclaimed:

It is fitting because this son of the enlightened family has perfected a multitude of provisions. I can count the whole earth into atomic particles, but I cannot estimate the number of heads and limbs sacrificed by him on behalf of sentient beings.

Shamed by these words, Māra returned to his own domain, where he mustered an army one thousand trillion strong; and he caused a great barrage of missiles to descend on the Bodhisattva. Accordingly it says in the Sûtra of Renunciation (T. 301):

With one head, two heads, three heads,

And as many as one thousand heads,

(The host of Māra) multiplied.

At that time, (the Bodhisattva) remained equipoised in the contemplation of loving kindness, so that the mass of missiles fell as a shower of flowers and the harsh noises became melodious songs. Then the gods said:

39

The causal basis of Māra has been subdued by the power of loving kindness.

The missiles, when hurled, turned into flowers.

And:

The King of the Sākya saw that things which dependently arise

Are without independent existence.

Because he indeed possesses a sky-like mind

The host of demons and their army could not oppress him.

Furthermore, Māra's daughters attempted to seduce (the Bodhisattva) but he transformed them into old women, whereupon they implored his forgiveness.

Enlightenment:

Then he became equipoised in the vajra-like contemplation. At dawn when the drum (of victory) was about to be beaten, he actualised the contemplation in which (the corruption of samsāra) is known to have ceased, and that in which it is known not to recur. He obtained the three kinds of awareness or enlightenment of the buddhas. At that time, the gods praised him, saying:

40

41

This lion among creatures has subdued Māra.

He has actualised the concentrations of the Teacher,

And obtained the ten powers and three kinds of awareness,

At which all fields of the ten directions have trembled.

Then he remained for seven weeks without speaking the doctrine. During the first week, he remained without interrupting his meditative posture. During the second week, he subdued Jambudvīpa, which was near. During the third week he subdued the trichiliocosm afar. During the fourth he gazed at the Tree itself with unclosing eyes. During the fifth he departed for the abode of Mucilinda, king of nāgas. During the sixth he subdued spiritual beings; and during the seventh he was offered honey by the merchants Trapusa and Bhallika in a grove near the Tree of Liberation (i.e. the Bodhi Tree). Thereat, the four (guardian) kings offered him a begging bowl, which he accepted, saying:

May these two merchants find

Advantage and great profit.

After giving this benediction, he remained there, without
speaking the doctrine. He thought:

I have found a nectar-like doctrine,
Profound, calm, simple, luminous and uncompounded.
If I teach it, no-one will understand;
I will remain right here in the forest in silence.

Turning the Doctrinal Wheel:

Thereupon, Brahmā arrived and made the following request:

Having accomplished the mandala of supreme great pristine
cognition,

You emanate rays of light in the ten directions.

The lotus of your intelligence blooms

Through rays of pristine cognition.

O sun among teachers, why do you remain indifferent today?

Pray beat the great drum of genuine doctrine,

And blow swiftly the conch of genuine doctrine.

Pray raise the staff of genuine doctrine,

And kindle the lamp of genuine doctrine.

But he said nothing in response to this request. Again, Brahmā
summoned Satakratu and, approaching (the Buddha), offered a
golden wheel with a thousand spokes. He made the following
request:

Arise, victor in battle,
And emanate discriminative awareness's light
In the darkness of the world.
Pray reveal your doctrine, O Sage,
Which is most satisfying of all.

And Satakratu offered a precious gemstone, with the request: 45

Like the full-moon released by Râhu,
Your mind is liberated, O Sage.
Arise, victor in battle,
And with discriminative awareness's light
Dispel the darkness of the world.

Thereupon, the Buddha said: 46

Brahmâ, having subdued all the badness of ego,
And having been realised with great difficulty,
This doctrine is not easily realised
By one ensnared by attachment to rebirth.

But Brahmâ again made the following request: 47

Formerly in this country of Magadha
You made contact with the impure tainted doctrine.
Please open the portal of nectar-like (instruction),
And explain the immaculate doctrine,
Without a mote (of obscuration).

The Buddha replied: 48

Brahmâ, I will open the portal of nectar-like instruction
For those who live in Magadha,
Who are attentive, faithful and wise,

Non-violent and constantly attentive to the doctrine.

In this way, he assented.

Instantly the word that the Tathâgata had agreed to turn the doctrinal wheel was heard as far away as Akanistha, and then a congregation took place. The gods who were of supreme existence asked where the doctrinal wheel would be turned, and they were told:

In Vârânasi-- there I made sixty-six thousand sacrificial offerings.

That sacred Vârânasi is the abode of the rsis of the past.

Therefore in that supreme abode which is called Rsi.

The sacred wheel will be turned.

With these words he set out.

Then, in that vicinity, a thousand thrones of precious gemstones emerged. Circumambulating three, he sat upon the fourth. He turned the doctrinal wheel of the four truths for his five noble companions and eighty thousand gods so that they actually realised the truth and the five noble companions obtained the result of arhatship. Then, at Vulture Peak (Grdhrakûta) he turned the wheel (of doctrine) that is free from characteristics for the sake of bodhisattvas, great pious attendants and so forth. Then in the abodes of gods, nâgas and so forth, he turned the final wheel of definitive ultimate truth.

Now, according to the first category of transmitted precepts, one is delivered from samsâra chiefly through renunciation and the application of an antidote, in conformity with the gradual perception through which a beginner enters on the path. According to the intermediate (transmitted precepts), the purpose is to refute the clinging to those doctrines of the path and so forth as an antidote through which samsâra is abandoned. And according to the final (transmitted precepts), this reality which abides as the fundamental nature of all that is knowable is directly expressed. He also taught (these transmitted precepts) through the three pitakas, the three trainings, and the greater & lesser vehicles.

51 .

The Final Deed:

In his eightieth or eighty-second year, (the Buddha) is claimed to have passed into nirvâna, next to a pair of sal trees in Kuśinagara. That this occurred in his eightieth year is stated in the following passage from the Great Treasury of Detailed Exposition (bve-brag-tu bshad-pa'i mdzod chen-mo):

52

The Sage, supreme being,
Lived for one year each
At (Vârânasî), the site of the wheel of the doctrine,
And at Vaiśâlî, Makkolam, and the god realms,
Atavi and Caitiyagiri,
Venupura, as well as Sâketa,
Siśumâra Hill and Kauśambî,
And the city of Kapilavâstu.
He passed two years in the Jvâlinî Cave,

Three years in Bhaisajyavana,
Five years in Rājagrha,
Six years practising austerly,
And twenty-four years in Srāvastī.
He had spent twenty-nine years in the palace.
So it was that the Conqueror,
The supreme and holy Sage,
Passed into nirvāna at the age of eighty.
To those meritorious places
Where the Omniscient One resided,
I make obeisance at all times,
Bowing reverently with body, speech and mind.

Furthermore, it was in order to train the majority of those requiring training who held to eternalism that his intention passed into final nirvāna during the last watch of the night as the full moon was setting. After the funeral pyre had been ignited, it is explained that the relics were divided into eight parts; and four tooth-relics were appropriated by different potentates. It is said in the Transmissions of the Vinaya (Vinayāgama, T. 1-7):

53

Among the eight measures of relics
From his buddh-body endowed with discernment,
Seven were acquired for worship by the inhabitants
of Jambuvdvīpa.
And one measure of these supreme remains
Was worshipped by the king of the nāga city Rāvana.

Among the four tooth-relics of this supreme being
 The first was worshipped in the mundane world of Trayatrimba,
 The second in the pleasant city of Gandhâra,
 The third in the land of the king of Kalinga,
 And the fourth tooth-relic of this supreme being
 Was worshipped by the king of the nâga city Râvana.
 King Aśoka who lives in Pâtaliputra
 Has vastly increased the seven stûpas.
 Mightily, too, he has adorned this earth
 With manifest objects of prayer.
 So it was that the relics of this buddha-body
 Endowed with discernment
 Were worshipped most reverently
 By the lords of gods, nâgas and humans,
 And by the masters of humans, nâgas and yaksas.

Secondly, there is the overview according to the uncommon vehicles (130.5-133.6): The Teacher Samantabhadra, without straying from the buddha-body of reality, manifests inconceivable emanations in the worlds of the ten directions from his disposition of spirituality, arising as the body of perfect rapture; and he trains the six classes or five types of living beings. In particular, in the world-system of Patient Endurance (Sahalokadhâtu) he manifests the bodies of the Thousand Buddhas and so forth, who grant instruction according to the perception of those to be trained. It is said in the Tantra of Sky-Like Pristine Cognition (ye-sheṣ nam-mkha'-dang mnyam-pa'i rgyud):

Derived from Samantabhadra, the perfect rapture,
Are the countless emanations who grant instruction.
In particular, in the world of Patient Endurance,
He appears as the Thousand And Two Buddha-Bodies.

54

The last two are Mañjuśrī and Vajrapāni.

According to this (passage), these manifestations arise naturally from the disposition of the buddha-body of reality. It also says in the Supreme Continuum of the Greater Vehicle (T. 4042):

Through great spirituality, the knower of the world
Perceives all world-systems,
And without straying from the body of reality,
Through the diverse nature of his emanations,
He reveals these deeds to impure realms
For the duration of the world's existence:
He is actually born (among the gods),
And he descends from the Tusita realm,
He enters the womb and takes birth,
Becomes proficient in the arts,
Enjoys the company of his queens,
Renounces the world, practises asceticism,
Reaches the Point of Enlightenment,
Vanquishes Māra's host,
Attains perfect enlightenment,
(And turns) the doctrinal wheel;
He then demonstrates (final) nirvāna.

And in the Great Bounteousness of the Buddhas (T. 44):

Just as immeasurable reflections appear
In a vessel of water when the moon shines
But the moon is without duality,
So the learned who lack desire
Attain buddhahood in desireless forms.
Manifesting in all fields,
The buddhas are not dualistic appearances,
And nor are they a single entity.
The buddha-body is neither two nor three.
In accordance with the aspiration of sentient beings
It manifests immeasurably.
The buddha-body is not past.
Nor is the future the buddha-body.
It manifests in an immediate manner.
The forms which assume this magical display
Are not created and will not come into being.
Thus the body of the tathāgatas
Is above all revealed through the uncreated nature.

And in the Sublime Sūtra Which Penetrates The Range Of The
Tathāgata's Inconceivable Pristine Cognition (T. 185):

The Buddha said, "Mañjuśrī, it is for example, just as at

midnight the disk of the moon's ascending node is known to be the lunar disk facing each of all the sentient beings in Jambudvīpa, but the lunar disk itself does not conceive or think why it should be facing those sentient beings in order for sentient beings to recognise it as the lunar disk. Indeed, Mañjuśrī, the lunar disk emerges as such spontaneously and without conception because it is endowed with distinct attributes. In the same way, Mañjuśrī, the Tathāgata, arhat, or completely perfect Buddha too is seen as the Tathāgata present before all beings within the immeasurable unequalled inconceivable unappraisable inexpressible samsāra. However, Mañjuśrī, the Tathāgata does not conceive or think that he should be present before those sentient beings in order for sentient beings to know that the Tathāgata is present before them. Indeed, the Tathāgata is present just as he is seen by sentient beings. Mañjuśrī, when there is someone to be trained by perceiving the Tathāgata's body to be golden in colour, the body of the Tathāgata does appear golden in colour. Likewise, when there is someone to be trained (by perceiving) his body to be beryl, sapphire, corundum or red pearl in colour, he becomes present in these very colours. And similarly, when there is someone to be trained by the guardians of the world, Śakra, Brahmā, Iśvara, antigods, humans, animals, the denizens of hell, or the mundane Yama beings, he becomes present in these very forms, and teaches the doctrine."

Through these topics the overview is completed.

Interlinear Commentary (133.6-170.1)

Secondly (see p. 466), the interlinear commentary has three parts: the background motivation (of this chapter), an exegesis of the meaning of its words, and a synopsis of the chapter.

Background Motivation (134.1-134.3)

This (comments on Ch. 3, 1):

After the explanation of the discourse initiated (by the male & female consorts Samantabhadra), then (de-nas) the six (drug) emanations or sages (thub-pa) came forth from the indestructible body, speech and mind of the tathāgatas (de-bzhin gshers-pa'i sku-dang gsung-dang thugs rdo-rie-las 'thon-to) of this self-manifesting array. These, including Sākyamuni, are said to be (zhes-bya-ba'i) naturally arisen from the blessing of great spirituality (thugs-rie chen-po'i byin-gwis rlabs) that emerges by itself from all the tathāgatas (de-bzhin gshers-pa thams-cad-las) of the self-manifesting array. They are embodiments of awareness (rig-pa'i skyes-bu) because they themselves are the pristine cognition of the buddhas; and they grant instruction to their respective six classes of living beings of the six worlds because they have subdued all deeds and conflicting emotions.

An Exegesis of the Meaning of Its Words (134.3-169.4)

The second part has three sections: a general teaching on emanation by means of the four kinds of instruction, a particular exegesis of the nature of the living beings who are the object of these instructions and of their doctrines, and a synopsis of samsâra and nirvâna as self-manifestations of mind and pristine cognition.

1 General Teaching On Emanation By Means of the Four Kinds of Instruction (134.4-155.6):

The first comprises both an abbreviated teaching and a detailed exegesis-- the former (commenting on Ch. 3. 2):

The six sages having come forth ('thon-nag) in this way, their world-systems also appear differently by the power of (kvi dbang-gis) the respective deeds (las) accumulated by living beings. Briefly, there are worlds ('iig-rten) which are round, square, crescent-shaped and triangular, along with the hollowed nadir and the uncovered zenith, where living beings move laterally (snrel-gzhi), indicating that their heads are lopsided, and upwards or downwards (yan-man-gyi), indicating that their heads face up or down. In each (re-rer) world-system of the great trichiliocosm (stong-gsum-gyi stong chen-po), naturally pervading all of the ten directions of these six (drug-gi phyogs-bcu) dissimilar container-worlds, infinite (mtha'-yas) in number and parts and limitless (mu-med-pa'i) in their forms of happiness, sorrow, rapture and so forth, each great sage or transcendent lord (thub-

pa chen-po bcom-ldan-'das re-res), granting his own particular instructions, also (kyang) acts on behalf of the five classes of living beings through his own four kinds of instruction ('dul-ba rnam-da bzhis 'gro-ba'i don mdzas-de).

Now these (four kinds of instruction) are namely, instruction by merit, instruction by the direct perception of all meanings, instruction by great miraculous abilities, and instruction by knowledge. It also says in the Great Bounteousness of the Buddhas (T. 44):

The distinctions of deeds are inconceivable.

The world of the hells slopes downwards.

The world of Yama is lateral.

Animals, gods and humans move upwards.

However, the animals are also (sometimes) considered to be included in the category of the lateral.

So it is that in the world-system of a single trichiliocosm, the container-world and its sentient contents who are subsumed in the five classes (of living beings) and endowed with three kinds (of motion)-- lateral, upwards and downwards-- are the field of instruction for the emanational body. On this point, there are some who hold that the six worlds comprise those of the four directions which are lateral, along with a nadir which is downward facing and a zenith which faces upwards, but they do not even partially perceive the central meaning.

The latter (the detailed exegesis of the four kinds of instruction) has four sections, namely, instruction by the great merit of buddha-body and its excellent deeds, instruction by direct perception or the great supernormal cognitive power of buddha-mind, instruction by great inconceivable miraculous abilities, and instruction by knowledge conveyed in the five vehicles of buddha-speech.

The first (comments on Ch. 3, 3):

The sage who demonstrates (ston-pa'i thub-pag) the great miracles of deeds in order to mature immeasurable living beings through his great emanation of buddha-body instructs inconceivable living beings; i.e. (he demonstrates) the birth (btams-pa-dang) of the buddha-body, the renunciation (rab-tu byung-ba-dang) or rejection of household life, the austerity (dka'-thub mdzas-pa-dang) on the banks of the Nairāñjana River and so forth, the buddhahood (sangs-rgyas-pa-dang) in Vajrāsana, the subjugation of Māra's (bdud-btul-ba dang) host, the turning of the doctrinal wheel (chos-kvi 'khor-lo bskor-ba-dang) in Vārānasi, the demonstration of great miracles (cho-'phrul chen-po bstan-pa-dang) at Srāvastī, and the passing into nirvāna (mva-ngan-las 'das-pa) at Kuśīnagara. The words and so forth (la-sogs-par) refer to (the others) in addition to these eight (deeds) which are universally taught. Included among them are his transference of consciousness from Tusita, his proficiency in the arts, his enjoyment with a retinue of queens, his arrival at the Point of Enlightenment, his subjugation of a rutting elephant at Rājagrha, his teaching of

the doctrine to his mother in Tusita, and the subjugation of a
great yaksa in Atavi.⁵⁵

There are some who hold that his deeds number twelve, but that is not definite because he is additionally said to demonstrate miracles, and the other (deeds) are interspersed with these. The enumeration of twelve deeds subsumed in the words and so forth (la-sogs-pa) is merely illustrative. In short, all acts which instruct living beings by the great miracles of buddha-body are subsumed therein.

The second (instruction by direct perception, comments on Ch. 3, 4):

The sages are endowed with the supernormal cognitive power of knowing past abodes, i.e. they have direct perception of all knowable things because of their entire (kun-tu) knowledge of (mkhyen-pa-dang) the four times (dus-bzhi), such as the past. Through mastery over the recollection of many lives, they instruct living beings. The four times are known in the manner of the forms (of past and future events) which appear on an oracular mirror.

Furthermore, they possess the supernormal cognitive power of knowing the minds of others. Essentially this is the entire (kun-tu) knowledge (mkhyen-pa-dang) at all times and in all circumstances, without differentiation, of the nature of all conflicting emotions and conceptual thoughts belonging to the respective minds of all beings (thams-cad-kvi sems) among the five or six classes of living beings who require to be trained.

without exception, and also of the intention or continuum of (kvi-rgyud) pristine cognition, which is the perceptual knowledge of the buddhas.

They also grant instruction through the supernatural cognitive power of clairvoyance, i.e. the divine eyesight which is manifestly compounded. This is the entire perception of everything (thams-cad kun-tu gzigs-pa-dang) through the eye of (spyan-gyis) unobscured miraculous ability (rdzu-'phrul-gyi), or the perception of pristine cognition. Its range encompasses the transference of consciousness at death, and the birth and emanation of living beings in both pure buddhafi elds and impure world-systems.

Then, they instruct sentient beings through the supernatural cognitive power of clairaudience, i.e. the entire hearing of (kun-tu gsan-pa-dang) every language in all world-systems, great and small, through the ear of miraculous ability (rdzu-'phrul-gyi snyan-gyis).

They instruct through the supernatural cognitive power of miraculous ability, performing entire acts of benefit (kun-tu don spyod-pa-dang) in accordance with the volition of living beings through the provision of miraculous ability (rdzu-'phrul-gyi tshogs-kvis) which teaches each sentient being according to his or her needs.

And they instruct through the supernatural cognitive power of the cessation of corruption, naturally and wholly perfecting (rdzogs-pa'i) the conduct (spyod-pa) associated with the inexhaustible

wheels of adornment, i.e. the buddha-body, speech and mind of Samantabhadra. He is entirely positive (kun-tu bzang-po'i) and conclusive with respect to the uncorrupted (zag-pa med-pas) pristine cognition in which the twofold obscuration and propensities are without exception purified in the expanse.

In this way they instruct through the buddha-mind, or the six great supernormal cognitive powers (mngon-par shes-pa chen-po drug), because through these six all knowable things are directly mastered.
56

The third (instruction by miraculous abilities, comments on Ch. 3, 5):

The sages are revealed to be endowed with (dang-ldan-pa) inconceivable (bsam-gyis mi-khyab-pa-dang) forms of the buddha-body (sku) such as Brahmâ, Satakratu, and a universal monarch which conform in their appearance to all (kun-tu) the infinite beings requiring training. They demonstrate the inconceivable (bsam-gyis mi-khyab-pa-dang) beneficial deeds of the buddha-mind (thugs) which qualitatively knows (the view) and quantitatively knows (phenomena), corresponding in their volition to all (kun-tu) the immeasurable minds of living beings; and the inconceivable buddha-visage (zhal bsam-gyis mi-khyab-pa-dang) which manifests as the many different deities, peaceful & wrathful and so forth, with their dissimilar mandalas of body, guise and visage, to all (kun-tu) the range of those who are to be trained, with their dissimilar sensory bases and volitions, corresponding at each distinct moment to their respective perceptions. Because

this buddha-visage directs the loving kindness of buddha-mind exclusively towards oneself, it is felt to be present before one.

It says accordingly in the Great Mother (T. 8):

These sentient beings of Jambudvīpa feel that the doctrine is revealed because the loving kindness of buddha-mind is present exclusively before them.

In this way the sages grant teaching from the continents of Videha and Aparagodaniya as far as Akanīṣṭha. 57

..

Also, it is said in the Buddhasamāvoga Tantra (T. 366-7):

Sometimes peaceful, sometimes wrathful,
And sometimes as the great spirits who cause obstruction,
(They appear) in infinite supreme forms such as these,
And as all kinds of mountains and living creatures. 58

And in the Sūtra Requested by Subāhu (T. 805):

Although his nature is without desire or hatred,
To those who are endowed with desire
He ostensibly reveals a desirous form;
And to instruct the venomous beings
He reveals wrathful forms to the wrathful.
Obeisance to this guide, endowed with skillful means.

In this manner, a single buddha-body reveals inconceivable modes of buddha-visage.

And in addition, the sages possess the inconceivable buddha-speech (gsung bsam-gvis mi-khyab-pa) of the doctrine which manifests as sound to all (kun-tu) fortunate living beings that

there are, corresponding to the languages of different sentient beings. Inconceivable (bsam-gyis mi-khyab-pa) forms are diversely emanated in the infinity of space so that countless (grangs-med) enumerations are manifested (gnang-bar gyur-to) in the ten directions (phyogs-bcu), instructing each in accord with his or her needs.

The fourth, instruction by knowledge conveyed in speech comprises both an overview and interlinear commentary. The former (139.6-152.5) includes both a verbal definition and a classification (of the vehicle through which knowledge is conveyed in speech).

As to the first: The word "vehicle" (theq-pa), derived from (the Sanskrit) yâna, means that which progressively reaches or conveys one to a desired (goal) by reliance on some (instruction). It says in the Verse Summation of the Transcendental Perfection of Discriminative Awareness (T. 13):

This vehicle is a great palace

Immeasurable as the sky.

Riding on that, which is the best of vehicles,

Manifestly attaining to delightful bliss,

All sentient beings pass into nirvâna.

The second (the classification) includes both general and particular classifications. As to the former: In general, it is to discipline the conflicting emotions of the minds of sentient beings that the buddhas' spirituality is demonstrated to each in accord with his or her needs. Consequently, one cannot affirm that the number of the vehicles is specifically determined. It

says in the Sûtra of the Descent To Lankâ (T. 107):

In order to guide sentient beings completely,

I have explained the entire vehicle.

As such it is not an object of reference.

However, if (the vehicle) is provisionally subsumed, it is said, with an intention directed towards the result, to be one. The White Lotus of the Genuine Doctrine (T. 113) says:

The vehicle is one.

It is not divided into two.

59

And in the All-Accomplishing King (T. 828):

Existentially there is only one...

Yet, with an intention directed towards both cause and result, there are said to be two (vehicles), and with an intention directed towards the greater and lesser (vehicles) they are also said to be two. The Tantra of the Glorious Cessation of the Four Elements (dpal 'byung-bzhi zad-pa'i rgyud) says:

Because there are causal doctrines and the result,

This vehicle is indeed twofold.

And in the Lamp of Pristine Cognition (ye-sron):

Because there are intellects

Endowed with greater and lesser degrees of acumen,

The enumeration of the vehicle corresponds.

When subsumed, it has two aspects-- greater and lesser.

Furthermore, when (this vehicle) is classified according to its greater and intermediate aspects, it is said to be threefold, comprising those of the pious attendants, self-centred buddhas and the greater vehicle. It says in the Ornament of the Sūtras of the Greater Vehicle (T. 4020):

In accordance with the thorough classification
Of connections, provisions, attitudes, exegeses and attainments,
The vehicle is held to be threefold.

And in the Tantra of Gemstones, the Secret Seminal Point (gsang-ba thig-le nor-bu'i rgyud) there are also explained to be three aspects, rather than just outer and inner stages:

Three vehicles-- outer, inner and secret
Excellent grasp the genuine doctrine.

There are also explained to be four, namely the three causal vehicles and the resultant one, as is stated in the Magical Net of Mañjuśrī (T. 360; NGB. Vol. 15):

Attaining disillusionment through the three vehicles,
One abides in the result of the single vehicle.

And in the Eight Volumes of Nectar (T. 841; NGB. Vol. 26):

This inconceivable teaching numbers eighty-four thousand;
Yet there are said to be three approaches to the vehicle,
And a fourth subsumed in the secret vehicle itself.

Again, the enumeration (of the vehicle) has been subsumed, such that it is explained to be fivefold. This text says (Ch. 3, 15):

When disillusioned with the four vehicles,
One abides in the result of the single vehicle.

And in the Sūtra of the Descent to Lankā (T. 107):

The vehicle of gods and the vehicle of Brahmā,
And likewise the vehicle of the pious attendants,
Tathāgatas and self-centred buddhas
Have been differently explained.

Then, there are also explained to be six vehicles in accordance
with the higher and lower classifications of cause and result.

The All-Accomplishing King (T. 828) says:

There are six vehicles of definitive attainment.

And there are even explained to be seven, as is said in the
Summation of the Mandala (T. 3705):

Gods, humans, pious attendants,
Self-centred buddhas and bodhisattvas,
And both outer and inner secrets--
These are explained to be the seven vehicles.

There is explained to be an enumeration of eight, as is said in
Vairośattva, the Great Space (NGB. Vol. 2):

In this way, surpassing the eight vehicles...

Additionally, a ninefold enumeration is explained. The All-
Accomplishing King (T. 828) says:

That which has emerged has emerged in the nine vehicles.

There are even explained to be sixteen vehicles, namely, the two basic vehicles of gods and humans, the five outer (Non-Buddhist) vehicles and the nine inner (Buddhist) vehicles, as well as the vehicle of the indestructible nucleus of inner radiance. ⁶⁰ It says in the Tantra of the Illuminating Sun, the Nucleus (gnying-ro nyi-ma rab-tu snang-byed-kvi rgyud):

The first of the vehicles is the protector of the sixteen.

Indeed, the vehicles are explained to be inconceivable (in number), as is said in the Sūtra of the Descent to Lankā (T. 107):

As long as sentient beings manifest

There will be no end to the vehicles.

The abiding nature, however, is merely labelled as a vehicle, and is not really such, as the same text says:

When the mind becomes transformed,

There is neither vehicle nor mover.

In brief, all these (enumerations) merely appear in accordance with the stages of intelligence (of those to be trained), and, apart from that, the very expression "vehicle" is baseless for yogins of essentially pure intelligence. One should know therefore that (the abiding nature) is like space.

As to the latter, the particular classification has five aspects: There is the vehicle of gods and humans, and the vehicles of pious attendants, self-centred buddhas, bodhisattvas, and secret mantras.

Among them, the first (the vehicle of gods and humans) has both a verbal definition and a classification. The expression "vehicle of humans" is derived from (the Sanskrit) term manusyayāna, and the expression "vehicle of gods" from the term devayāna.

Their classification is similarly twofold: The vehicle of humans causes birth as a human being of the higher worlds because the ten non-virtues are abandoned and the ten virtues are practised. These ten virtues are named after their function which is to renounce the ten non-virtues. The three physical non-virtues-- to kill, to steal, and to commit sexual misconduct; the four verbal non-virtues-- to lie, to slander, to talk irresponsibly, and to utter abuse; and the three mental non-virtues-- to covet, to be malicious, and to hold wrong views, are all abandoned. The vehicle of gods, on the other hand, causes birth among the six classes of divinities of the desire realm because the nature of the ten virtues is intensively experienced; among the seventeen classes of divine abode in the form realm because the four meditative concentrations are experienced; and in the four activity fields of the formless realm through the experience of the four formless absorptions. It says in the Supplementary
61
Magical Net (NGB. Vol. 14):

The practice of the ten virtues and renunciation of non-virtues
Causes birth among the gods and humans of the desire realm.

The practice of the four immeasurables and unwavering meditation
Causes birth in the Brahmakāyika and so forth.

Furthermore, the ground (of this vehicle) is (the view) that one becomes conscious of acceptance and rejection with respect to virtue and evil respectively, and is aware of the nature of the meditative concentrations and formless absorptions. The path is conduct with reference to the ten virtues; and the result is birth in the abodes of different (gods and humans).

The second is the vehicle of the pious attendants, which is also twofold: The verbal definition is that (the Tibetan) term thos-sgrogs (lit. preacher of what has been attentively heard), derived from (the Sanskrit) śrāvaka, indicates one who listens to the doctrine in the presence of the Teacher and verbally communicates it to others.

The classification is threefold: The ground is (the view) that there is neither self nor possessor with reference to the components and extraneous individuals; and one abides in the three trainings, having established the awareness of objects or objective phenomena to be relative, and their indivisible atomic particles to be ultimate; while the mental continuum is relative and its indivisible time moments ultimate truth.

62

The path entails that during the lesser, middling and greater stages of the path of provisions one meditates respectively on the four recollections, the four correct renunciations, and the

four stages of miraculous ability. During the feeling of warmth and its climax on the path of connection one meditates on the five faculties of faith, perseverance, recollection, contemplation, and discriminative awareness, and during the feeling of receptiveness and the supreme phenomenon one meditates on the five powers of faith and so forth. During the path of insight, one meditates on the aspects of genuine enlightenment, namely, recollection, analysis of the doctrine, perseverance, delight, refinement, contemplation, and equanimity. Then during the path of meditation one meditates on the eight aspects of the sublime path, namely, correct view, thought, speech, goal of activity, livelihood, effort, recollection, and contemplation. As to the result: One abides in the expanse of quiescence having obtained either the residual or the non-residual (nirvâna). Above all, one practices acceptance and rejection with reference to the four truths, and so obtains the highest among the sixteen moments on the path of insight and so forth.

63

The result is then actualised, namely, that of one who enters the continuum (to enlightenment), one who is in a penultimate birth, one who is in a final birth, and one who is an arhat. It says in the Supplementary Magical Net (NGB. Vol. 14):

64

One who is well-pacified by training

In the sixteen-faceted pristine cognition,

Which understands the meaning and is well renounced

In respect of the four truths,

And who has been trained through the succession (of results)

Such as entering the stream,

Proceeds to the level on which the enemy,
Conflicting emotion, is pacified.

The third is the vehicle of self-centred buddhas, which is also twofold: The verbal definition refers to (the Sanskrit) term pratyekabuddha, pratyeka meaning "individually" or "for oneself alone", and buddha meaning "one who is pure and extensive" (Tib. sangs-rnyas). It refers to one who, during a final birth, naturally cultivates in his mind the realisation of the path, without regard for oral instructions revealed by a master, and then actualises enlightenment. Now, there are three kinds (of self-centred buddha)-- one of great conduct in respect of the provisions, one of lesser conduct, and one who abides in the solitary manner of a rhinoceros.

65

When this vehicle is classified, it has three aspects: As to the ground, one knows that samsâra arises by entering into the mode of dependent origination with respect to outer and inner phenomena, and that nirvâna is obtained by reversing that mode. Then it is realised that the selfhood of individuals and external objects too are without independent existence. It says in the Ornament of Emergent Realisation (T. 3786):

66

Since they renounce the idea of objects,
And since they do not renounce the subject,
One must know the path genuinely subsumed therein
Is that of a rhinoceros-like recipient.

As to the path: It is superior (to that of the pious attendants) because in addition to meditation on the thirty-seven doctrines

of enlightenment, in the manner of the pious attendants, there is also meditation on dependent origination. The result is that when enlightenment has been obtained, (a self-centred buddha) does not reveal the doctrine verbally to sentient beings, but he does demonstrate it symbolically, so that they come to understand it and pass into nirvāna. It says in the Supplementary Magical Net (NGB. Vol. 14):

Knowing outer and inner dependent origination as an
optical illusion,

They thoroughly penetrate substantial forms without
impediment.

They become realised through intrinsic awareness,

Untaught by a spiritual benefactor,

And with supreme bliss of purpose proceed to an enlightened
level.

The level of the arhats among those (self-centred buddhas) is
called the resultant level with supreme bliss of purpose. ⁶⁷

The fourth is the vehicle of the bodhisattvas, which is also twofold: The verbal definition is that (the Sanskrit) term bodhisattva has the meaning of "spiritual warrior of enlightenment" (Tib. byang-chub sems-dpa'). A bodhisattva vanquishes the baseness which supports his own desire for buddhahood, and assumes through great power of compassion the implements (lit. dons the armour) which liberate living beings. The Verse Summation (T. 13) says:

With greater intelligence, greater liberality and greater mind,
He dons a mighty armour and tames the causal basis of Māra.
Therefore he is called a bodhisattva, spiritual warrior of
enlightenment.

When classified, this vehicle has three aspects: As for the
ground, all things subsumed in phenomenal existence, samsāra and
nirvāna, are realised to be without independent existence, in the
manner of a reflected image. The two kinds of selfhood, namely,
the selfhood of individuals and the selfhood of phenomena,
including both external objects and subjective mind, are
comprehended to be emptiness. Thereafter, the two kinds of
enlightened mind-- of aspiration and the actual entrance-- are
cultivated. 68

As to the path, the thirty-seven attributes of the path, and,
with reference to conduct, the six or ten transcendental
perfections are studied; while the ten levels are refined. The
ten (transcendental perfections) include those of skillful
means, power, aspiration, and pristine cognition, in addition to
the six transcendental perfections; and all of them are gathered
in the transcendental perfection of discriminative awareness. 69

The result is that the two kinds of benefit become spontaneously
accomplished once one is present on the eleventh omniscient
buddha-level, Universal Light (Samantaprabhā). It says in the
Supplementary Magical Net (NGB. Vol. 14):

The yogin who has perfected the transcendental perfections,
Who has realised the two kinds of selflessness,

And who has gradually traversed the ten levels,
Will excellently attain by means of the two truths.
The path through which the buddha-level is reached
And its status is attained.

Now, the two truths are the ultimate and the relative truths. The relative truth is the diverse phenomena of apparitional existence, samsâra and nirvâna; whereas the ultimate truth is the mind-as-such, the reality in which all conceptual elaborations are quiescent, transcending objects of intellectual thought. The Introduction to the Conduct of a Bodhisattva (T. 3871) says:

The ultimate is not within range of the intellect.

The intellect is held to be relative.

The adherents of Svâtantrika-Madhyamaka hold that all things appear to be relative, but when investigated are ultimately without independent existence. It says in the Analysis of the Two Truths of Madhyamaka (T. 3881):

This appearance which accords with the relative

Is not found at all when investigated with awareness;

That which is not found is itself the ultimate,

The reality which primordially abides.

The adherents of Prâsangika-Madhyamaka hold that, whether analysed or not, all things at all times are quiescent of conceptual elaboration and free from all propositions. It says in the Introduction to the Madhyamaka (T. 3861):

Just as you hold substances to have dependent existence,

I have not admitted even relative existence.

And in the Root Stanzas on Discriminative Awareness (T. 3824):

It is characterised as being
Unexpressed through conceptual elaboration.

And:

Obeisance to the truth of the buddhas' words
Which have perfected the teaching
That anything emerging dependently
Neither ceases nor is created,
Neither is transitory nor eternal,
Neither comes nor goes,
Neither is difference nor identity,
And is quiescent of conceptual elaboration,
Showing the peace (of nirvâna).

When the relative is classified, there is an erroneous relative in which appearances are not causally effective such as the (reflection of the) moon in water, and there is a correct relative in which appearances are causally effective, such as the moon in the sky. It says in the Analysis of the Two Truths of Madhyamaka (T. 3881):

Since they are similarly apparent,
But respectively causally effective and ineffective,
The classification of the correct
And erroneous relative has been made.

Indeed, on analysis, both the correct and the erroneous are the same in the fact that they appear. On further investigation, they

are also the same because they do not actually exist as such. Therefore all phenomenal existence, samsāra and nirvāna, abide in sameness from the present moment, without classification.

The ultimate, on the other hand, is beyond the intellect and thus its essence cannot be classified. However, if tentatively classified by the intellect, the fundamental ultimate reality refers to all things as being empty of inherent or independent existence. There is a sūtra which says:

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Subhūti, it is as for example space is neither filled nor diminished when someone praises it or someone does not praise it. Similarly, the genuine real nature is indivisible whether the essence of the tathāgatas' doctrines is expressed as the nature of ultimate unique quiescence, or whether it is revealed by other eternalist parivrāṅikas to be a constant, enduring phenomenon.

When the yogin who meditates on this real nature cultivates the intelligence free from conceptual elaboration, it is called the ultimate truth to which synonyms are applied. It says in the Analysis of the Two Truths of the Madhyamaka (T. 3881):

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Although creation and so forth are refuted,

This (refutation) is claimed to be in harmony with genuine reality.

The ultimate is symbolised as non-creation

And a quiescence of all conceptual elaboration.

Actually this method is explained to be characteristic of relative truth because it is an object of the intellect, and merely designates the ultimate truth.

The fifth is the vehicle of secret mantras which comprises both outer and inner aspects.

The outer aspect is threefold, among which the Kriyâtantra has both (verbal definition and classification): The verbal definition is that the tantra of action (Tib. bva-ba'i rgyud), Kriyâ (in Sanskrit), is so-called because it emphatically teaches ablution and cleanliness. When classified, it has three aspects: As to the ground, it is established that once all things have been realised to be without independent existence, the deity or being of pristine cognition (jñânasattva) is beheld as a king, from whom the accomplishment is then derived. ⁷⁵ On the path, the deity is visually created, and then offerings are made, with reliance on the austere and pure nature of their reality and so forth. The result is that the enlightenment of the buddhas is held to be obtained after sixteen human lives. ⁷⁶ It says in the All-Accomplishing King (T. 828):

According to Kriyâtantra, oneself and the deity are as
servant and master;

One is held to be liberated through the labours of sixteen
human lifetimes.

The Caryâtantra or Ubhayatantra is also twofold: The verbal definition is that it is called ubhaya (in Sanskrit), "the vehicle of both", because in conduct (caryâ) it conforms to Kriyâtantra, and in meditation to Yogatantra. When classified, there are three aspects of Caryâtantra: As to the ground, it is understood that accomplishment derives from discriminative awareness without independent existence, and from skillful means which

holds oneself and the deity to be equal, as the being of commitment (samayasattva) and the being of pristine cognition (iñāna-
77
sattva) respectively. According to the path, one meditates in that manner and performs acts of cleanliness as in Kriyātantra, with the result that one is held to be liberated within seven
78
human lifetimes. The previous text says:

According to Ubhayatantra, oneself and the deity are both seen
to be equals;

Hoping for accomplishment to be conferred, as if by a friend,
The result of liberation within seven human lifetimes is held.

The Yogatantra is also twofold: The verbal definition is that (the Sanskrit) term yoga refers chiefly to mental meditation, while the view and conduct are both held to assist it. When classified, there are three aspects of Yogatantra: As to the ground, it is established that discriminative awareness without independent existence and the being of pristine cognition in which oneself radiates as the deity abide, in the manner of water that is poured into water. The path is meditation according to that view, assisted by the habitual conduct of cleanliness, so that in the result, one is held to be liberated within three human lifetimes on the level of the Bounteous Array
79
(Ghanavyūha). The previous text says:

One who desires the Bounteous Array of Yogatantra
Desires liberation within three human lifetimes.

The inner (vehicles of the) secret mantras also are threefold. Among them, the father tantras of Mahâyoga are (explained) in two aspects: The verbal definition is that, derived from (the Sanskrit) term mahâyoga, (Tib. rnal-'byor chen-po), the Mahâyoga or Great Yoga refers to (the vehicle) in which one is held to be liberated chiefly by the creation stage where there is a union (yoga) of skillful means and discriminative awareness, and by the practices of vital energy.

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When classified, there are three aspects of Mahâyoga: The ground comprises the mandala of the deity and the action of vital energy because these are primordially pure. The path is meditation on these, and, as to the result, one is held to be liberated within this very lifetime. It says in the Display of Pristine Cognition (ye-she rol-pa):

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By activating the vital energy of pristine cognition

82

And perfecting the "milking of space",

Which depend on the stages of creation and perfection,

One will be well liberated in a single lifetime.

The mother tantras of discriminative awareness (i.e. Anuyoga) are also (explained) in two parts: The verbal definition is that, derived from (the Sanskrit) term anuyoga, (the Tibetan) ries-su rnal-'byor or Subsequent Yoga indicates that one upholds the perfection stage of discriminative awareness, where the expanse and pristine cognition are without duality. When classified, there are three aspects of Anuyoga: The ground is the nature of the primordially pure deity in whom the expanse and pristine

cognition are without duality. The path is meditation thereon,
and the result is that within this lifetime, the buddha-body of
supreme bliss is actualised. It says in the Tantra of the
83
Supreme Seminal Point (thig-le mchog-si rgyud):

Whoever meditates on the mind-as-such or inner radiance,
Without dichotomy of the expanse and pristine cognition,
Which is the supreme bliss
Will attain the result of perfect buddhahood
In this lifetime.

The non-dual tantras (i.e. Atiyoga) are also (explained) in two
aspects: The verbal definition is that, derived from (the
Sanskrit) term ati (the Tibetan) shin-tu rnal-'byor or Highest
Yoga indicates that everything is primordial buddhahood because
the uncreated essential nature or nucleus of all things is
penetrated. When classified, there are three aspects of Atiyoga:
The ground is that all things of phenomenal existence, samsâra
and nirvâna, are the nature of primordial buddhahood. The path is
that, without duality of creation and perfection (stages),
acceptance & rejection, hope & doubt are transcended. The result
is that one conclusively abides from the present moment on the
spontaneous perfect level of Samantabhadra. In this vehicle all
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(the others) are themselves perfected. The Supplementary
Magical Net (NGB. Vol. 14) says:

In intrinsic awareness, the king
Who realises the truth of sameness,
And in these great skillful means

Which realise the unsurpassed truth,
All the inconceivable vehicles to liberation
Are gathered without exception,
Just as all rivers flow into great oceans.

Through these topics the overview (of the instruction by knowledge conveyed in speech) has been explained.

As for the interlinear commentary (on instruction by knowledge conveyed in speech, 152.5-155.6), it has three parts, namely: the divisions of the vehicle; the antidotes as which these are taught; and an exegesis of the meaning of these (vehicles).

The first (comments on Ch. 3, 6):

All (thams-cad) these excellent pronouncements of the emanational body are indeed (kyang) revealed within five vehicles to act as follows ('di-lta-ste): By the power of their instruction ('dul-ba'i dbang-gis) which is given to sentient beings, there is the vehicle of the gods (lha) of the formless, form and desire realms which teaches the ten virtues, and the vehicle of humans (-dang mi'i theg-pa-dang) which itself concerns the ten virtues. There is the vehicle of pious attendants (nyan-thos-kvi theg-pa-dang) which actualises the status of an arhat by meditation on doctrines which refer objectively to the nature of the four truths through renunciation and acceptance, and on the thirty-seven attributes (of enlightenment). There is the vehicle of self-centred buddhas (rang byang-chub-kvi theg-pa-dang) which progresses to the level with supreme bliss of purpose by meditation on dependent origination and the five paths. There is

the vehicle of bodhisattvas (byang-chub sems-dpa'i theg-pa-dang) which actualises buddhahood through the two kinds of selflessness and the ten transcendental perfections; and there is the unsurpassed vehicle (bla-na med-pa'i theg) of secret mantras which liberates in this lifetime by knowing all things to be the three mandalas, ⁸⁵ and by meditation on the profound path. Through (-paag) these vehicles...

The second (the antidotes as which these vehicles are taught comments on Ch. 3, 7):

As an antidote for the eighty-four thousand conflicting emotions (nyon-mongsa-pa stong-phrag brgyad-cu rtsa-bzhi'i gnven-por), twenty-one thousand of which each comprise the conflicting emotions of desire, hatred, delusion, and their equal combination and which are created by conceptual thoughts of ignorance (ma-rig-pa'i rnam-par rtog-pa) in the minds of living beings, those teachers who emanate from the naturally present pristine cognition in conformity with the perception of those to be trained have taught (gsungsa-ro) previously, are teaching (gsungngo) even at the present moment in the worlds of the infinite limitless ten directions, and will teach (gsung-bar 'gyur-ro) in the future the eighty-four thousand (stong-phrag brgyad-cu rtsa-bzhi) approaches of the doctrines (chos)-- twenty-one thousand of which belong to each of the three pitakas of the Vinaya, Sûtra, and Abhidharma, and to the Pitaka of the Mantras where (their distinctive features) are in equal combination.

The third (the exegesis of the meaning of these vehicles, comments on Ch. 3, 8):

As for all these (de-dag thams-cad) doctrinal categories taught within the five vehicles too (kyang), they belong to or concern respectively: the vehicle of pious attendants who, surpassing the intelligence of ordinary beings who uphold (the existence of) gross external objects, know indivisible atomic particles to be the ultimate truth -- i.e. they acknowledge a dichotomy of (pa'i) the object (bzung-ba) without (compounded) self, and (dang) an inner mind or series of indivisible time moments, also without (compounded) self. In this way they apply an antidote for the apprehension by a subject ('dzin) of the components as a self (or inherently existing entity).

Then there is the vehicle of self-centred buddhas who know that the outer (phyi) dependent origination is false because objects of external appearance do not ultimately exist even as indivisible atomic particles, but are relatively understood to resemble a reflected image arising in a pool of water, and who know that, when there is ignorance, (samsâra) emerges from habitual tendencies as far as old age and death but that when ignorance is reversed the cycle of samsâra is also reversed as far as old age and death. They thus realise that the selfhood of the individual and the selfhood of phenomena which externally appear are non-existent. So it is that, they meditate on inner dependent origination (nang-gi rten-cing 'brel-bar 'byung-ba) and apply an antidote for the apprehension of selfhood in external objects, which comprise half of phenomena.

Then there is the vehicle of bodhisattvas who actualise the two kinds of selflessness. They are held to be superior because the bodhisattva establishes, in addition to the previous one-and-a-half parts of selflessness (realised by self-centred buddhas), that the intellect or antidote which is the subject of that meditation, i.e. this mental apprehension ('dzin-pa) of inner phenomena as a self, is itself [exaggerated ('dogs-pa)] from (las), or an object of, bewilderment ('khrul-pa), and he has the⁸⁷ realisation (rtogs-pa) that it too is non-existent.

The vehicle of gods and humans reveals the productive nature of (chud mi-za-ba-dang) causal deeds (las), positive and negative, and of the results of deeds (las-kvi 'bras-bu), which individually ripen. Accordingly, it says in the Hundred Parables on Deeds (T. 340):

Deeds are productive even over a hundred aeons.

Once the (appropriate) provisions and time have been obtained,

Their results will ripen in corporeal beings.

This surpasses the tenet of the Outsiders that deeds are without⁸⁸ results.

Further, on the necessity of attaining liberation dependent on the vehicle of gods and humans, the Jewel Garland (T. 4158) says:

If the doctrinal tradition of human beings is well practised,

Progress to the god realms is not remote;

If the doctrinal tradition of the gods is well practised,

Liberation is gradually approached.

And (in the Collection of Meaningful Expressions, T. 213):

The correct view for a mundane being

Is to possess that which is great;

Even in a thousand lifetimes

One will not turn to evil existences.

And then the supreme vehicle of the unsurpassed secret mantras is the conclusion (mthar-thug-go) or realisation revealing (ston-pa'i) the abiding nature, which is uncovered (mi-gos) with respect to body, will not be covered (gos-par mi-'gyur) with respect to speech, and cannot be covered (gos-su med-par) with respect to mind by those deeds or the results of deeds (las-dang las-kvi 'bras-bug). There are no ordinary appearances because the three media (of body, speech and mind) are known to be the three primordial mandalas (of buddha-body, speech and mind).

..

ii Particular Exegesis of the Nature of Living Beings who are the Object of these Instructions and of their Doctrines (155.6-167.1):

The two topics (discussed in this section) respectively demonstrate that the nature of samsâra is reality and that the nature of the doctrine is inexpressible.

The former, on the nature of living beings who are the object of these instructions (156.1-160.3), has six sections, namely: the background motivation; the appearance of samsâra through ignorance; the teaching that from the very moment of this appearance its nature is reality; the teaching that 'bewildering appearances are the miraculous display of mind; the baseless and groundless nature of bewildering ideas; and the teaching that conceptual thought is the display of pristine cognition.

The first, (the background motivation, comments on Ch. 3. 9): Once the miracle of the four kinds of instruction had been revealed, then (de-nag) all the (thams-cad-kvis) self-manifesting tathâgatas (de-bzhin gshegs-pa) uttered this meaningful expression (ched-du brjod-pa 'di brjod-do).

The second (the appearance of samsâra through ignorance, comments on Ch. 3. 10):

All the phenomena of mundane bewilderment ('jig-rten 'khrul-pa'i chog) subsumed in the container-world and its sentient contents, which appear as the impure outer and inner phenomena, as many as they are (ji-snyed), are like a dream. The essence or abiding

nature where buddhahood is primordially attained is oppressed by ignorance (ma-rig) with its darkest sleep. Conditioned through the subject-object dichotomy of (-pa'i gzung-'dzin-gvis) dualistic ideas (rtog), the diverse outer (phvi) objects which are flesh-coloured (dkar-dmar) and the immeasurable inner (nang) forms of living beings appear. Sentient beings revolve ('khor) like the wheels of a chariot in a duality of (gnvis-su) outer and inner dependent origination (rien-'brel), through which resultant bewildering appearances emerge from the cause of bewilderment. And these produce ('gyur) the experiences of (mvong-bar) diverse happiness and suffering (bde-sdug) which are the particular attributes of disharmonious (mi-mthun) objects and appearances, along with the perpetual appearance (of these beings) which continues from one citadel of samsâra to another.

The third, (teaching that from the very moment of this appearance its nature is reality, comments on Ch. 3, 11):

Although it appears as such, the nature (rang-bzhin) of this samsâra does not degenerate from (las nyams-pa med) the reality (nyid), sameness or great perfection of primordial liberation. This is because its nature is indeed emptiness. Accordingly it also says in the King of Contemplation (T. 127):

The conquerors' son destroys objective form.

All existences that there are are primordially empty.

Those who uphold the extreme of ephemeral emptiness

And those who are puerile sophists cannot dispute this.

From the very moment when samsâra appears, it does not actually exist but is the abiding nature of genuine reality (vang-dag). It

does appear to be dualistic in a (gnvis-su) mere relative or illusory manner (sgvu-ma'i tshul), but when analysed does not differentiate between (gzhan-med-de) the possessor (bdag) or subject of samsāra and the possessed (dang bdag-gi) objects of samsāra and nirvāna, just as the appearances in a dream and the dreamer's own mind are not dualistically differentiated. Mind-as-such is perceived in that manner. It says accordingly in the Sūtra of the Descent to Lankā (T. 107):

Mind-as-such, where there is no object,
Is mistakenly seen as an external object.
Through habitual tendencies, the agitated mind
Actually comes into appearance.

However, when samsāra appears it itself (nyid) is the unique (gcig) primordial mode (tshul) in the pure (rnam-dag) and self-manifesting expanse (dbvings), the pure reality. Thus the intention of the spontaneous perfect buddha-body of reality is one of unique (gcig-go) equilibrium in its great primordial pervasion of all samsāra and nirvāna. It says in the Root Stanzas of the Madhyamaka entitled Discriminative Awareness (T. 3824):

There is not the slightest difference
Between samsāra and nirvāna.
The distinctions between these two
Do not even minutely exist.

And in the Ornament of Emergent Realisation (T. 3786):

There is sameness with respect to existence and quiescence.

The fourth, (teaching that bewildering appearances are the miraculous display of mind, comments on Ch. 3, 12):

Concerning the differences between oneself and extraneous phenomena (gzhan-rnams-ni) which are intellectually appraised by, and associated with, the apprehension of the possessor and the possessed (bdag-dang bdag-gi): these are one's own mere erroneous thoughts themselves (log-par rtog-pa tsam-nyid), and apart from (las) that, do not actually exist. When the nature of these erroneous thoughts is investigated, they indeed have neither (yod-ma-vin) subtlety nor (phra-zhing) phenomena endowed with subtlety; nor do they have the profundity (zab-pa'ang) of real attributes, which are distinct from those phenomena. This is because erroneous thought itself abides as reality. This is also stated by the master Padmasambhava in his Buddhasamāvoga Commentary (sangs-rgyas mnyam-sbyor):

If thought is known to be reality,

There is no basis for meditation

Apart from the expanse of reality.

And consistently, in his Creation And Perfection Stages (bskyed-rdzogs) it also says:

Thought is an impediment.

The impediment emerges from one's own mind.

If the primordial mind-as-such is known,

The so-called impediment does not extraneously exist.

These appearances within the subject-object dichotomy of samsāra are an interaction between the (spyod) object, or dream-like apparitional nature of (nvid) erroneous thoughts (log-rtog), and (la) the subject-- one's own erroneous thoughts themselves (nvid). But (-pas), although these do appear as bewilderment, actually there is no extraneous wavering (gzhan-du gYo-ba ci-yang med) from mind-as-such, the real abiding nature, just as the fluctuations of the four elements do not diverge from the disposition of space, or as thoughts of refutation and proof do not stray from the disposition of mind-as-such. The All-Accomplishing King (T. 828) says:

Whatever appears is one in its real nature.

In this respect, there is no-one who contrives it.

From this king of uncontrived sameness,

The intention of non-conceptual buddha-body

Is spontaneously present.

The fifth, (the baseless and groundless nature of bewildering ideas, comments on Ch. 3, 13):

Despite the continuity (rgyun-nvid kvang) of those erroneous thoughts (log-rtog), appearing as the bewildering subject-object dichotomy, in terms of cause (rgyu) and the result ('bras) produced thereby, which seem to be related in a temporal succession of past and subsequent moments, it is non-existent when investigated. The essence of awareness abides in the originally pure abiding nature, the baseless and groundless (gzhi rtsa-med) expanse (dbvings) of reality; but when it arises as the diversity (of thought), it has no continuity and indeed has the

nature of a series of distinct indivisible time moments (akad-cig-ma). Furthermore, there is no past indivisible time moment which has ceased, no future indivisible time moment which is found; and, when even a present indivisible time moment is investigated, it does not exist outwardly, inwardly, or in between. Indeed, there are no such things as indivisible time moments. They are awareness, the nature (tshul) which abides as the essence of the primordially pure (rnam-par dag-pa'i) sky-like expanse (dbying) of reality itself (nvid). It says in the Pagoda of Precious Gems (T. 45-93):

Kāśyapa, wherever this mind is sought, it is not subsequently seen to be genuinely internal. It is not subsequently seen to be genuinely external; nor is it even subsequently seen to be genuinely in between. It is like the sky.

The sixth, (teaching that thought is the display of pristine cognition, comments on Ch. 3, 14):

The display of subjective intelligence diversely arises in relation to this (nvid-la) originally pure reality, which is the essence of all appearance and mind and the object in which primordial buddhahood is attained. All these transformations (dbang-sgyur-nvid) are themselves the self-manifesting pristine cognition which occur (la-spyod) in relation to pristine cognition itself. Thus (phyir), the apprehension of self (bdag-dang) and others (gzhan), and the (dang) entire continuity of thought (rtog-pa'i rgyun) which arises as refutation, proof and the five poisons are a display of pristine cognition. According

to the primordially pure unsurpassed vehicle (rnam-dag bla-med theg-pa'i). they are supreme attributes (mchog). It says in the All-Accomplishing King (T. 828):

Hatred, desire and delusion too

Emerge from the path of great enlightenment.

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The five modes of malpractice too

Are said to be ornaments of reality's expanse.

And:

According to the unconceived unrefined doctrine,

Pristine cognition is born from conceptual thought.

And:

Know that all recollections, awareness, and thoughts whatever

Are objects of the uncontrived all-accomplishing reality.

The latter (see p. 523) teaches that the nature of the doctrines is inexpressible (160.3.-167.1). It has six sections, namely: it teaches that the unsurpassed vehicle is the result disillusioned with the four vehicles; it teaches that all things are a miraculous display without independent existence; it teaches that, although the teacher and teaching do not change, they instruct each according to his or her needs for the sake of those to be trained; it teaches that the natural Secret Nucleus is the emanational basis of all vehicles; it teaches that this itself is the general commentary on all the sūtras and tantras; and it teaches that all things apart from their mere names, words and labels are non-existent in the abiding nature.

The first, (teaching that the unsurpassed vehicle is the result disillusioned with the four vehicles, comments on Ch. 3, 15):

Then one becomes disillusioned (nges-'byung-la) with the four vehicles (theg-pa bzhis) which have previously been taught⁹⁰ because, among other reasons, they have their respective aspects of disharmony or suffering in samsâra and are lesser vehicles. After becoming disillusioned with them, one abides (gnag) on the buddha-level, i.e. in the result ('bras-bur) of the single (gcig-gi) unsurpassed vehicle (theg-pa), where the natural Great Perfection is encountered. This is the nature in which reality, transcending acceptance, rejection, effort and attainment, is realised.⁹¹ It says in the All-Accomplishing King (T. 828):

Nine natural vehicles of the Teacher

Indeed form the path which progresses to natural Great Perfection.

But once this reality without acceptance or rejection has been realised,

Its nature is spontaneously present, just as it is,
Spreading all-pervasively, without coming or going.

The second, (teaching that all things are a miraculous display without independent existence, comments on Ch. 3, 16):

When the phenomena of apparitional existence, samsâra and nirvâna, have been well investigated (rab-brtags-na) with awareness by a yogin who has genuine realisation (yang-dag rtags-pas) of the meaning of the abiding nature, one should know that everything becomes present (cir-yang 'grub), arising as a conditional

or apparitional mode from that (las) disposition of the abiding mode, where there is no independent existence (rang-bzhin-med), in the manner, for example, of a miraculous apparition in the sky, a magical display, or a reflected image. It says in the King of Contemplation (T. 127):

Just as swirls of clouds instantly emerge
From a totally cloudless atmosphere
And then disintegrate so that
There is no swirl of clouds,
One should similarly know that all phenomena
Are seen to emerge from this original (nature).
Just as in the midst of a multitude of people
Magicians emanate forms,
Projecting various horse- and ox-drawn carts,
But these are indeed false and do not appear at all,
One should similarly know all things.
Just as the moon arises in a clear sky
And its reflection appears on a clear ocean
But the moon of water is an empty and coreless formation,
One should similarly know all things.
Just as when exposed to the summer sun
Creatures are tormented by thirst
And travellers perceive a mirage
In which a mass of water moves
But when investigated there is no water at all,
One should similarly know all things.

And in the Sûtra Requested By Druma (T. 157):

Just as the roundness of one's complexion
Appears on the surfaces of a mirror
But does not independently exist as such,
One should know all things, Druma.

Therefore, one should know that all things appear without independent existence, and from the very moment of their appearance they are a miraculous display, in no way substantially existing.

The third, (teaching that although the teachers and teachings do not change, for the sake of those to be trained they instruct each according to his or her needs, comments on Ch. 3, 17):

The buddhas (sangs-rgyas) in whom the two kinds of benefit are spontaneously present and who have progressed to the conclusive goal, such as Samantabhadra,, reside at all times without conjunction or disjunction with respect to the three buddha-bodies. Thus, they do not pass into final nirvâna (mva-ngan yongs mi-'da'). All their doctrines (chos) of excellent teaching also do not decline (kyang nub-par mi-'gyur-te) because they abide in a nature which does not change throughout the three times. Accordingly the Sûtra of Supreme Golden Light (T. 556-7) says:

The buddhas do not pass into final nirvâna.

Their doctrines also do not decline.

The nature of the three buddha-bodies abides constantly and continuously, as is stated in the Sûtra of the Three Buddha-Bodies (T. 283):

The body of reality is the constancy of the essence itself.
The body of perfect rapture is the constancy of its continuum,
And the emanational body is the constancy of its uninterrupted
nature.

And in the Supreme Continuum of the Greater Vehicle (T. 4024):

Because the lord of the doctrine,
Subduer of the demon of death,
Is without independent existence,
He is constantly the protector of the world.

And in the Introduction to the Madhyamaka (T. 3861):

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The fields and bodies are radiant like the Wishing-tree;
They are non-conceptual in the manner of the Wish-fulfilling Gem.
They constantly remain to engage in the world
Until living beings have been liberated.

Now the majority of texts hold the body of reality and the body of perfect rapture to be constant; and as for the emanational body, they hold it to be constant only in terms of its reality, which transcends the dichotomy of permanence and impermanence. This is because its appearances which manifest before living beings in the manner of the moon reflected in water do not exist with independent characteristics in the presence of those to be trained. In this way, the three buddha-bodies are without conjunction or disjunction and do not essentially change. However, spontaneously present emanations do come forth from that disposition in the manner of (Śākyamuni who performed) twelve deeds.

In order to instruct the ('dul-ba'i phyir) sentient beings who are ignorant (ma-rig) of the abiding nature through acts of maturation (smin-mdzad) and liberation, ⁹³ the emanational bodies emerge (byung) in conformity with individual perception, and then (nas), after performing acts of benefit, demonstrate the passing into nirvāna (mya-ngan 'da'-bar ston). It says in the Supreme Continuum of the Greater Vehicle (T. 4024):

Emerging as the seed (of enlightenment)
Within those to be instructed,
As the skillful means which grant instruction,
As the actual training of the seed
Within those to be instructed,
In the (appropriate) places and at (appropriate) times,
The pervasive lord emanates constantly and spontaneously.

And according to the Sūtra of Supreme Golden Light (T. 556-7):

The buddhas, inconceivable transcendent lords,
Tathāgatas and constant buddha-bodies
Reveal the diverse forms of their array
In order to benefit sentient beings.

The fourth, (teaching that the natural Secret Nucleus is the emanational basis of all vehicles, comments on Ch. 3, 18):

The Vinaya ('dul-ba) chiefly reveals the training of superior moral discipline. It says in the Ornament of the Sūtras of the Greater Vehicle (T. 4020):

It is the Vinaya
Because it sets forth downfalls,
The source of negativity,
Its possession and renunciation,
Individuals, the transgression of vows,
And the classification and ascertainment of vows.

The Sûtras (mdo-sde) chiefly reveal the training of superior mind. The same text says:

Because they describe situations and characteristics,
And the meaning of the doctrine
They are the Sûtras.

The Abhidharma (chos-mngon-dang) pitaka chiefly reveals the training of superior discriminative awareness. The same text says:

Because it is manifest or clear,
Because it is repetitive,
Because of its overpowering realisation,
It is the Abhidharma.

The Kriyâtantra chiefly reveals the commitments (dam-tshig) of body and speech such as ablutions and cleanliness. The Ubhaya-tantra concerns attainment (sgrub-pa-dang) of buddhahood through the performance of conduct, as in Kriyâtantra, and of the view, as in Yogatantra. Yogatantra concerns supreme accomplishment (grub-pa-dang) because it chiefly reveals mental meditation, with the mere assistance of physical and verbal conduct. The tantras of buddha-body (sku-dang) such as the Black Yamâri (T. 469, 473)

chiefly reveal the creation stage of skillful means. The tantras of buddha-speech (gsung) such as the Supreme Horse (T. 839) chiefly reveal the perfection stage of discriminative awareness; and (dang) the tantras of (-kvi rgyud) buddha-mind (thugs) such as the Guhyasamâja (T. 442-3) and the Glorious Sriheruka (T. 840) chiefly reveal the non-dual nature. All these, which are renowned (rab grags-pa) as genuine doctrines throughout (rnams-su) the immeasurable buddhafi elds of the ten directions (phyogs-bcu), emanate from (las 'phros) the Secret Nucleus (gsang-ba'i snying-po), the abiding mode or nature of the Great Perfection. This is because the conclusion of all philosophical systems and essential meanings is gathered in the Great Perfection. ⁹⁴ The All-Accomplishing King (T. 828) accordingly says:

Generalities are gathered,

Particulars are gathered,

Everything is gathered.

They are gathered in the natural Great Perfection.

This is the very nucleus of all

In which there is nothing that is not gathered.

The fifth, (teaching that this text itself is the general commentary on all the sūtras and tantras, comments on Ch. 3, 19): This natural Secret Nucleus (rang-bzhin gsang-ba'i snying-po 'di) itself, the abiding nature of all things, is the emanational basis and therefore indeed the source ('byung-gnas) of all (kun) the three pitakas (gde-snod) and (dang) of all (kun-gyi) the six classes of tantras (rgyud). Because it is a gathering of the

meaningful nucleus, it abides as the ground that is definitively established (gtan-la nges-par 'bebs) and as the object to be so established. This (text) itself is in fact the establishment of everything. It says in the All-Accomplishing King (T. 828):

The nature of all the pitakas and all the tantras

Is gathered in this nucleus.

It is the general commentary

On all the sūtras and tantras.

The sixth, (teaching that all things apart from their mere names, words and labels, are non-existent in the abiding nature, comments on Ch. 3, 20):

All the teachings in which these five vehicles are established and the phenomena (chos-rnams) subsumed in apparitional existence, samsāra and nirvāna, which are the object to be established are actually non-existent. Thus, they are merely names which have been applied (ming-du btags-ba tsam). There is a sūtra which
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says:

Subhūti, all things are mere symbols, mere labels. They are not absolute, according to the essential nature.

Who then applies these labels? The teachers (gtan-pas) of the gods and human beings, i.e. the buddhas, invent them, corresponding (mthun-phyogs-su) provisionally to the meaning (don-dang) of relative truth with its mere unimpeded appearances. They apply names and words (ming-dang tshig-tu btags) such as samsāra, nirvāna, components, sensory bases and activity fields, and then give teaching (-nas bstan). Their purpose is that the real

abiding nature should be intellectually understood. In this way, names and words are applied, but at the very time at which they are taught (ston-pa'i), the names and words (ming-tshig-la) are without substantiality (dnegos-po med).

One should know that although all things are given names and words by the intellect, they are themselves indivisible from space and therefore naturally non-existent as names and concepts. The Sûtra of the King of Contemplation (T. 127) accordingly says:

Just as when children are born to some people

They are given different names,

But if one were to search for these (names)

Inside, outside, or everywhere,

They do not exist,

All things should be similarly known.

So (-ces) they meaningfully said (brjod-do) that all doctrines and phenomena are inexpressible.

iii A Synopsis of Samsâra and Nirvâna which are Self-Manifestations of Mind and Pristine Cognition (167.1-169.4):

The third part (of this exegesis, see p. 493) is a synopsis of samsâra and nirvâna as self-manifestations of mind and pristine cognition. It includes a description of the cause of this self-manifestation and the actual way in which it occurs.

The former (comments on Ch. 3, 21):

Once the nature of all doctrines had been described, then (de-nag) there emerged this ('di) secret description (gsang-ba-nvid) of these (de-dag-nvid-kvi) mandalas (dkvil-'khor) of the tathāgata (de-bzhin gshegs-pa), where skillful means and discriminative awareness are non-dual (gnvis-su med-pa'i), revealing the self-manifest nature of mind and pristine cognition. It came forth (phyung-ngo) as follows from the indestructible (rdo-rie-las) buddha-body, speech, mind, attributes and activities (sku-dang gsung-dang thugs von-tan 'phrin-las).

The latter (the actual revelation) has two sections: It reveals the bewildering appearances of sentient beings to be the self-manifest nature of the mind; and it reveals the appearances of the buddhafi elds to be the self-manifest nature of pristine cognition.

The first (comments on Ch. 3, 22):

O! (a-hq) is exclaimed to indicate astonishment at the self-manifesting nature of everything. The five components and all the retributions (nves-dmigs) caused by them, which are, or have become, the basis (rtsa'i) of the three realms of existence (grid) and the diverse bewildering appearances within the situations of samsāra, have emanated from (las-'phros) egotistical and possessive thoughts (bdag-tu rtog). With respect to the different perceptions of the six classes (rgyud-drug) of living beings such as the gods: during bewilderment in samsāra, there occur birth (skve), death resulting from the cessation ('gag) of the life-force, diverse and distinct bodies (lus-dang), diverse

raptures (longs-spyod-dang) such as (the taste of) nectar and sugar-cane, diverse appearances of different lands such as the abodes (gnas-dang) of the gods, the cycle of bewilderment which is the suffering (sdug-bsngal 'khrul-'khor) of change and decay at death, and so forth. The words and so forth (la-sogs-pa) here include within them the perceptions of happiness and neutrality which appear to diverse flesh-coloured beings. All these are nothing at all (ci-yang med) like distinct external objects, other than (-las gzhan-du) the nature (nyid) of erroneous thought (log-rtog), created by the ignorance of these living beings and their propensities, which are dream-like self-manifestations of the bewildered mind. Accordingly it also says in the Sûtra Which Establishes Recollection (T. 287):

The diverse bodies, raptures, and perceptions
 Of happiness and suffering
 Are emanated by mind and made by mind.
 They are not extraneous at all, apart from mind,
 Just as, for example, are dreams.

The second (revealing the self-manifest nature of pristine cognition, comments on Ch. 3, 23):

The buddha-mind (thugs) is the naturally present pristine cognition, which possesses the emptiness (stong-pa-nyid) endowed
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 with all supreme forms of phenomena, and which is the nature of the primordial buddhahood of samsâra and nirvâna, primordial knowledge (ye-mkhyen) and individual intrinsic awareness (rang-rig). It overpowers (dbang-bsgyur) (erroneous thought) through recollection (dran) of its pristine cognition, without (med-par)

the duality of external objects or extraneous objective reference (dmigs-bya) to the phenomena which appear before it, and the internal mind or self of subjective reference (dmigs-byed). Because this overpowering reality is superior to others, it is devoid of individual characteristics and is present in none (med-de) other (gzhan-na) direction than (las) the self-manifest nature of the pristine cognition of buddhahood. It, in fact, includes the wondrous (ngo-mtshar) and marvellous three buddha-bodies (sku), their speech (gsung) of great pristine cognition which appears as the vehicles, the buddha-mind with its two kinds of knowledge, ⁹⁷ the immeasurable enlightened attributes (yon-tan), the spontaneously accomplished enlightened activity, and the inconceivable buddhafiels (zhing-khams). This pristine cognition is itself accordingly (nvid de-ltar vin) an inconceivable appearance of buddha-body, fields, activities, and so forth. As is said in the Marvellous King (NGB. Vol. 2):

Pristine cognition itself appears

As the buddha-bodies, pristine cognition, buddhafiels,

Attributes and activities of pristine cognition,

As many as they are.

It is not extraneous but spontaneously present.

All things are therefore not extraneous, apart from being arrayed in this great self-manifesting nature. Such (zhes) were the words (tshig) of the secret (gsang-ba'i) tantra of natural indestructible reality (rdo-ri) which emerged (tu'o).

iii Synopsis of the Chapter (169.4-170.1)

The third part (see p. 492) is a synopsis or conclusion of this chapter (which comments on Ch. 3, 24):

Through these words (zhes briod-pas), the central deity, the original tathâgata himself (de-bzhin gshes-pa nyid-kvis), knew that (mkhyen-to) the teachings given in many vehicles by countless emanations of the six sages (thub-pa drug-gi sprul-pa grangs-med-pa), who appear or emanate from this great spirituality, and the teachings spoken by all the tathâgatas (dang de-bzhin gshes-pa thams-cad-kvis gsung-ba) of the self-manifesting array, are also (yang) gathered in these (de-dag-du 'dus-par) verses, which reveal the inexpressible nature, the self-manifestation of mind and pristine cognition.

This completes (-'o) the exegesis of the third chapter (le'u ste gsum-pa) from (las) the natural Secret Nucleus (gsang-ba'i snying-po) Definitive With Respect To The (nges-pa) inexpressible Real (de-kho-na-nyid), which establishes (gtan-la phab-pa) all dharmas (chos thams-cad) of samsâra and nirvâna to appear, but to be the originally pure reality, essentially without independent existence.