

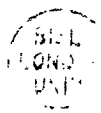
Chapter Fifteen

Cloud-like Emanation of the Natural Mandala of Wrathful Deities

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Root-text:

Then the identity of all the tathâgatas, the essential nature of all the buddhas, manifested as the mandala of wrathful deities. [1] For what, one might ask, is this revealed? [2] Through conceptions which are deluded with respect to selfhood and manifest attachment to the imaginary, beings are separated from the genuine path. Without understanding the hidden secrets, one becomes manifestly attached to the concealed secrets, and then one is deluded with respect to causes and results. In consequence, [3] one is cast down by the harsh seeds of existence, and then one is born in the hottest of hells, // which is unceasing. One is afflicted there by the excruciating sufferings of intense heat, and at the very moment when one thinks, "Would that I might experience intense cold rather than this!", one is thoroughly numbed and utterly afflicted by severe pains which split (one's body) in the manner of a lotus flower. Such sufferings endured in the eight (hells) beginning with the hottest, and in the eight (hells) beginning with the coldest are connected with the world-systems and are experienced for twelve thousand great aeons. [4] Then that process of maturation comes to an end and one suffers pangs of hunger and thirst among the tormented spirits. Desirable objects become unpleasant, turn into diverse objects-- poisonous and harsh, and they even become non-existent. Utterly emaciated



and dry, one is born for six great aeons with body, limbs, and sense-organs which are unsatisfactory. [5]

Then, when that process of maturation of the coarse obscurations of past deeds has gradually diminished, and one is united with one's previous existence, as a tormented spirit, one becomes a great ogre who is most venomous and fierce. Such beings have one body with a hundred heads, and with diverse kinds of heads, or they have a hundred bodies with a single head. They have diverse kinds of bodies, with many limbs and diverse kinds of limbs. They bear diverse kinds of harmful hand-implements, and they have a multitude of retainers. They have diverse terrifying forms, and they bellow diverse kinds of terrifying roar. Their forms and roars, stench and bad breath cause all beings to panic in fear. With black vital energy, which is utterly terrifying, and with breath which is cold and hot they disturb the (chilio)cosms throughout the ten directions. They inflict four hundred and four kinds of disease; and they cause insanity and debility. Through these powers, they subjugate the nâga domains, the realms of the antigods, the god-realms, and those of Brahmakâyika, Abhâsvara, Subhakrtsna, and Brhatphala downwards. [6]

...

Owing to the service which (Rudra), the (archetype of such beings), had performed in the past, the omniscient (Heruka) observed and then disciplined him through spirituality. [7]

In order that the tathāgata, the Magical Net which is an indestructible array of greatness, might display the charisma of great pride which disciplines the lord of the three levels of existence within the ten directions of the six world-systems, this identity of the indestructible body, speech, and mind of all the tathāgatas, the Transcendent Lord and Great Joyous One, became absorbed in the kingly contemplation of the Magical Net, which emanates as the great cloud of the mandala of kingly wrathful deities. [8]

From the expanse of the real, the great Krodhīśvarī emerged. With exclamation of "Hi, Hi!", and with a lustrous glow which is joyous, the jewel (penis) and the lotus (vagina) swelled, and then penetration occurred through the joy of their non-dual embrace. [9] From the cloud of their "enlightened mind" (=seminal fluids), there emerged (the mantra) HŪM HŪM HŪM VIŚVA KRODHA JVALA MANDALA PHAT PHAT PHAT HALA HALA HALA HŪM. [10]

At these words, pervading the infinite ten directions of the six world-systems, the assemblies of the mandala of wrathful deities came forth, as large as the trichiliocosm and equal in number to the atomic particles of the ten directions, [11] and thus all the ten directions of the six world-systems were rocked, further rocked, and absolutely rocked. Sounds were bellowed, further bellowed, and absolutely bellowed. (Instruments) were rattled, further rattled, and absolutely rattled. (Objects) were destroyed, further destroyed, and absolutely destroyed. (Waves) were dispersed, further dispersed, and

absolutely dispersed. Among those who abide in all the chiliocosms of the ten directions of the six world-systems, they conquered, further conquered and absolutely conquered those who were most powerful and most resplendent, Maheśvara who was great in strength, and all such beings. [12]

Then the Transcendent Lord, the Great Joyous One himself, became transformed in all respects into the dark brown buddha-body of the Blood-Drinker, very terrifying, most awesome, in a great blaze (of light) which causes panic, with heads, arms, and legs equal in number to the atomic particles of the chiliocosm, holding diverse weapons; and he then turned into a form with three heads, six arms, and four legs. Rejoicing in a great charnel ground, in the midst of an ocean of blood, upon a mountain of human bones, and at the centre of a spacious circle which greatly blazes forth, he stood with (left legs) extending and (right legs) drawn in, upon a seat which comprised Maheśvara and the most proud mistress of the charnel ground, husband and wife. [13]

As for that cloud-mass of the mandala of wrathful deities: there were some associated with the great glorious Blood-Drinker who stands in the eastern direction, there were some associated with the great glorious Ratna Blood-Drinker who stands in the southern direction, there were some associated with the great glorious Padma Blood-Drinker who stands in the western direction, and there were some associated with the great glorious and universal Karma Blood-Drinker who stands in the northern direction. All of these were endowed with a very terrifying guise, an awesome

roar, and a blazing aura, with three heads, six arms, and four legs. They stood with (legs) extended and drawn in, upon seats which comprise husband and wife couples of gandharvas, yakshas, ogres, yama-spirits, and other such beings. The host of the great Blood-Drinker queens also stood, embracing their respective buddha-bodies. [14]

[These Herukas of the five enlightened families were absorbed and subsumed together, and then as one (they performed) the wondrous act of granting many instructions]. [15]

Then the Great Proud Spirit and other such beings, in their ferocious temper, revealed great miraculous abilities, diverse and malignant, and with one voice and a malignant roar they emitted fierce wrathful words, with an unpleasant exhalation of breath. Saying, "Release us! Why do you act so, O lord of compassion!", they were angered and enraged in their most venomous temper. [16]

Then the Transcendent Lord, the Great Joyous One, assumed a form with nine heads, eighteen arms, and eight legs, and then with an awesome voice he grew exceedingly wrathful in accordance with the skillful means which instructs through spirituality. Uttering, "HUM HUM HUM HA HA HA KHAHI KHAHI KHAHI!", [17] he discarded the hearts and all sense-organs of the hosts of great venomous spirits such as Maheshvara, he extracted their entrails, cut off their limbs, ate all their flesh, drank all their blood, and wore all their bones. [18] Then, uttering these words: HUM HUM HUM BHYOH E ARALI HRIM HRIM JAH JAH, the world-systems of the ten

directions along with space were absorbed within an area the size of a single mustard seed. [19]

Then they gathered the highest queens among the queens of all female elementals, who are the wives of the highest kings, including the Great Proud Spirit, among the kings of all the male elementals. These are namely Mahârâksasi Manurâksasi, Brahmâni, Raudri, Indrâni, Vaisnavi [Nârâyani], Kaumâri, Pingalâ, Amrtâ [Sûryâ], Saumf [Sântf], Dandf, Râksasi, Bhaksasi, Ratf, Rudhiramadi, Ekacârinî, Manohârikâ, Siddhikari, Vâyudevi, Mahâmâranâ, Agnâyf, Vârâhf, Câmundf, Bhujanâ, Varunânf, Yellow-red Mahâchâgalâ, Dark-blue Mahâkumbhakarnî, Dark-yellow Lambodarâ, and so forth, along with their slaves and slaves of slaves, and their servants and servants of servants, equal in number to the atoms of their surrounding fields. [20]

Then the Transcendent Lord, the Great Joyous One, the great glorious Blood-Drinker, again manifested the very terrifying forms of the five enlightened families through the skillful means which grants instruction, and then all of them through their joyousness became absorbed in the contemplation called "the emergence of the cloud-like mandala of display". [21] This following (mantra) emerged from their indestructible body, speech and mind: OM AH HÛM VAJRA PRAVESAYA ALALAHO. [22]

So saying, the queens of the elemental spirits were excited with extreme desire. They contracted and expanded the lotus mandalas (of their vaginas), and then, just as iron unites with a magnet, the great ogress Manurâksasi, Pingalâ, Rati,

Mahāmāranā, Mahākālf, Yellow-red Mahāchāgalā, Dark-blue Mahākumbhakarnī, and Dark-yellow Lambodarā embraced the body of the transcendent lord, or Great Joyous One, the great glorious Vajra Blood-Drinker. Brahmānī, Raudrī, Indrānī, Vaisnavī, and Kaumārī embraced the body of the transcendent lord, the great glorious Tathāgata (=Buddha) Blood-Drinker. Amrtā, Śāntī, Dandī, Bhaksasi, and Rāksasi embraced the body of the transcendent lord, the great glorious Ratna Blood-Drinker. Rudhiramadī, Ekacārinī, Manohārikā, Siddhikarī, and Vāyudevī embraced the body of the transcendent lord, the great glorious Padma Blood-Drinker. And Agnāyī, Vārāhī, Cāmundī, Bhujanā, and Varunānī embraced the body of the transcendent lord, the great glorious and universal Karma Blood-drinker. [23]

Then these mandalas of wrathful deities, transcendent lords and great joyous ones, uttered the syllable HŪM, whereby the assembled lotus-mandalas (of those queens) tightened, and they closely embraced. [24]

Then with joy, they uttered (the syllable) HA, so that from the cloud of their "enlightened mind" (seminal fluids) there came forth the host of Gaurī, the host of Caurī, the host of Pramohā, the host of Vetālf, the host of Pukkāsī, the host of Candālf, the host of Ghasmarī, and the host of Smaśānī, each with their respective hand-implements and wonder. And having come forth, these assumed their terrifying forms with their respective hand-implements in a circle, starting from the eastern direction, at the radial points of the (mandala) circle of the great blazing (Herukas). [25]

Then with extreme joy they uttered the syllable HE, so that there came forth the host of great Simhamukhi, the host of great Vyâghramukhi, the host of great Srgâlamukhi, the host of great Svânamukhi, the host of great Grdhramukhi, the host of great Kankamukhi, the host of great Kâkamukhi, and the host of great Ulûkamukhi, each with their respective hand-implements and wondrous guise. And having come forth, they assumed their positions with an awesome glare in a circle from the eastern direction, outside the circle of the great blazing ones. [26]

Then with extreme joy they filled all the fields of the ten directions without exception, and uttered the syllable PHAT, so that there came forth the host of Vajratejasi, the host of Vajrâmoghâ [/Vajramukhi], the host of Vajralokâ, and the host of Vajravetâli, with their respective hand-implements and wonder. And having come forth, these took their position with an extremely awesome form at the gates of the blazing mandala. [27]

Then, derived from that cloud of joy, they chanted the syllable PHAT throughout the ten directions so that they all grew wrathful, and all the Mâtaris then again were instantaneously dispatched to their particular and respective abodes. [28]

Then all these transcendent lords, great joyous ones, or great glorious Blood Drinkers became absorbed in the contemplation called "the emergence of nectar through great spirituality"; and then these following (mantras) emerged from their indestructible body, speech and mind: OM VAJRA MAHÂMRTA MAHÂKRODHA AM AM AM.
[29]

So saying, all the Maheṣvara spirits and so forth were expelled from the bowels of these transcendent lords or great wrathful deities. They were immersed in an ocean of unclean mire, and then Uchhusmakrodha emerged from the bowels, and, drinking all the mire, caused them to regain mindfulness.[30] Then, all these hosts of the mandala of wrathful deities were indeed seen to be present in an expanse of great blazing buddha-body, with nine hundred heads, one thousand eight-hundred arms, and eight hundred legs. [31]

At this time, the skillful means which train all the proud Maheṣvaras in all the existences of the ten directions of the six world systems manifested diversly and were inconceivably different. But their subjugation occurred simultaneously. [32]

Then these (spirits) trembled greatly, and in fear, with a most lamentable howl they swore an oath that they would become subjects, saying, "Let me be your subject. Let me be your subject. If I do not remain an earnest subject, tear my heads and body in a hundred pieces. Break my heart too and cut it up. Burn my putrid decomposing (body) and cast it away. And let me fall into hell. I beseech you!" Then they took up their positions as the seats of the mandala.[33] They all said yet again with one voice:

Please accept our wives,

Mothers, sisters, and daughters

Within the great mandala.

Please accept them, heroic lord of gods.
Let all our respective retinues
Maintain only the name
Of this great assembled mandala--
Indeed, as our blazing crown jewels,
May we adopt you with an attitude
Which is without deceit but respectful,
And then remaining on our crowns,
Let us venerate you.
Let us perfectly accomplish without exception
Whatever may be the purpose of those (in the mandala). [34]

And they said:

If here in the presence of these heroic ones
We do not do as we have said,
May our heads, bodies and hearts
Be broken, cut, and decompose in pieces. [35]

Then the host of their wives, and all the hosts of their mothers,
sisters and daughters instantly arrived in the mandala, and they
all spoke as follows with one voice:

May all the hosts of our retinues in their entirety
Become the subjects of the great heroic ones.
May the great heroic ones grant (injunctions) to us
Concerning the accomplishment of their rites.

Thus they spoke. [36]

Then the Transcendent Lord, the Great Joyous One, presented the vajra into their hands and conferred the name empowerment. Then they were arrayed in the outermost (area) of the mandala. [37]

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This completes the fifteenth chapter from the Secret Nucleus Definitive with respect to the Real, entitled Cloud-like Emanation of the Natural Mandala of the Wrathful Deities. [38]

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Commentary (488.2-534.4):

The second part of the second section (of this text --i.e. indicating how both the peaceful and wrathful deities emanate from the natural mandala of the ground --see pp. 331; 543) is an exegesis of the mandala in which the wrathful deities emerge (Chs. 15-21). It has three parts, namely: a teaching on the appearance of the mandala of wrathful deities which is the nature of the spontaneously present ground (Ch. 15); an extensive exegesis of the branches of its means for attainment in accordance with the path (Chs. 16-20); and a description of the eulogy to the resultant buddha-body and pristine cognition (Ch. 21).

The first of these three parts (forms the subject matter of this chapter). It includes an overview and an interlinear commentary.

Overview (488.3-503.3)

The overview has three subdivisions, namely, a general teaching on the wrathful deities who are spontaneously present in the ground, a detailed exegesis of the wrathful deities who emanate therefrom, and a recognition of the significance of this chapter.

1. The term "wrathful deity" (Tibetan khro-bo), derived from (the Sanskrit) krodha, refers to those (deities) who are triumphant over disharmonious aspects and who act on behalf of living beings through the wrathful enlightened activity of anger. When classified, they are of three types: There is the buddha-body of

reality free from extremes of conceptual elaboration, so-called because the wrathful counterpart of the reality of the peaceful deities is without object or sign; there is derived from that disposition the genuine abiding nature of perfect rapture which appears as the mandala of herukas in Akanistha; and there is their spontaneous spirituality, i.e. the essence of the emanational body and nature of enlightened deeds or activities, which manifests as wrathful deities to train each according to his or her needs. It says in the Lasso of Skillful Means (T. 835):

Obeisance to the one who is wrathful
Through the disposition of sameness;
Obeisance to the one who performs
Acts of perfect rapture through wrath;
Obeisance to the one who absorbs and emanates
The indestructible reality.

Now the wrathful deities are also disclosed through their four attributes, namely: reality, pristine cognition, deeds, and enlightened activity. The reality free from conceptual elaboration is dispositionally wrathful because it does not abide in the symbolic, as is said in the Indestructible Reality (NGB. Vol. 15):

The great genuine discriminative awareness
Is supreme among wrathful deities
Because it subdues the symbolic.

As to the second, the extensive pristine cognition is dispositionally wrathful with respect to the objects of renunciation because it does not abide in ignorance and error, as is said in the Extensive Magical Net (T. 834):

Through kingly intrinsic awareness or pristine cognition,
All ten directions are overwhelmed,
And then all things indeed are absorbed
In the non-referential expanse.

As to the third, when living beings are protected through spirituality, (deeds) are implicitly wrathful because disharmonious aspects are subdued without effort. It says in the Tantra of the Deity (lha-rgyud):

Without subjective thoughts,
Spirituality is wrathful
In its attraction and desire.

As for the fourth, (enlightened activities) are ostensibly enacted in wrathful forms in accordance with (the acumen of) those to be trained. It says in the Sûtra Which Gathers All Intentions (T. 829):

The peaceful deities will not benefit
Those who are most venomous and fierce.
All the tathâgatas therefore act in wrathful forms,
Derived from their seals of discriminative awareness
and skillful means.

Why, you may ask, do living creatures fall into the two categories of the venomous and those who are peaceful, passionate, and so forth? This depends on the greater or lesser degree to which the energy of the wrathful and peaceful mandalas is spontaneously present in the crown- and heart-centres (of the body) respectively.

Indeed, when one is bewildered in samsāra through the egotistical grasping of ignorance, the glow of the wrathful deities appears intractable and fierce through those deeds which manifest hatred along with its two concomitants, pride and envy. Consequently, this becomes the basis for external harmful (actions).

Through desire, on the other hand, the glow of the peaceful deities increases, and one is overwhelmed by delight and attachment. Delusion, meanwhile, abides as the essence of these two (conflicting emotions). It says in the Tantra of the Display of Pristine Cognition (ye-sheṣ rol-pa'i rgyud):

The buddhas present in the ground
Are naturally expressed as the peaceful
and wrathful deities.
Derived therefrom, the three poisons of ignorance
Have a corresponding causal basis,
Whereby the sense faculties may appear
To be either peaceful or wrathful.

It is indeed in order to train those (conflicting emotions) that both peaceful and wrathful deities spontaneously emerge. As the same text says:

In order to train them, the two mandalas
Appear as peaceful and wrathful deities
In all directions and times,
And become spontaneously present
In an instantaneous moment.

Those (wrathful deities) are also present in the ground, path
and result.³ The wrathful deities who are primordially pure in
the ground comprise the mandalas of Blood-Drinkers who abide
spontaneously in the crown-centres of all sentient beings and of
all buddhas. As quoted above (p. 404):

In the dark-brown palace of the skull which blazes forth,
The portals are constructed with the mighty king of Mâras,
And rivetted with awesome wrathful deities.

And in the Subtle Array of Gemstones (NGB. Vol. 9):

Within the respective heads (of sentient beings),
There abide the bodies of the wrathful deities.

Those wrathful deities through whom the path is actually attained
are visually created and meditated on within their mandalas. It
says in the Secret Tantra (gsang-rgyud):

One should meditate well on the mandala
Of wrathful deities, according to the path,
Who form a great blazing assembly.

Those wrathful deities who are spontaneously present in the
result appear as the mandala of wrathful deities in the self-

manifesting spontaneous Bounteous Array, where defilements are purified in the expanse. The same text says:

The wrathful deities of the expanse of the real,

In accordance with the result,

Radiate as the self-manifesting spontaneous

Bounteous Array of the three buddha-bodies.

Now, if those wrathful deities were non-existent in the ground, it would be incorrect, according to the way of the unsurpassed vehicle, for them to be attained during the path. Many such flaws would occur. For example, most of the mandalas which are reputedly attained in the body according to the new and ancient traditions would not accord with the truth. Even after being propitiated they would not be accomplished; and it would be incorrect for emanations to emerge from them because there would be no emanational basis. It is, on the other hand, revealed that the wrathful deities present in the ground are actualised by buddhas, not actualised by sentient beings, and subsequently refined by those on the path.

ii. As for the detailed exegesis of the wrathful deities who emanate therefrom: One should know that the extensive explanation given here accords with the present tantra which teaches that the Transcendent Lord Heruka tamed all the mundane wrathful (deities) without exception and then arrayed them on their seats and in the surrounding rows of the mandala. The (preliminary) account of the actual taming of Rudra through the emanations of spirituality, however, is found in the Sûtra Which Gathers All Intentions.

Twelve thousand and six great aeons ago, during the aeon known as Universal Array, the teaching of Aksobhya Buddha emerged in the buddhafield of Abhirati.⁶ At that time, there was one monk, Thub-bka' gZhon-nu by name, who turned the doctrinal wheel of the unsurpassed (vehicle). Among his attendants there was a householder Kaukala (Ke'ukaya) who had a son named Thar-pa Nag-po, and his servant was called gDan-phag. At that time, Thar-pa Nag-po and his servant approached the monk Thub-bka' gZhon-nu and made the following request, "Great monk! Is it certain, as we have heard, that the path of liberation exists for one who has freely enjoyed all things?" The monk said that that was indeed the case. Then Thar-pa Nag-po and his servant asked, "What is the path which has regard for all things, and in which desire is present after one has become a renunciate?" In response, he said:

If that real nature is not contrived,
Even the practice of the four shocking things⁷
Resembles clouds in the sky.
This is the path of genuine yoga.

The pair went off rejoicing, and among them, Thar-pa, who was not learned in skillful means and who had feeble intelligence contrived to acquire a holy body by literally practising the four shocking things at will, and yet his mind entered on the paths of evil existences. gDan-phag who was of keen intelligence and⁸ learned in skillful means practised according to the meaning. Although he was debased in body and a servant, his mind entered upon the genuine path. But since those two had dissimilar views

and conduct, they disputed among themselves, and then asked the monk, who said, "gDan-phag is definitive with respect to the view." Thereupon, Thar-pa, in anger, exclaimed, "They are two of a kind!". In his imbalanced state, he thought that he alone was being reproached, and then he rebuked both his servant and the monk, and expelled them far (from the land).

Then Thar-pa literally practised the secret teachings of the buddhas, and became perverse. Adopting a perverse ascetic discipline, he ate the human corpses of the charnel grounds, he wore human skins, he walked with the black jackals of the charnel grounds and the wild dogs, and he associated with ogres. He slew birds of prey, and he befriended Brahmany kites, carnivorous wild boar, and other base creatures; and he deprived all beings of their lives. He cohabited with many gatherings of whores and lived while indulging his great desire. In consequence of this, after his death, he proceeded into limitless evil existences, and finally became known as Rudra Thar-pa Nag-po. Holding sway over the form realms downwards and trusting in flesh and flood, he became a harmful obstructor to a host of living beings.

On that occasion Rudra was not subdued by forms such as glorious Hayagrīva. Instead, Guhyapati (Vajrapāni) materialised as the Great Glorious One (Mahāśrī Heruka), and made him obedient and amenable for the first time by entering into his body and stretching out. Tormented underfoot, with great distress and contrition, Rudra confessed his previous evil deeds. Then, along with his spouse, he was accepted as a servant and tamed.

There were also Mâra, Yama and other such (demons) who belonged to species which could not have been tamed by any means other than sorcery (abhicâra). For their sake, Sri Heruka again emanated in his fearful buddha-body, speech and mind, and then eradicated and disciplined them.

iii. As for the recognition of the significance of this chapter: It has three sections, namely, the recognition of the mandala, the recognition of Rudra, and the recognition of (appropriate) times and teachers.

The first section has two aspects of which the former sets forth the following argument: The mandala of the wrathful deities in this chapter must be either natural or emanational. In the former case, it would contradict the explanation that the mandala is emanated for the sake of those to be trained; and in the latter case it would contradict the explanation, according to this chapter which is entitled The Natural Mandala of Wrathful Deities, that they are self-manifesting in Akanistha.

The latter is a clear exegesis in response to that (argument): Samantabhadra abides primordially as the mandala of wrathful deities, and it is from his self-manifesting nature that these (deities) accordingly appear. This is proven by the use of the very term "natural mandala". The emanational display (of this mandala) should be known as the basis through which it apparitionally arises in the perception of those to be trained. Described as such, the explanation is consistent.

It is not that there are persons with independent characteristics to be trained by a mandala of emanations which also has independent characteristics. Rather, this emanation is like a magic show or spectacle.

Although (this explanation) is consistent from the standpoint of the teacher (Samantabhadra), in the minds of sentient beings these (malignant) species such as (Rudra) are illustratively trained in the above manner; just as before an artefact is created, an illustration of it is designed.

Now, when that natural mandala manifests in and of itself from the expanse, there is a self-manifesting display of pristine cognition which appears. It abides in the crown-centre as the mandala of Blood-Drinkers, and through its energy these (emanations) are spontaneously manifested of their own accord. They thence appear as such in the world-systems of those to be trained, just as the moon in space appears (reflected) in a vessel of water.

This movement from the self-manifestation of the peaceful and wrathful deities to one of extraneous appearance resembles that of the (buddha-body of) perfect rapture from which the emanational body appears, in the manner of the moon reflected in water. As is said in the Ornament of the Sûtras of the Greater Vehicle (T. 4020):

13

These respectively resemble the forms
Of the moon in water and in the sky.

This passage indicates that in the sky of the buddha-body of reality, there is the moon of the buddha-body of perfect rapture which appears as the (reflected) emanational body within the water of those to be trained.

Nor is it the case that the aforementioned natural expression of the peaceful deities subsequently turns into that of the wrathful deities. They (both) abide primordially and spontaneously, and are not differentiated in a temporal sense. But when the meaningful expanse which abides as such is set forth in texts of expressive words these (peaceful and wrathful mandalas) cannot be revealed simultaneously. This is why they are taught successively and the term "emanational" is used.

The second, concerning the recognition of Rudra, has two aspects. Among them the former sets forth the following argument:

Rudra who has been described here, must either be an ordinary being or an emanation. In the former case, since he is said to be a great tormented spirit or ogre, that would be inconsistent with him holding sway over the form-realm because such (ordinary spirits and ogres) belong to the desire-realm, and have not obtained contemplation in the meditative concentrations. It would also be inconsistent for him to perceive the visage of the Great Glorious One and become an actual disciple because the Great Glorious One and he would not experience the same perceptual range. In the latter case, it would be inappropriate for him (as an emanation) to experience the sufferings of the three evil existences.

The second aspect is the response to that argument, which has two parts: Among them, the response to the first proposition is that, although Rudra does belong to the realm of desire, there is no contradiction in him holding sway over the form realm; for one who obtains the sublime levels in a form belonging to the desire realm does hold sway over the form realms, and he in fact did so because the force of his past deeds was inconceivable. Nor is it found that one who is described as a great tormented spirit of the desire realm cannot obtain the contemplations. It is not contradictory even for one whose supporting form belongs to the desire realm to obtain the contemplations of form, just as it is said that an ordinary person of the desire realm might obtain the mind of formless concentration, and just as there are sublime beings within the desire realm. ¹⁶ The expression "great tormented spirit or ogre" in fact indicates that he is great in contemplation and miraculous ability.

Again, it is most implicit that Rudra must have experienced a perceptual range equal in fortune to that of the Great Glorious One, in order to perceive the visage of the Great Glorious One. Indeed, the defect (in the first argument) cannot be rejected because it is also implicit that sentient beings who perceive the six sages experience the same perceptual range as the sages, and that when one perceives gods, humans, animals, material objects and so forth one does experience the same perceptual range as they do.

Therefore, the Rudra who is depicted here along with his retinue appears to be an ordinary being, but is indeed extraordinary. Just as sublime beings emanate in the worlds of the denizens of hell and tormented spirits in order to protect sentient beings, the self-manifesting teacher appears as the display of most rapturous wrathful deities arrayed in Akanistha through the contrivance of his spirituality and his miraculous ability to actualise the wrathful deities who primordially abide.

However, it is most implicit that he too has an ordinary form because he appears in the ordinary forms of tormented spirits and so forth. The sages who train living beings also appear to emanate in ordinary forms which experience birth, old age, death, sickness, distemper and so forth, and in fact they do become ordinary (in form). Even the lion and other (animals) who support the thrones in Akanistha appear in ordinary realms. In the desire realm, it is clearly explained that their display of five attributes itself is a display of the conquerors, inasmuch as they are self-manifesting symbols, representing power and so forth.
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The response to the second proposition is that Rudra does not experience sufferings in evil existences as one endowed with independent characteristics. This is because Rudra is himself an emanational array of self-manifesting pristine cognition. The description of the omniscient (Heruka) perceiving him by virtue of his past service does not indicate that this apparitional Rudra actually had (the experience of suffering); but it does indicate that (suffering) is generated through such causes for

those of posterity who do emerge in the world with independent
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characteristics of the Rudra-type.

This is reminiscent of a common sūtra which reveals that when the
dwarf Angulimāla had formed a garland of the fingers of nine
hundred and ninety-nine men whom he had slain, he was tamed by
the Buddha and then shown to have (ultimately) no defect. However
it was in fact an emanation of the tathāgatas who slew phantom
human beings of his own emanation so that the garland was strung,
intending that the supreme antidotes would be untainted by
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defects for the sake of posterity.

This is also illustrated by those emanational pious attendants
who have transcended the limits of their training. Having
previously transcended such (limits), they subsequently display
the miracle whereby they are perceived by a retinue of creatures
in the evil existences, and in this way they train (those
creatures) as monks. On such occasions also, the emanations do
not experience suffering either through having accumulated deeds
(appropriate to suffering) or through the continuum of past and
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future (events).

However the present case is even more sublime than these. An
emanational Rudra and his mandala are not revealed after being
(mundanely) revealed in the perception of others. Rather, when
the mandala of the wrathful deities is naturally actualised, the
contemplation of this display of pristine cognition becomes
manifest in and of itself as a miracle of magical pristine
cognition; and it is on this basis that the emanations occur,

appearing in the world of those to be trained. If the emanational basis were not so, it would be improper for such emanational forms to emerge at all. These are consistent, just as the moon in the sky and the reflection of the moon in a pool of water are not different in their shape. There would occur the defect of uncertainty if, for example, despite the presence of the moon in the sky there were other forms such as a tree which appeared in the pool.

Again, in the opinion of some, the oceanic emanations of the buddhas which appear, do appear different to the display of buddha-body and pristine cognition because there is a distinction between (the former which appear) through the power of trainees, and (the latter) which abide in the ground. Yet, in the genuine essence samsâra and nirvâna are without duality. In accordance with axioms such as the single basis,²¹ the spontaneously present pristine cognition arises as this or that (emanation) from the disposition of the ground, which is the basis for their arising.

Nonetheless, you may ask, does this not mean that impurity would also be present in the arising ground, or else that (the ground) would appear (impure) to trainees? How can you say that there is impurity? When (an emanation) is actively perceived among the six classes of living beings, its arising ground or display of spirituality is explained to be a naturally pure display which appears in the oceanic perceptual range of the six classes of living beings. This is because it is through the natural expression of the six centres within the energy channels (of the

body) that the appearances of the world of the six classes of living beings exist. ²² It says in the Indestructible Reality (NGB. Vol. 15):

The appearance of the six world-systems,
Through the natural expression of the six centres,
Is a primordial appearance, spontaneously present,
But it appears in its (mundane) way
Through the action of vital energy and mind.

Now, although in the circumstances of samsâra happiness, suffering and so forth are experienced as such through ignorance, when the nature of samsâra has been conclusively realised to resemble a reflected image, the basis for the arising of those (experiences, i.e. the six centres) also gives rise to the display of the six sages in the world-systems of the different six classes of living beings. ²³ Since it is this basis for the arising of the six classes of living beings that indeed appears, no samsâra is produced in which the six classes of living beings have independent characteristics; just as when diverse miracles are displayed, they are without (independent characteristics) to those spiritual warriors whose deeds are pure, and just as a ²⁴ mirror reflects all things and yet is essentially untainted. So it is that the Great Bounteousness of the Buddhas (T. 44) says:

The oceanic natures of the fields
Appear as the diverse perceptual range of mind.
Just as in a clear ocean
Oceanic reflected images appear,
In the oceanic natures of earth, water,

Fire, air, space and mind,
There are fields which equal the number of oceanic atoms.
There are no arrays which do not abide therein:
Some are naturally pure,
Some have diverse perceptual ranges,
And all the realms of living beings clearly appear.
Even in a single pore of hair
There are oceans of buddhafi elds,
And their diversity is indescribable.

Therefore, the reality of the buddhas has an inconceivable perceptual range. How can it be appraised by those of grasping intellect?

Moreover, samsâra is not brought about by the appearance of the six classes of living beings who resemble either the six sages or apparitional and illusory creatures. The different kinds of suffering will indeed be reversed if the causal basis or egotism which gives rise to the suffering of samsâra is reversed. However in this circumstance the nature of the teachers who appropriately appear in samsâra through the spirituality of the arising basis, i.e. the petals of the six energy centres, does not become non-existent like (an image) on the surface of a mirror. Otherwise, the (impure) perception of the six classes of beings could be suddenly fabricated by anyone, and all the attributes of samsâra and nirvâna contained within the great buddha-body of perfect rapture would be incomplete, and the display of buddha-body and spirituality which appears in impure samsâra would be

interrupted. This is why the yogins of the Mind-Only School also profess that three essential natures are present from beginningless time in the ground-of-all, namely, those which appear as objects, concepts, and corporeal forms. ²⁶

It is held that although impurities are transformed into a pure nature through refinement, the genuine ground-of-all is spontaneously present as the buddha-body of reality, without changing throughout the three times-- past, future, and present. In this way, the display of samsāra and nirvāna or basis for arising does not become non-existent.

When this response is condensed: Rudra attained buddhahood as Samantabhadra in primordial original time, and then, in order to subdue the Māra who appeared within his self-manifesting energy centres, he became manifest in and of himself. He is indeed without independent characteristics because he manifests in and of himself. Nor is he an emanation, because emanations refer to the extraneous perception of those to be trained, and because, being self-manifest, he does not differentiate between those to be trained and the training itself. Therefore, he appears primordially at the beginning, manifest in and of himself. This (ultimate view of emanation) is dissimilar to (the views of) the sūtras, among which there are the following distinctions or dissimilar purposes which ostensibly appear: differences in time, differences in the mind which is trained and that which trains, and differences with respect to the single essence. ²⁷

The third section (of the recognition of the significance of this chapter-- see p. 1075) is the recognition of times and teachers. It comprises recognition of the similarity of times (at which Rudra is subdued according to the sūtras and the tantras) and the identity of teachers who tame (Rudra according to the sūtras and the tantras).

The first has two aspects, of which the former sets forth the following argument: One might suggest that there is some dissimilarity inasmuch as the times are different because here (in the tantras) Rudra is subdued in beginningless time whereas according to the sūtras he is subdued in the context of a specific teaching; or that even the location is different because it is said in the sūtras to be Jambudvīpa and in this context to be Akanīṣṭha. If so, the response would be that the words "beginningless time" are expressed because here there is revealed to be an expanse of sameness throughout the four times. It is not exclusively one which precedes all years or aeons, nor does it definitely refer, for example, to this teaching-period or Bhadrakāla. The miracle which reveals the field of training and a single indivisible time moment as the aeons, ancient and recent, and as many world-systems is inconceivable. Therefore, beginningless time is, with reference to the essence, an indefinite time. There is no contradiction even when it is recognised as a temporal setting in the individual perception of living beings.

Regarding Jambudvīpa and Akanīṣṭha: apart from merely being different manifestations of the individual perception of the teacher and living beings, Akanīṣṭha cannot be recognised as a specific spatial dimension. This is because it is in the perception of pure bodhisattvas, and of buddhas, and because anything included in that (perception) is included in Akanīṣṭha. It does not refer to an extaneously existing field composed of different material substances such as the Akanīṣṭha of the form realms.

The second (i.e. the recognition of the identity of the teacher who grants instruction) also has two aspects, of which the former sets forth the following argument: One might suggest that (the teacher of Rudra) who grants instruction in the sūtras and the one who grants instruction here (in the tantras) are identical or different; and counter, in the first case, that they are different because (the teacher of Rudra) in the sūtras is said to be Guhyapati and here instruction is said to be given by Heruka. In the latter case too one might counter that (the teacher of the tantras) appears to be in harmony with that of the sūtras because of the aforementioned quotation beginning, "The omniscient one who perceived him by virtue of his past service..."

The response to those two points is that in general Guhyapati and Heruka are not different. The one who appears as Guhyapati in the presence of those to be trained abides as Heruka in the pure self-manifesting field, so that they indeed resemble outer and inner aspects.

It is not certain on the other hand that, just because (the teacher of the tantras) is similar in aspect to (the teacher of) the sūtras, they are identical; just as there are other tantras resembling this (Secert Nucleus) or just as the terms lha-sbyin and mchod-sbyin are similar but different.

Therefore, just as (Heruka) grants instruction in the self-manifesting Akanistha through a display of contemplation, he appears as Guhyapati to grant instruction in the perception of those to be trained. It is not a contradiction that the times and teachers (of the tantras and sūtras) are similar because they both within the perceptual range of the buddhas. Such is the power of their blessing.

In brief, just as the lion-throne appears to symbolise the presence of the four kinds of fearlessness, Rudra appears to be subdued in order to symbolise victory over all demons and outside aggressors, and the complete mastery which overwhelms proud spirits. At the time when enlightenment is attained, Māra must appear to be subdued. Thus when the subjugation of Rudra, as the first and foremost of the host of proud demons or Māras, is revealed, one attains mastery over the appearances of the self-

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manifesting energy centres.

Interlinear Commentary (503.3-534.4)

The interlinear commentary (on Ch. 15) includes a brief teaching on the emergence of the wrathful deities and a detailed exegesis of their natural expression.

The former (comments on Ch. 15, 1):

Once the mandala of the peaceful deities had been revealed, then (de-nas) glorious Samantabhadra, the great identity of all the tathâgatas (de-bzhin gshegs-pa thams-cad-kvi bdag-po) of the ten directions and four times, who is the essential nature (ngo-bo-nvid-kvis) of the indestructible body, speech and mind of all the buddhas (sangs-rgyas thams-cad-kvi), manifested as (mngon-par mdzad-de) the primordial buddha-body of perfect rapture in the mandala of (-i dkvil-'khor-du) self-manifesting wrathful deities (khro-bo) in the field of the spontaneous Bounteous Array, without straying from the disposition of the buddha-body of reality, free from conceptual elaboration. In this way, he became present as the ground for the emergence of the emanational wrathful deities.

The latter includes both the emergence of the wrathful deities of deeds who are to be trained, and the subjugation of them by the wrathful deities of pristine cognition who grant instruction.

Emergence of the Wrathful Deities of Deeds who are to be Trained
(504.1-511.6):

This is an explanation with two aspects, one inquiring into the purpose (of these wrathful emanations) and the other responding to that inquiry. The first (comments on Ch. 15, 2):

For what (ci'i phvir) intention or reason, one might ask (zhe-na), is there revealed this (de) mandala of wrathful deities, including the body of perfect rapture or basis from which they arise and the emanations which arise from it?

The second (i.e. the response) comprises both the causal basis from which (wrathful emanations) are created, and the result into which they are matured. In order for the wrathful deities of the emanational body to grant instruction, the wrathful deities of the body of perfect rapture must necessarily be present. The self-manifesting miraculous deeds displayed by the wrathful deities of the body of perfect rapture are displayed in the world of those to be trained by all kinds of wrathful deities of the emanational body. Their relationship indeed resembles that of water and the moon's reflection in it, so that the apparitional nature is displayed to grant instruction in impure circumstances.

Although there may seem to be causes and results or good and evil generated by good and evil trainees and instructions, in this circumstance there is actually no dichotomy of good and evil because the essence itself arises and appears in that manner. Indeed, this (resultant path) and the sūtras both make a connection between the ground for arising (i.e. the body of

perfect rapture) and the act of arising (i.e. the emanational
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body).

Nor is it necessary for such forms to occur simultaneously:
Although the arising act is indeed simultaneous with the arising
ground, there is no certain need for the arising ground to be
simultaneous with the arising act, just as in the temporal
relationship between the moon and the moon's reflection in water.
However even when these two do coincide there is no contradiction
because they do so through the power of their blessing.

The former (the causal basis, comments on Ch. 15, 3):

Through the apprehension of a self and its possessions, the
conceptions (rtog-pa) of one's own mind which are deluded
(rmongs-pa'i) with respect to selfhood (bdag-tu) of the
individual grasp the coemergent ignorance and are attached to the
self; and (dang), without knowing that all things are merely
symbols similar to reflected images and that they are just given
imaginary (brtags-pa) status by the intellect, there arises a
manifest attachment to (la-mngon-par zhen) the true independent
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existence of each thing.

Through (-pas) this ignorance of the imaginary, objects are
possessively grasped. In this way, one wanders in samsāra and the
causal basis of existence is activated. Beings (dag) who are
afflicted in samsāra by suffering are separated from (dang-bral-
ba) the profound discriminative awareness, the genuine path
(yang-dag-pa'i lam) of disillusionment with samsāra. This is the
causal basis of all compounded existence.

In addition, without understanding (ma-rtogs-par) the hidden (gab-pa'i) nature or natural secrets (gsang-ba) contained in the tantras and transmissions of profound meaning which are hard to understand, one becomes manifestly attached (mngon-par 'chel) to (la) willful misconduct concerning the concealed secrets (sbas-pa'i gsang-ba) such as the skillful means of rites of sexual union and "liberation". And then (nas), acting in that way, one is deluded with respect to (la-rmonggs) one's dependence on inevitable results derived from the relationship between virtuous and sinful causes and (rgyu-dang) pleasant and unpleasant results ('bras-bu). In consequence (-pas), those who practice the profound secrets literally and enter into erroneous paths resemble Thar-pa Nag-po, who was the causal basis for the (subsequent) emergence of Rudra. Accordingly it says in the Buddhasamāvoga (T. 366-7):

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Among the tathāgatas' scriptures
 Given by the eternal Great Identity
 When he formerly emerged in the past
 Are those concerning the nature of the living beings
 Who formerly emerged.
 At that time all sentient beings
 Persevered in wrong views,
 And through extremely wrong views
 They fell into great Avici Hell.

The latter, the result into which (that cause) is matured has two parts, namely, the mature result which is the experience of suffering, and the associated result which is the harming of others.

1. This has two sections, among which the former concerns birth in the hells. (It comments on Ch. 15, 4):

Deeds such as murder which are motivated by past hatred, deeds connected with pride and jealousy, malice directed towards one's guru and associates (mched-gross), verbal abuse, wrong view and other such flaws which violate the commitments are the harsh seeds of existence (grid-pa'i sa-bon rtaub). By (-mos) these basest of non-virtues one is cast down ('phangs) without interval into indestructible hell, and then (nas) one is instantly transformed and born (skyes-go) in (-bar) Avicī, the hottest of hells which is unceasing (mtshams-med-pa'i rab-tu tsha-ba'i dmyal). Therein suffering is experienced for many aeons. One is afflicted by the excruciating sufferings of intense heat (de rab-tu tsha-ba'i sdug-bangal drag-pos gdungs-pa) there in the hells, and (dang) (the consequences of) one's deeds are to some extent diminished. When one is almost released from that, one sees the conditions of the cold hells, and at the very moment when one thinks, "Would that I might (yang ci ma-rung snyam-pa'i mod-la) be born and experience the suffering in those regions of intense cold rather than this! ('di-bas shin-tu grang), one is indeed born therein. One is thoroughly numbed (rab-tu sbrebs-pa) and frozen by snow, blizzards and so forth, and (dang) utterly (rab-tu) afflicted (gdungs-pa) over many aeons by (-gis) severe pains

pains (sdug-bngal drag-po-dag) which recur, are hard to endure, and which split (gas-pa'i) one's body into four parts, eight parts and so forth in the manner of a lotus flower (padma-ltar). Such sufferings (de lta-bu'i sdug-bngal) are endured alternately in the unbearable hells in their respective pairs, i.e. in the eight beginning with the hottest (rab-tu tsha-ba la-sogs-pa brgyad), namely (Avīci, Pratāpana), Tapanā, Mahāraurava, Raurava, Saṃghāta, Kālasūtra, and Saṃjīva; and (dang) in the eight (brgyad-po dag-tu) beginning with (la-sogs-pa) Mahāpadma the coldest (shin-tu grang-ba), namely, Padma, Utpalā, Huhuva, Hahava, Atata, Nirarbuda, and Arbuda. ³⁵ It says in the Sūtra Which Establishes Recollection (T. 287):

Those who have accumulated unremitting deeds
 Are born in the Avīci Hell,
 And roasted for a long time by the fires of hell.
 Then they are born in Mahāpadma,
 And similarly in Arbuda.

Their respective sufferings are thoroughly experienced.

According to the ordinary vehicles, (these sufferings) are revealed to exceed the number of years after which one is released from the hells at (the end of) an aeon and so forth. ³⁶

If, when beings are born in these hells, the destruction of their particular world-system should occur, they are connected with (brgyud) other world-systems ('lig-rten-gyi khang), and (cing) should destruction also occur there, they are born elsewhere to endure the eight pairs of hot and cold hell. These sufferings of heat and cold are experienced (myang-ngo) for (su) a duration of

twelve thousand great aeons (bskal-pa chen-po stong-phrag bcu-gnyis).

Concerning the term "great aeon", it is explained that in a great aeon there are eighty aeons, twenty for each of the processes of creation, duration, destruction, and dissolution which occur in a single world-system.³⁷ It says in the Treasury of the Abhidharma (T. 4089):

Thus this created world-system
Endures for twenty aeons,
While its creation, destruction
And quiescent dissolution equal its duration.
These eighty (aeons) comprise a "great aeon".

While this creation and destruction of the external containing-world and the hells (postulated) according to the pious attendants has no true (inherent) existence,³⁸ in the perception of its sentient beings, however, when one is born therein it does appear that the world-system is created and destroyed, and it appears like a dream that one is born in the different hell realms of other world-systems, which emerge from the propensities and full force of bewilderment.

The latter section concerns birth among the tormented spirits. (It comments on Ch. 15, 5):

Then (de-nag) that process of maturation (rnam-par smin-pa de) in the hells comes to an end and (zad-pa-dang) one is born among the tormented spirits (yi-dvags).

Now there are two ways in which that (hellish condition) comes to an end: there is the cessation of non-virtue, the object to be renounced, by means of a virtuous antidote, as when the heat and cold are subdued by an antidote and cease; and there is the cessation through the maturation of one's own particular result-- as when the results of one's virtue and sin are experienced in the manner of a shoot which is no longer able to grow from its seed. The present case refers to the latter.

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Now, one might ask, why is one who has the karma to be born among tormented spirits not born among them before ending the karma connected with his or her birth in the hells? If one has both kinds of karma, one cannot permit the lesser to take effect until the result of the greater has first taken its effect, just as when the light of the sun is present the light of planets and stars is invisible. Therefore, the process of ripening occurs first for whichever is the most powerful among the respective kinds of karma, and which is most potent in virtue or sin. It also says in the Treasury of the Abhidharma (T. 4089):

The cycle of deeds includes

Those which are heaviest,

Those which are closest,

Those which are being experienced

And those of the past.

Among them, the first (mentioned) ripen first.

So this (text) indicates that the heaviest (deeds) are the first (to ripen).

Tormented spirits are so-called because they are afflicted by the fires of hunger and thirst. Food is entirely scarce, but desired in their minds. When born as such, there are general obscurations in that **one suffers pangs of hunger and thirst** (ltoqs-pa-dang skom-pa'i sdug-bsngal-gvis nven-pa-dang); and there are external obscurations in that the sun and moon which are pleasant to all become tormenting and unpleasant. External **desirable objects** become unpleasant ('dod-pa'i dngos-po- rnam vid-du mi-'ong-ba) and pure water is seen as puss, blood and so forth. As it says in the Letter to a Friend (T. 4182):

To tormented spirits, the moon is hot in summer,

And even the sun is cool in winter.

Initially one does not find food and drink, and if one does find it, it cannot pass down the throat; but even if it does pass down the throat one's internal organs blaze with fire. Because fire blazes everywhere outside and inside the body, there is a cycle of flames through which the objects of one's enjoyment **turn** ('gyur-ba-dang) instantly into (su) **diverse objects-- poisonous and harsh** (gdug-cing rtsub-ba'i dngos-po sna-tshogs).

One desires to enjoy oceans and great rivers when one has thirst, different kinds of food when one is hungry, and pleasant environments and necessities. One actually perceives these (apparitions), but when one approaches them, they turn again into scraps (lhag-rol) or even (yang) their mere traces become non-existent (med-par 'gyur-zhing), and the suffering increases. Thus one has the obscuration whereby food is scarce. One's bones

become merely a cage covered with skin, lacking the complexion of flesh and blood. Utterly emaciated and dry (shin-ru rid-cing skam-pa-dang), one is born (skyes-so) among the tormented spirits, continuing from one world-system to the next, for six great aeons (skal-pa chen-po drug-tu), with body (lus) and limbs which are unsatisfactory, and sense-organs (-dang dbang-po) which are incomplete even to focus on Mount Sumeru. They are (gyur-pa) unsatisfactory (mi-'tshams-par) in nature because they are deformed-- with heads as large as Mount Sumeru, mouths as small as the eye of a needle, and so forth.

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ii. The second part concerns the result associated with that causal basis which is one harmful to others. (It comments on Ch. 15, 6):

Then (de-nas), when that process of maturation of the coarse (rtsub-mo'i rnam-par smin-pa de) obscurations of (-kvi sgrib-pa) one's past deeds (las), or causal basis for birth among the tormented spirits, has also gradually diminished (khad-kvis bsrabs-pa) the rough (causal basis) comes to an end; and (dang) one is united (mtshams-sbyar) and born with (-pas) the mind of Rudra and an existence (grid) determined by the karma of subtle causal basis and of one's previous (ngon-gvi) birth-- i.e. as when one has (previously) meditated on a wrathful deity with many heads and arms, and clung to it as (a being with) individual characteristics, and then visualised a retinue of Pisâcis and so forth, recited harsh wrathful mantras, and practised the four shocking things (dnagos-po bzhi).

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While this form is essentially one assumed as a tormented spirit (yi-dvags), one then becomes or takes on the guise of a great ogre (srin-po chen-po) bearing weapons, heads and skulls, who is most venomous (rab-tu gdugs-pa) in anger and terrifyingly fierce (gtum-po). Such beings have miraculous abilities-- they have one body with a hundred heads (lus gcig-la mgo brgya-pa), and (dang) with diverse (sna-tshogs-dang) dissimilar kinds of head (mgo-bo) such as those of a tiger or lion. There are gods, antigods and so forth who have a hundred bodies (lus brgya-la) with a single head (mgo-bo gcig-pa-dang) like that of a buffalo, those who have diverse kinds of bodies (lus sna-tshogs-pa-dang) such as that of an elephant or sea-monster, those who have a single body with many limbs (yan-lag mang-po-dang) and diverse kinds of limbs (yan-lag sna-tshogs-pa-dang) dissimilar in colour and form. They bear diverse kinds of harmful hand-implements (gdug-pa'i lag-cha sna-tshogs thogs-pa) including stones and spears, and they have a multitude of retainers ('khor rab-tu mang-po-dang) including mātaris, sha-za, and dākinis. ⁴² They have diverse terrifying forms ('jigs-pa'i gzugs sna-tshogs-dang) including those whose limbs appear as snakes and those which carry wings on their bodies, and they bellow diverse kinds of terrifying roar ('jigs-pa'i nga-ro sna-tshogs sgrogs-pa)-- rala rala, rulu rulu, and so forth. As for their conduct, their terrifying forms and (gzugs-dang) unpleasant roars (nga-ro), their foul stench and (dri-dang) bad breath (kha-rlangs-kvis) which suffocate and bring plague and sickness cause all beings to panic in fear (thams-cad skyi-bud zhes byed-pa). They cover all directions with the darkness of

their black vital energy, which is utterly terrifying (rab-tu 'jigs-pa'i rlung-nag) and with breath which is cold and hot (-dang grang-ba-dang tsha-ba'i dbugs-kvis). They disturb ('khrug-par byed-pa) all the chiliocosms throughout the ten directions (phyogs-bcu kun-tu khams), zenith and nadir. They inflict ('debs-par byed-pa) on living beings four hundred and four kinds of disease (nad bzhi-brgya rtsa-bzhis) derived from a combination of wind, bile and phlegm,⁴³ and they have inconceivable powers to cause (byed-pa) insanity (myos) of mind and (dang) debility (nyams-par) of body and recollection.

Through these powers (-i mthus), they subjugate (dbang-du bsdu-so) the nāga domains (klu'i ris-dang) of Nanda, Taksaka and so forth, the realms of the antigods (lha ma-vin-gyi ris-dang) such as Vemacitra, the god realms (lha'i ris) of desire including those of Indra and Visnu, i.e. those from the Parinirmittavaśa-vartin downwards, and those of the twelve ordinary god-realms downwards (man-chad); namely Brahmakāyika (tshangs--pa'i ris-dang), Brahmapurohita, and Mahābrahmā which sustain the first concentration; Parittābha, Apramānābha, and Abhāsvara ('od-gsal-dang) which sustain the second concentration; Parittaśubha, Apramānaśubha, and Subhakrtsna (dge-rgyas-dang) which sustain the third concentration; and Anabhraka, Punyaprasava, and Brhatphala ('bras-bu che-ba) which sustain the fourth concentration.⁴⁴

Subjugation by the Wrathful Deities of Pristine Cognition who Grant Instruction (511.6-534.4):

The latter part (of the detailed exegesis-- see p. 1096) concerns the subjugation (of such venomous beings) by the wrathful deities of pristine cognition who grant instruction. It has two aspects, the first of which is the observation of the beings to be trained. (It comments on Ch. 15, 7):

Rudra, the (de) (archetype of such beings) had in the past (sngon) cultivated an enlightened attitude in the Greater Vehicle and had received empowerments. Owing to (stobs-kyis) the merit of the service (bsten-pa'i) which he had performed for his spiritual benefactor, he had become a field (suitable for) greatness and discipline. The omniscient (thams-cad mkhven-pas) Great Glorious Heruka observed (gzigs) that the time had arrived for him to be disciplined, and then (nas) through the deeds of his naturally present spirituality (thugs-rjes), learned in skillful means, he demonstrated the miracle which disciplined ('dul-bar gyur-te) him a manner appropriate to that particular aeon, thinking that the time for instruction had arrived.

The second, the detailed exegesis of that subjugation, has three sections, namely, the overwhelming of the proud spirit through the four miracles, the eradication of the proud spirit through the enlightened activity of wrath, and the injunction imparted to him after being taken into the fold through spirituality.

Overwhelming of the Proud Spirit Through the Four Miracles
(512.4-516.2):

This has two subdivisions, of which (the former) concerns the meditative absorption in contemplation which is the causal basis. (It comments on Ch. 15, 8):

Once the wrathful deities of deeds who are to be trained had appeared, then (de-nas) in order to reveal the wrathful deities of pristine cognition who grant instruction, the body of reality of the tathāgata (de-bzhin gshogs-pa) emerged in the body of perfect rapture of the wrathful deities, manifesting in and of itself from the sky-like disposition of the Magical Net (sgyu-'phrul dra-ba), which is (-i) without duality of appearance and emptiness, and a natural array (bkod-pa) of non-dual indestructible greatness (che-ba'i rdo-rje), without partiality or bias.

The reason (for this emergence) is in order that he might display the charisma (gzi-bruid bstan-pa'i phvir) of great pride (ngar-gyal chen-po'i) which overwhelms all proud beings including those who have hatred, and which disciplines ('dul-ba'i) proud Rudra, the lord of the three levels of existence (srid-gsum-gyi bdag-po) in the field of the ten directions of the six world-
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systems ('iig-rten drug-gi phyogs-bcu'i).

Thus Samantabhadra, the great identity of the indestructible body, speech and mind of all the tathāgatas (de-bzhin gshogs-pa thams-cad-kvi sku-gsung-thugs rdo-rje'i bdag-po), the Transcendent Lord (bcom-ldan 'das) and Great Joyous One (dzves-pa chen-pog) of skillful means which instructs those to be trained,

became absorbed in the (-la snvoms-par zhugs-te) contemplation (ting-nge-'dzin) of the kingly (rgyal-po'i) self-manifesting pristine cognition of the Magical Net (sgyu-'phrul dra-ba'i) which emanates as the great cloud of the mandala of (-i dkyil-'khor-gyi sprin-chen-po rnam-par 'phro-ba'i) Herukas, the kingly (rgyal-po) ones among the wrathful deities (khro-bo'i).

The latter concerns the nature of his miraculous emanation from within that (disposition). It has four sections, the first of which concerns the expanse from which this emanation occurred. (It comments on Ch. 15, 9):

From the expanse of (-kvi dbvings-nas) reality or the real (de-bzhin-nyid), the great Krodhīśvarī (khro-mo dbang-phyug chen-mo) of pristine cognition, Samantabhadrī the glowing female passive object, ⁴⁶ emerged (mngon-du phyung-ste) manifest in and of herself. With exclamations of "Hi Hi!" (hi-hi zhes) and with (-kyis) the lustrous glow (gzi-mdangs) of her body which is joyous (dgves-pa'i) to the male consort (Samantabhadra), the secret lotus (padma= vagina) swelled (rgvas-par mdzad) with bliss and was displayed. Thereupon, the active male subject Samantabhadra exclaimed, "Ha, ha!", and the jewel (rin-cen= penis) swelled (rgvas-par mdzad). Through the joy of their (-i dgves-pas) display, the non-dual embrace (gnvis-su med-par 'khril-ba) of the male and female consorts, penetration occurred (thim) of the "gem" ⁴⁷ in the "lotus", and then (nas) they played.

The second, concerning the emanation, (comments on Ch. 15, 10):

The causal basis is that (the wrathful deities) emerged from (las) the cloud of the "enlightened mind" (byang-chub sems-kvi sprin= seminal fluid) of the male consort which descended into the secret centre of the female consort. At that time there was also a secondary condition, namely, (the following mantra) which emerged: HŪM HŪM HŪM VIŚVA KRODHA JVALA MANDALA PHAT PHAT PHAT HALA HALA HALA HŪM, which means "May the blazing mandala of wrathful deities on the crossed-vajra which is the identity of buddha-body, speech and mind destroy to pieces the body, speech and mind of venomous beings because they have three such pernicious aspects!"

The third, concerning the essence which is emanated (comments on Ch. 15, 11):

At these words (zhes briod-pas), pervading (khvab-par) all the infinite ten directions of the six world-systems ('jig-rten drug-gi phyogs-bcu mtha'-vas-pa) in infinite space, without beginning or end, the assemblies of the mandala of wrathful deities (khro-bo'i dkyil-'khor-gvi tshogs) of the five enlightened families came forth ('thon-par) from the expanse of the secret centre of Samantabhadri the female consort, as large as the trichilocosm (stong-gsum-gvi 'jig-rten-tsam) in their extent, and equal in number to the atomic particles of (-i rdul-phra-mo snyed) all world-systems of the ten directions (phyogs-bcu). Thus (-pas), (space) was filled.

The fourth, concerning the signs of that emanation, (comments on Ch. 15, 12):

Since the cloud of wrathful deities radiated throughout the expanse of space in that way, all the ten directions of the six world-systems ('lig-rten drug-gi phyogs-bcu thams-cad) and all their mountains and continents were to a lesser degree rocked (gYos), to a middling degree they were further rocked (rab-tu gYos), and to a greater degree they were absolutely rocked (kun-tu gYos-so). Sounds of thunder and so forth to a lesser degree were bellowed ('ur-'ur), to a middling degree they were further bellowed (rab-tu 'ur-'ur), and to a greater degree they were absolutely bellowed (kun-tu 'ur-'ur-ro). The assembled instruments of music such as the divine drum ⁴⁸ were not merely beaten, but sounding of their own accord they to a lesser degree were rattled (chem-chem), to a middling degree they were further rattled (rab-tu chem-chem), and to a greater degree they were absolutely rattled (kun-tu chem-chem-mo). Gross compounded objects such as mountains and stones were not merely split, but they were to a lesser degree destroyed (shig-shig), to a middling degree they were further destroyed (rab-tu shig-shig), and to a greater degree they were absolutely destroyed (kun-tu shig-shig-go). The waves of the oceans and so forth were to a lesser degree dispersed (gtor-gtor), to a middling degree they were further dispersed (rab-tu gtor-gtor), and to a greater degree they were absolutely dispersed (kun-tu gtor-gtor-ro). These three degrees-- lesser, middling, and greater, indicate the regions below, above and upon the earth. There were therefore fifteen great signs

when each of these five (actions) assumed the three degrees. This applied to the external objects of the containing-world, and the containing-world was itself overwhelmed.

When (these events) were then applied to internal objects, i.e. the sentient contents (of this containing-world), the three kinds of rocking applied to the past, present and future thoughts of living beings ('gro-ba'i sems-gsum), the three kinds of bellowing to the three media (of body, speech and mind), the three kinds of rattling to object, subject and their interaction, the three degrees of destruction to the three poisons, and the three degrees of dispersal to renunciation, antidote and retention, making fifteen in all.

When they were applied to the secret objects of pristine cognition, the three kinds of rocking applied to the self-manifesting appearance of the five lights, the three kinds of bellowing to the radiance of the celestial palace of pristine cognition throughout the ten directions, the three kinds of rattling to the supported mandala of deities, the three kinds of destruction to the array of dissimilar appearances which manifoldly appear, and the three kinds of dispersal to the emanation, absorption, and display of the mandala.

Again, when these were applied to the unsurpassedly secret objects, the three kinds of rocking applied to apparitional objects which are positive, negative or neutral, the three degrees of bellowing to consciousness which is refuted, proven or neither, the three kinds of rattling to the naturally liberated Samantabhadra who arises as skillful means,

discriminative awareness, and their coalescence; the three kinds of destruction to the pristine cognition free from conceptual elaboration which at that time arises as bliss, radiance, and non-conceptualisation; and the three degrees of dispersal to the destruction of renunciation, antidote and retention by natural realisation. Thus, there were fifteen great signs of the liberation of samsâra in reality.

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Then as a result of such revelations, among those who abide in all the (thams-cad-na gnas-pa'i) great trichilocosms (stong-khams) of the ten directions of the six world systems ('jig-rten drug-gi phyogs-bcu'i), those who were most powerful (dbang che-ba) as lords in their respective abodes, and (-dang) those who were most resplendent (gzi-brjid che-ba-dang) and lustrous, the god Maheśvara (dbang-phyug chen-po), who was great in (che-ba'i) power, ability and strength (mthu), Brahmâ, Indra, and all such beings (la-sogs-pa thams-cad), collapsed.

The wrathful deities conquered (brgyal) them so that their splendour was diminished, they further conquered (rab-tu brgyal) them so that they could not speak at all, and they absolutely conquered (kun-tu brgyal-bar gyur-to) them so that they were terrified and forgot their show of bravado.

The Eradication of the Proud Spirit through the Enlightened Activity of Wrath (516.2-530.2):

The second section (of the detailed exegesis of this subjugation) concerns the eradication of the proud spirit through the enlightened activity of wrath. It has four subdivisions, namely, the array of the foremost mandala of pristine cognition, the actual "liberation" of the proud male spirits, the joyfulness experienced through sexual union with the female spirits, and the emanation of the mandala of the retinue.

i. The first of these has two sections, of which the former concerning the presence of the central deity Che-mchog (comments on Ch. 15, 13):

Then the Transcendent Lord, the Great Joyous One (de-nas bcom-ldan-'das dgves-pa chen-po) Samantabhadra himself (nvid) manifested and became in all respects transformed (cir-vang 'gyur-ba) into the dark brown buddha-body of (sku smug-nag) the Blood Drinker (khrag-'thung) Che-mchog, a very terrifying ('digs-byed chen-po) and most awesome (shin-tu rngam-pa) guise, emanating in a great blaze ('bar-ba chen-po) of light derived from a hundred thousand suns-- the lustrous glow of pristine cognition which causes panic (skvi-bud byed-pa'i). He is endowed with heads, arms and legs (dbu-dang phvag-dang zhabs), equal in number to the atomic particles of the (-kvi rdul-snyed) infinite chiliocosm (stong-khams), holding diverse weapons (mtshon-cha sna-tshogs 'dzin-pa) in his hands, such as the vajra and the wheel.

He then turned into a form with (gyur-te) three heads (dbu-gaum) which represent the three approaches to liberation, six arms (phyag-drug) which represent the six transcendental perfections, and four legs (zhabs-bzhir) which represent the four supports for miraculous ability. ⁵² He became present, rejoicing in a great charnel ground (dur-khrod chen-por dgyes-nag), indicating that samsāra is inherently pure without having to be renounced, in the (na) spacious midst (dkvil) of an ocean of blood (khrag-gi rgya-mtsho'i) indicating that desire is inherently pure, upon an (kvi-steng) accumulated heap and great mountain (ri-rab) peak of human bones (keng-rus chen-po'i) to symbolise that hatred is inherently pure without having to be abandoned, and at the centre of a (-i dkvil-la) four-spoked spacious (klong-gi) circle ('khor), which greatly blazes forth ('bar-ba chen-po'i) the volcanic flames of pristine cognition to indicate that delusion is inherently pure. There he stood with (-su bzhuqs-so) left (legs) extending (brkyangs) and right (legs) bent (bskums), on a seat which comprised (-gi gdan-la) the god Maheshvara (dbang-phyug chen-po) or Mahadeva and (dang) the most proud mistress of the charnel ground (dur-khrod-kvi bdag-po dregs-pa chen-po) or Umadevi, husband and wife (khyo-shug). ⁵³

There are some who hold that the right legs are extended and the left legs bent, but that system does not correspond to the pure view of discriminative awareness and skillful means. ⁵⁴

The latter, concerning the array of his retinue, the four enlightened families, (comments on Ch. 15, 14):

As for (kyang) the hosts who form that cloud-mass of the mandala of wrathful deities (khro-bo'i dkyil-'khor-gyi sprin-phung de-dag) emanating in the above manner: they are the natural expressions of the five or four enlightened families. There were some (la-la-ni) belonging to the enlightened family of the mirror-like pristine cognition who associated with (gyur-te) the great glorious Blood-Drinker (dpal khrag-'thung chen-por), Vajra Heruka, who stands in the eastern direction (shar-phyogs-su bzhuvs-so) or spoke of the mandala. Some hold him to be the Buddha Heruka but they are imperceptive because Che-mchog himself is said to be the Buddha Heruka.

There were some (la-la-ni) belonging to the enlightened family of the pristine cognition of sameness who associated with (gyur-te) the great glorious Ratna Blood-Drinker (dpal khrag-'thung chen-po rin-po-cher) or Ratna Heruka, who stands in the southern direction (lho-phyogs-su bzhuvs-so) or spoke of the mandala. There were some (la-la-ni) belonging to the enlightened family of the pristine cognition of discernment who associated with (gyur-te) the great glorious Padma Blood-Drinker (dpal khrag-'thung chen-po padmar) or Padma Heruka, who stands in the western direction (nub-phyogs-su bzhuvs-so) or spoke (of the mandala). And there were some (la-la-ni) belonging to the enlightened family of the pristine cognition of accomplishment who associated with (gyur-te) the great glorious universal Karma Blood-Drinker (dpal khrag-'thung chen-po kun-tu las-su) or Karma Heruka, who

stands in the northern direction (hyang-phvogs-su bzhuqs-so) or spoke (of the mandala).

..

All of these (de-dag kun kyang) four enlightened families of wrathful deities were endowed with a very terrifying guise ('iigs-byed chen-po'i cha-lugs-dang) comprising the eight things

of the charnel ground, ⁵⁷ an awesome roar (rngam-pa'i nga-ro-dang) including sounds of HŪM and PHAT, and an aura (klong-du) blazing ('bar-ba'i) forth the flames of pristine cognition. They were

endowed with three heads (dbu-gsum) which indicate that the three poisons are uprooted and that the three buddha-bodies are present, six arms (phvag-drug) which indicate that the six classes of living beings are liberated in the expanse, and four legs (zhabs-bzhis) in order to perform acts of benefit for living beings through the four kinds of enlightened activity and liberate the four places of birth right where they are. ⁵⁸ They

stood with legs extended and bent (brkyang-bskums-su bzhuqs-so) in the previous manner, upon (la) seats (gdan) which comprise (bvas-pa) husband and wife couples (khvo-shug-gi) in copulation to symbolise that the four erroneous views and the four demons ⁵⁹ have been subdued.

Those seats consist respectively of gandharvas (dri-za-dang) in the eastern direction, yaksas (gnod-sbyin-dang) in the northern direction, ogres (srin-po-dang) in the western direction, yama-spirits (gshin-rie) in the southern direction, and other such beings (la-sogs-pa), equal to the number of pernicious venomous species.

The host of the great Blood-Drinker queens (btsun-mo khrag-'thung chen-mo'i tshogs-rnams) of the five enlightened families of Herukas, Buddhakrodhīśvarī and so forth, also (kyang) stood (bzhugs-so), entwining and embracing ('khril-ba'i tshul-gvis) the buddha-bodies (sku-la) of their respective (so-so'i) wrathful deities.

[Here there is a digression which comments on the interpolated lines Ch. 15, 15:

Concerning this passage from "These Herukas of the five enlightened families were absorbed and subsumed together" (rig-lnga'i he-ru-ka gcig-tu bstims-te bsdus-nag) down to " and then as one (they performed) the wondrous act of granting many instructions" (gcig-gis mang-po 'dul-ba'i ngo-mtshar-te): It is not discernible in the Indian sPar-khab Commentary (P. 4718), and in the commentaries of Rong-zom-pa, sMan-lung-pa, and Yung-ston-pa. Even the Sanskrit text (for these lines) is not to be seen. However, because they do appear in the commentary by sGrol-chen Sangs-rgyas Rin-chen, I wonder if there were one or two dissimilar Sanskrit manuscripts. In one Sanskrit manuscript even the words "Then Maheśvara, the great proud spirit endowed with loving kindness" are added!]

ii. The second subdivision concerning the actual "liberation" of the male spirits has two parts. The former describes the fierce awesome sounds made by the proud spirits in their arrogance. (It comments on Ch. 15, 16):

Then (de-nas) Rudra, the Great Proud Spirit (drengs-pa chen-po) who was laid out as a seat, and other such beings (la-sogs-pa) who belong among the twenty-eight male spirits of the Maheṣvara class ⁶¹ were angered and in (-kyig) a malignant ferocious temper (gtum-pa'i sems). Although their bodies were spread out as seats, they revealed great miraculous abilities, diverse and malignant (gdug-pa'i rdzu-'phrul chen-po sna-tshogs bstan-nas), and uniformly, with one voice (mgrin-gcig-tu) and a malignant roar (gdug-pa'i nga-ros), they emitted fierce wrathful words (gtum-tshig-tu smras-ba), with an unpleasant exhalation of breath (brlang-po'i). Saying (zhes-zer-zhing), "Release us! (thong-thong) O lord of compassion (snying-rie'i bdag-po), your apparitions do not act for the benefit of living beings. Why do you act so?" (ci de-ltar byed-dam), they were angered and (khros-nas) enraged (rngam-mo) in their most venomous temper (shin-tu gdug-pa'i sems) because they had been surpassed.

The latter concerns the actual "liberation" performed through the wrath of compassionate sorcery. It has two aspects, of which the first is the emanation of a cloud of terrifying and awesome forms. (It comments on Ch. 15, 17):

Then the Transcendent Lord, the Great Joyous One (de-nas bcom-ldan-'das dzves-pa chen-po) Che-mchog himself emanated and assumed a form (gnas) with nine heads (dbu-dgu) as an indication that he outwardly assumed the nine awesome airs of a heruka, and ⁶² inwardly possessed the nine kinds of meditative equipoise; with eighteen arms (phyang bcu-brgyad) to symbolise outwardly the eighteen liberators (sgrol-ging bco-brgyad) who "liberate" the

venomous spirits, and inwardly the eighteen kinds of emptiness; and eight legs (zhabs-brgyad) to indicate outwardly that he acts on behalf of sentient beings through the four immeasurables and four kinds of enlightened activity, and inwardly that he possesses the eight approaches to liberation.

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And then (nas), with an awesome voice (rngam-pa'i skad-kvis) directed at the proud spirits, he displayed in the perception of those to be trained a guise in which he grew exceedingly wrathful (shin-tu khros-nas). This he did in accordance with the skillful means which instructs through spirituality (thugs-ries 'dul-ba'i thabs-kvis), learned in skillful means. Uttering (zhes brjod-pas) the following mantra,-- three syllables HŪM in order that the body, speech and mind (of the spirits) might be gathered, three syllables HA in order to array, or select for eating, the three poisons, and three syllables KHĀHI in order to eat and enjoy their flesh, blood, and bones, (the spirits) trembled and panicked, and then were made amenable.

The second concerning the actual "liberation" (comments on Ch. 15, 18):

Those hosts of wrathful deities discarded the hearts (snying) and inner organs of the hosts of great venomous spirits such as Maheśvara (dbang-phyug chen-po la-sogs-pa gdug-pa chen-po'i tshogs de-dag-gi), cutting off the essence of egotism in the aggregates of consciousness; and (dang) they discarded all (kun phyung) their sense-organs (dbang-po) including the eyes, thereby obstructing the senses which apprehend objects. They extracted

all their entrails (nang-khrol kun drangs) including intestines, thereby rejecting attachment to the body which is the support of the subject-object dichotomy. They cut off all their limbs (yan-lag kun bcad gtubs) including the head, thereby destroying the propensities for existence, and then (nas) they ate all their flesh (sha-kun zos), thereby purifying delusion, drank all their blood (khrag-kun 'thungs), purifying desire, and wore all their bones (-nas rus-pa kun 'chos-so), thereby purifying hatred.

iii. The third subdivision (of the eradication of the proud spirits) concerns the joyfulness experienced through sexual union with the female spirits. It has two parts, namely, the miracle of absorbing the world and the display manifested through the great rite of sexual union.

The former has two aspects, of which the first concerning the absorbing of the container-world (comments on Ch. 15, 19):

Then (de-nas) they uttered the mantra which absorbs the world together-- three syllables HŪM, which mean "May (the world) be absorbed by the body, speech, and mind of the Great Glorious One!"; BHYOH which means "the Mātariś"; E which means "here"; ARALI which means "dākinis" or "female intermediaries"; HRIM HRIM which means "gather together!"; and JAH JAH which means, "Come, come!", or "Draw in!". By uttering these words (zhes brjod-pas), the world systems of the ten directions (phyogs-bcu'i 'jig-rten-kvi khams), along with (dang bcas-pa) the frontiers of space (nam-mkha') all were absorbed within an area the size of a mustard seed (yungs-'bru gcig-tsam-du chud-par bsdus-so). This is the miraculous ability associated with the power of the

buddhas, on which the Great Bounteousness of the Buddhas (T. 44) accordingly says:

The expanse of space, the expanse of reality itself,
And the expanse of the world-systems
Are absorbed in a single mustard seed.
But their dimensions are undiminished, as before.
This is a miraculous aspect of the expanse of the sugatas.

The second concerning the absorption of its sentient contents (comments on Ch. 15, 20):

Then (de-nas) they gathered (bsdus-so) under their sway all the twenty-eight Iṣvari or highest queens (yang rje-mo) among (-'i) the queens of all (thams-cad-kyi rje-mo) the common classes of female elementals ('byung-mo) such as Mahākarnī (rna-rnyan chen-mo), who are mistresses of ministerial class. These are the wives of the (-'i chung-ma) respective twenty-eight (Iṣvaras) including (la-sogs-pa) the Great Proud Spirit (dregs-pa chen-po) and Brahmā, who are the highest kings (yang rgyal-po) among (-'i) the kings of all (ma-lus-pa'i rgyal-po) common classes of mighty male elementals ('byung-po), such as Taksaka, Pāndara and Yakṣa, who are the attendants or great ministers of gods and antigods. .65

Although these (queens) act in the world according to the ordinary point of view, they are, in the extraordinary view, revealed to be supramundane; and, in the most extraordinary view, they are held to be present within the centres of the energy channels and to appear as such when buddhahood is attained, so that they can be taken into the fold (by a buddha). In this context however because they are easy to understand when

described in accordance with their depiction in mundane speech, ⁶⁷
thought and so forth, I must describe them accordingly.

Now these are known as the wives of their respective husbands, namely: Mahârâksasi Manurâksasi (srin-mo chen-mo mi'i srin-mo-dang), the wife of Maheśvara, the proud spirit of the charnel ground, who is delighted by offerings of fat and grease;

Brahmâni (tshang-ma-dang), the wife of Brahmâ, who was formerly born from the celestial palace of the lotus-navel (of Visnu). At that time, he emanated a mental body in the form of a girl, and in order to gaze upon her he had four heads, one in each of the four directions, and a fifth above them which Visnu out of jealousy decapitated by hurling a wheel;

Raudri ('khrug-mo-dang) is the wife of Maheśvara, master of the Paranirmitavaśavartin realm. When the gods and antigods were engaged in dispute, she consecrated her body as a fortress into which the army of the gods entered and from which they fought. Consequently the gods were victorious;

Indrâni (dbang-mo-dang) is the wife of Satakratu. Formerly she lived as the wife of a rsi and was once invited to a feast by another rsi, who had prepared three seats and then invited those two to the feast. When (her husband), the rsi, asked why he had done so, the other rsi said, "There are three of you!", and he made an (extra) gullet protrude from the stomach of Indrâni. At that time the rsi grew angry and cursed him saying, "May your body have a thousand female sexual organs", whereupon he was

transformed into such an apparition. When the gods saw him, they forgave the rsi and consecrated him with a thousand eyes, so that he became known as the one "endowed with a thousand sexual organs and a thousand eyes";

Vaisnavi ('iug sred-mo-dang), the wife of Visnu who is pervasive above, upon and below the earth; 68

Kaumâri (gzhon-nu-mo-dang), the wife of the youth Kârtikeya. When Agni, the god of fire, grew fascinated by a daughter of the gods, Sadâna, the six-faced youth, was born, and on becoming a king among the gods was known as Kârtikeya;

Pingalâ (dmar-mo-dang), the wife of Nârâyana ('iug-sred), who is so-called because her body resembles copper;

Amrtâ (bdud-rtsi-mo-dang), the wife of Sûrya (the sun) who, during the perfect age of the aeon, was produced from the churning of the ocean, propelled thence into space, and so illuminated the world, whereupon he became known as "the nectar (amrta) of the eyes of living beings"; 69

Sânti (zhi-ba-mo-dang), the wife of Candra (the moon) who, when the ocean was again churned, emerged and was propelled into space, whereupon he became known as "the peaceful one" (ânta) and "the cool one" because he alleviates the afflictions of heat; 70

Dandi (be-con-mo-dang), the wife of Danda, who is known as the club-bearing subduer of Sanaiścara (Saturn);

Râksasi (grin-mo-dang), the wife of Râksasa, who is known as the ten-headed Daśagrîva of Lankâ in the town of Lankâpurî;

Bhaksasi (za-ba-mo-dang), the wife of Mahâkâla, lord of armies, so-called because she "eats" (bhaks) the antigods and violators of commitments;

Ratî (dga'-ba-mo-dang), the wife of the lord who grants joy, i.e. Vaiśravaṇa who pleases others by granting wealth;

Rudhîramadî (ra-ro khrag-'thung smyos-ma-dang), the wife of the god Balabhadra, who is so-called because she became intoxicated by wine and then insane after casting a Vedic dice at a sacrificial offering to Indra;

Ekacârîni (gcig-pur spyod-ma-dang), the wife of the gandharva Tambura, a learned musician among the gods, who walked ahead carrying the lute. He is also known as the son of Iṣvara, called Bhrngîrîta;

Manohârikâ (gid-phrog-ma-dang) or Laksmî, the wife of Kâmadeva, the god of desire, is so-called because she has a beautiful form, captivating when seen by all;

Siddhîkarî (grub-mo-dang), the wife of Vasuraksita, the protector of wealth who accrues wealth and emits lustre;

Vâyudevî (rlung-mo-dang), the wife of Pavana, god of wind, who is the source of wind;

Mahâmâranâ (gsod-byed-mo-dang), the wife of the killer Mâra;

Agnāyi (me-mo-dang), the wife of Agni, god of fire;

Vārāhi (phag-mo-dang), the wife of Mahāvārāha, lord of the locality, who is so-called because he supports the world below the earth in the form of a pig;
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Cāmundi (rgan-byed-mo-dang), the wife of Yama, so called because formerly when she was the wife of Mahādeva she grew angry when he had regard for Umādevi alone, and consequently was transformed into an old woman (rgyan-byed-mo);

Bhujanā (sna chen-mo-dang), the wife of Ganapati who was born as the son of Iśvara's wife Puspacāpi (=Pārvatī). At the time of his birth, Umādevi inquired if the child was male, and was (deliberately) misinformed that it was a boy, but headless. The child then became headless in accordance with a curse which she made to that effect. In distress, she begged forgiveness and said, "Let him have a new head!" The head of a baby elephant was attached, so that he became known as "elephant-nose";

Varunāni (chu lha-mo-dang), the wife of Varuna, the god of water;

Mahākālī (nag-mo chen-mo-dang), the wife of the black Mahāvisāda. In Lankāpurī there were four sons of rāksasas, namely, Visāda (rnam-'jig), Daśagrīva (mgrin-bcu), Kumbhakarna (bum-sna), and Rāvana ('bod-grogs);

Yellow-red Chāgalā (ra-mgo dmar-ser chen-mo-dang), the wife of the ogre Daśagrīva;

Dark-Blue Mahākumbhakarnī (bum-sna sngo-nag chen-mo-dang), the wife of the ogre Kumbhakarna;

And Dark-yellow Lambodarā (gsus-'dzin ser-nag chen-mo), the wife of Lambodara (gsus-po-che).

The words "and so forth" (la-sogs-pa) indicate that these (female spirits) were gathered along with the wives of the most powerful spirits, as many as there are, including their slaves and the slaves of their slaves (bran-dang yang-bran) who accomplish external activity, and (dang) their servants and the servants of their servants (gyog-dang yang-gyog) who accomplish internal activity, equal in number to the atoms of their surrounding mundane fields ('khor-zhing-gi rdul-snyed).⁷²

The second part concerns the display manifested by this great rite of sexual union. It has three aspects, of which the first is the causal basis or meditative absorption in contemplation. (It comments on Ch. 15, 21):

Once these queens had been overpowered, then the Transcendent Lord, the Great Joyous One (de-nad bcom-ldan-'das dgves-pa chen-po), the great glorious Blood-Drinker (dpal khrag-'thung chen-pog) of living beings, through the skillful means which grants instruction ('dul-ba'i thabs-kvis) to trainees, again (yang) manifested (snang-bar byas) the blazing host of the very terrifying forms of the five enlightened families (rigs-lnga'i 'jigs-byed chen-por). Then (nas) all these (de-dag kun-kyang) male & female consorts, without duality, became absorbed (snvoms-

par zhugs-nag), through their joyousness (dgves-pag), in the contemplation called the emergence ('byung-ba zhes-bya-ba'i ting-nge-'dzin-la) of the cloud-like mandala of display (rol-pa'i dkvil-'khor-gvi sprin) which pervades the self-manifesting expanse of space.

The second aspect concerns the secondary condition, the intonation of the secret mantras of supreme awareness. (It comments on Ch. 15, 22):

This following ('di) (mantra) emerged (phyung-ngo) from their indestructible body, speech and mind (sku-dang gsung-dang thugs rdo-rie-las)-- OM AH HUM indicate the buddha-body, speech and mind respectively. VAJRA PRAVESAYA means "let the vajra penetrate"; and ALALAHO indicates greatest amazement.

The third aspect concerns the result or their non-dual union, (commenting on Ch. 15, 23):

So saying (zhes brjod-pag), the queens of the elemental spirits ('byung-po'i rgyal-mo rnams) were excited with extreme desire (shin-tu chags-pa'i vid-gYos-nag) for the host of Herukas. They contracted (sdud) or closed, and expanded (cing rgyas-par gyur) or opened the lotus-mandalas (padma'i dkvil-'khor) of their (vaginas), and then (nag), just as iron is attracted to a magnet (dper-na khab-len-la lcags 'du-ba'i tshul-du), eight (queens), namely, Mahârâksasi Manurâksasi, Pingalâ, Rati, Mahâmâranâ, Mahâkâli, Yellow-red Châgalâ, Dark-blue Mahâkumbhakarni, and Dark-yellow Lambodarâ (srin-mo chen-mo mi'i srin-mo-dang dmar-mo-dang dga'-ba-mo-dang gsod-byed-mo-dang nag-mo chen-mo-dang dmar-ser chen-mo-dang sngo-nag chen-mo-dang ser-nag chen-mo-rnams)

embraced ('khril-lo) the body of the transcendent lord, or the Great Joyous One, the great glorious Vajra Blood-Drinker (bcom-ldan-'das dgves-pa chen-po dpal khrag-'thung chen-po rdo-rje'i sku-la).

Five (queens) of the eastern direction, namely, Brahmāni, Raudri, Indrāni, Vaisnavi, and Kaumāri (tshang-ma-dang 'khrug-mo-dang dbang-mo-dang 'jug-sred-mo-dang gzhon-nu-mo-rnams) embraced ('khril-lo) the body of (sku-la) the transcendent lord, the great glorious Tathāgata Blood-Drinker (bcom-ldan-'das dpal khrag-⁷³'thung chen-po de-bzhin gshegs-pa'i) or Che-mchog.

Five (queens) of the southern direction, namely, Amrtā, Sānti, Dandī, Bhaksasi, and Rāksasi (bdud-rtsi-mo-dang zhi-ba-mo-dang be-con-mo-dang za-ba-mo-dang srin-mo-rnams) embraced ('khril-lo) the body of the transcendent lord, the great glorious Ratna Blood-Drinker (bcom-ldan-'das dpal khrag-'thung chen-po rin-po-che'i sku-la).

Five (queens) of the western direction, namely, Rudhiramadī, Ekacārini, Manohārikā, Siddhikari, and Vāyudevi (khrag-gi smvos-ma-dang gcig-pur spyod-ma-dang vid 'phrog-mo-dang grub-mo-dang rlung-mo-rnams) embraced ('khril-lo) the body of the transcendent lord, the great glorious Padma Blood-Drinker (bcom-ldan-'das dpal khrag-'thung chen-po padma'i sku-la).

And five (queens) of the northern direction, namely, Agnāyi, Vārāhi, Cāmundi, Bhujanā, and Varunāni (me-mo-dang phag-mo-dang rgan-byed-mo-dang sna-chen-mo-dang chu-lha-mo-rnams) embraced ('khril-lo) the body of the transcendent lord, the great glorious

universal Karma Blood-Drinker (bcom-ldan-'das dpal khrag-'thung chen-po kun-tu las-kvi sku-la).

iv. The fourth subdivision (of the eradication of the proud spirits through the enlightened activity of wrath) concerns the emanation of the mandala of the retinue (of these wrathful deities). It has five parts.

The first concerns the sexual union with these emanations (i.e. *Īśvarīs*; it comments on Ch. 15, 24):

Then (de-nas) these mandalas of wrathful deities (khro-bo'i dkvil-'khor de-dag-gis) of the five enlightened families of Blood-Drinkers, the transcendent lords and great joyous ones (bcom-ldan-'das dzves-pa chen-po) uttered the syllable HŪM whereby (HŪm-zhes briod-pas) the assembled lotus-mandalas (padma'i dkvil-'khor-kvi tshogs) or vaginas of those mighty queens tightened (bgdus) around the penises (vajra) of the five Blood Drinkers, their arms and legs mutually entwined; and the upper and lower parts of their bodies closely embraced (shin-tu bcum-par-gyur), so that their bliss became extensive.

The second section concerns the emanation of the *Mātarīs*. (It comments on Ch. 15, 25):

Then with joy they uttered the syllable HA so that (de-nas sgyes-te ha-zhes briod-pas) from the cloud of the "enlightened mind" (byang-chub sems-kvi-sprin-las) of those male and female consorts, i.e. the (seminal-fluid or) causal basis, there came forth ('thon-to) from the secret centres of the *Īśvarīs*: the

host (tshogs-dang) of Gauri (dkar-mo'i)-- she who performs the rites of pacification with pure buddha-mind.

Now, although one member of this host emerged from each of the twenty-eight mighty queens, there is no defect in the number (of deities) being excessive because they are gathered in the single family of Gauri. The remaining (seven Mâtaris) also have similar
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(retinues).

Also, if you think that there is a contradiction because the Mâtaris emerge in this context from the secret centres of the mighty queens, and during means for attainment they emerge from the union of the male and female consorts of the five enlightened families, there is no defect. Formerly when the proud spirits were disciplined, the Mâtaris purposefully appeared in this manner. Subsequently, however, when (the mandala) is experientially cultivated, they accord with their description in the means
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for attainment.

There also came forth the host of Cauri (rkun-mo'i tshogs-dang), who perform rites of subjugation because they amass an accumulation of enlightened attributes, the host of Pramohâ (rmongs-mo'i tshogs-dang) who perform rites of wrath by causing amnesia because they are without duality of renunciation and acceptance, the host of Vetâli (thal-byed-mo'i tshogs-dang) who perform rites of wrath because they pulverise disharmonious aspects, the host of Pukkâsi (sbos-mo'i tshogs-dang) who perform rites of enrichment because they are full of enlightened attributes, the host of Candâli (gtum-mo'i tshogs) who perform

rites of wrath because they are aggressive and quarrelsome, the host of Ghasmari (sme-sha-can-gyi tshogs) who perform all kinds of rite because they accomplish anything whatsoever, and the host of Smañāni (ma-tshogs-ma'i tshogs-rnams) or Mātari who perform rites of enrichment because they increase the lifespan and one's utilities.

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Each of them was endowed with (dang bcas-nas) their respective hand-implements (rang-rang-gi lag-cha) including human clubs (zhing-dbyug) and bows & arrows, and (dang) with light rays and ornaments of wonder (ngo-mtshar). And having come forth ('thon-nas-kyang), these assumed ('khod-do) their terrifying forms ('jigs-pa'i gzugs) with their respective hand-implements (rang-gi lag-cha dang-bcas-nas) in a (bar) clockwise circle ('khor) at the radial-points of the (mandala) circle of the great blazing ('bar-ba chen-po 'khor-lo'i rtsibs-mchan-nas) Herukas, starting from (nas) the south-eastern (shar) direction (phyogs). Actually, there are four at the radial points and four in the corners or angles (between them).

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The third concerns the emanation of the Piśācis. (It comments on Ch. 15, 26):

Then with extreme joy they uttered the syllable HA so that (de-nas shin-tu dgyes-nas ha-zhes briod-pas) there came forth ('thon-par gyur-to) the host of great Simhamukhi (seng-gdong chen-mo'i tshogs-dang) who perform rites of enrichment because they are overwhelming, the host of great Vyaghramukhi (stag-gdong chen-mo'i tshogs-dang) who perform rites of wrath because they are endowed with heroism, excellent and fierce, the host of great

Srgâlamukhi (ya-gdong chen-mo'i tshogs-dang) who perform rites of wrath because they subdue the demon of the components and are learned in skillful means, the host of great **Svânâlukhi** (khvi-gdong chen-mo'i tshogs-dang) who perform all kinds of rites because they subdue the deceitful mârâs and are learned in keeping watch, the host of great **Grdhramukhi** (bzhad-gdong chen-mo'i tshogs-dang) who perform rites of enrichment, unimpeded in all that is knowable, because they are sharp-eyed, the host of great **Kankamukhi** (kang-ka'i gdong chen-mo'i tshogs-dang) who perform rites of pacification, subduing the demon of the lord of death, because they enjoy lifeless corpses, the host of great **Kâkamukhi** (dur-bya'i gdong chen-mo'i tshogs) who perform rites of subjugation without having to renounce anything because they are liberated in reality without abandoning samsâra, and the host of great **Ulûkamukhi** ('ug-pa'i gdong chen-mo'i tshogs dang-bcas-pa rnam) who perform rites of pacification, visually observing samsâra because they see through darkness.

They too are endowed with their respective hand-implements (rang-rang-gi lag-cha) and wondrous guise (-dang ngo-mtshar-du chas-nas). For example, they press corpses to their mouths with folded arms, and look upon them.

And having come forth ('thon-nas-kvang), they assumed their positions with an awesome glare (rngam-pa'i mdangs-kvis 'khod-do) in a circle ('khor-bar), starting from the eastern direction (shar-phvogs-nas) outside the circle of the great blazing ones ('bar-ba chen-po'i 'khor-lo'i phvi-rol), with the four canine deities in the four cardinal directions and the four winged

deities in the four intervening directions.

The fourth concerns the emanation of the four female gatekeepers.

(It comments on Ch. 15, 27):

Then with extreme joy (de-nag shin-tu dgyes-pag) they filled all fields of the ten directions without exception (phyogs-bcu'i zhing ma-lus-par-khyab) with the great appearance of their pristine cognition, and (nag) they uttered the syllable PHAT so that (phat-ces briod-pag) there came forth ('thon-par svur-to) the host of Vajratejasi (rdo-rie sring-'gro-ma-'i tshogs-dang) who has a horse-head, the host of Vajrāmoghā [Vajramukhī] (rdo-rie gdong-mo'i tshogs) who has a sow-head, the host of Vajralokā (rdo-rie 'jig-rten-ma'i tshogs) who has a bear-head, and the host of Vajravetāli (rdo-rie ro-langgs-ma'i tshogs-rnams) who has a wolf-head, symbolising respectively that they act of behalf of living beings through the four immeasurables and that they subdue the four erroneous views and the four demons or māras.

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These are endowed with (-du-bcas-nag) their respective hand-implements (rang-rang-gi lag-cha), namely the iron hook, the lasso, the iron chain, and the bell, and (dang) with ornaments of wonder (ngo-mtshar).

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And having come forth ('thon-nag-kyang), these took up their positions with an extremely awesome and venomous form (shin-tu rngam-pa'i gzugs-kvis gnas-so) at the four gates of the mandala (dkvil-'khor-gvi sgor) of the great blazing ('bar) Herukas.

The fifth part concerns the expulsion of these retinues to their respective abodes. (It comments on Ch. 15, 28):

Then (de-nag) the male and female consorts and their retinues, derived from that cloud of joy (dgves-pa'i sprin-las) chanted the syllable PHAT throughout the ten directions (phyogs-bcu-nag phat-ces bsgrags) without exception so that (-pas) their compassion became awesome and they all grew wrathful (thams-cad khros). Then all the Mâtaris (-nas ma-mo thams-cad) who embraced the buddha-bodies and were arrayed as their retinue again (kyang) were instantaneously (yud-tsam-gvis) dispatched (phyin-par bkve'o) through miraculous ability to their particular and respective abodes (rang-rang-gi gnas gal-ba der), just as they had previously emerged from them.

80b

The Injunctions Imparted to the Proud Spirits After Being Taken Into the Fold Through Spirituality (530.2-534.4):

The third section (of the detailed exegesis of this training-- see p. 1108) concerns the injunctions imparted to (these proud spirits) after being taken into the fold through spirituality. It has four parts, namely: a teaching on the vision of the mandala which (the proud spirits) had on being ejected to their appropriate locations; their subjugation which occurred equally throughout all chiliocosms; the acceptance of the proud spirits as subjects; and the empowerments and injunctions which were subsequently imparted to them.

i. This has three subdivisions, among which (the first) concerns the causal basis or meditative absorption in contemplation, and the secret mantras which are consequently recited. (It comments on Ch. 15, 29):

Then (de-nas) all these (de-dag kun) transcendent lords (bcom-ldan-'das), the great joyous ones (dgves-pa chen-po), or the five enlightened families of great glorious Blood Drinkers (dpal khrag-'thung chen-po), who take living beings into their fold, became absorbed (sn'yoms-par zhugs) from the expanse of reality in the contemplation called "emergence of nectar (bdud-rtsi 'byung-ba zhes-bya-ba'i ting-nge-'dzin-la) through great (chen-po) naturally present spirituality" (thugs-rje), which cures the sickness of those to be trained. Then these following (mantras) emerged from their indestructible body, speech and mind (-nas sku-dang gsung-dang thugs rdo-rie-las 'di-dag phyung-ngo): OM VAJRA MAHĀMRTA which means "great nectar of indestructible reality"; MAHĀKRODHA which means "great wrathful deity"; and AM AM AM which signify that empowerment is thrice conferred.

The second concerns the reemergence of the proud spirits from that (wrathful mandala), and their ablution. (It comments on Ch. 15, 30):

So saying (zhes-brjod-pas), all the Maheśvara spirits and so forth (dbang-phyug chen-po la-sogs-pa thams-cad) whose flesh had formerly been eaten and consumed were expelled from the bowels (snam-nas bton-to), through the "lower door" of these (de-dag-gi) five enlightened families of the transcendent lords, the great wrathful deities (bcom-ldan-'das khro-bo chen-po). They were

immersed in an ocean of unclean mire (mi-gtsang-ba'i 'dam-gvi
rgya-mtshor chud-pa) including excrement (dri-chen), and then
 (las), in order that they might be purified, the wrathful deity
 Ucchusmakrodha emerged from the bowels (snam-nas u-cusma kro-ddha
phyung) of the different wrathful deities. Then, drinking all the
 (kun 'thungs-te) unclean mire ('dam), he caused those proud
 spirits to regain mindfulness (dran-pa slar rnyed-nas).
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Ucchusmakrodha is the wrathful deity known (in Tibetan) as rme-ba
brtsegs-pa, "mound of impurity". He is so called because, in
 addition to expelling the mire from the bowels, he drinks the
 mire.

The third concerns the visage of the mandala of blazing deities
 which was then revealed. (It comments on Ch. 15, 31):

Then (-nas) all these (de-dag thams-cad) cloudlike hosts (tshogs)
 of the mandala of wrathful deities (khro-bo'i dkyil-'khor-gvi),
 along with the female consorts of the five enlightened families,
 were indeed (kyang) seen to be present in an expanse (klong-
dkyil-na bzhuks-par mthong-ngo) of great blazing ('bar-ba chen-
po'i) flames of buddha-body (sku) and pristine cognition, with
 nine hundred heads, one thousand eight hundred arms and eight
 hundred legs (dbu dgu-brgya phyag stong-brgyad-brgya zhabs
brgyad-brgya), to symbolise that each of the five pristine
 cognitions and four kinds of enlightened activity respectively
 represents the Hundred Authentic Families (of Buddhas). This is
 indeed the vision of truth which is beheld in the contemplation
 of the inconceivable and spontaneous Original Buddha (Samanta-
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 bhadra).

ii. This concerns the subjugation (of these proud spirits) which occurred equally throughout the chiliocosms. (It comments on Ch. 15, 32):

At this time (de'i dus-su) when the miraculous array of self-manifesting pristine cognition occurred by itself in Akanistha, the display of the skillful means which train ('dul-ba'i thabs) each of all the proud Mahesvaras (dress-pa'i dbang-phyug chen-po thams-cad) according to their needs, in all (kun-tu) the three existences of the ten directions of the six world systems ('jig-rten drug-gi phyogs-bcu'i grid-pa), was manifested (snang) diversely (sna-tshogs) and its particulars were visible in inconceivably (bsam-gvis mi-khyab-par) different (so-sor) world-systems, zenith and nadir. But (-pas) for those who were subjected to this training, their subjugation occurred simultaneously (dus-gcig-tu btul-lo) without temporal sequence. Accordingly, whatever appears in the spontaneous self-manifesting Bounteous Array is demonstrably manifest to others throughout the ten
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directions.

iii. This concerns the acceptance of the proud spirits as subjects. It has four aspects, of which the first is the oath of allegiance which they make as subjects and the offering which they obsequiously make of themselves as seats in the mandala. (It comments on Ch. 15, 33):

Once that miraculous display (of the mandala) had been arrayed, then (de-nas) these (de-dag) proud spirits were terrified. Their bodies trembled greatly (shin-tu 'dar), and (zhing) in fear

(bred-pas) with a most lamentable (rab-tu zhum) and fervent howl (nga-rog) they swore an oath that they would become subjects, saying (-ces 'bangs-su mchi-bar mna'-'bor-nas), "Let me be the subject ('bangs-su mchi) of your body. Let me be the subject ('bangs-su mchi) of your speech. If I do not remain an earnest subject ('bangs-su nan-tan ma-bgyis-na) of your mind, tear my heads and body in a hundred pieces (mgo-dang lus-ni brgyar-gshags-shing). Break ('gas) my heart too (snying-yang) into a hundred thousand pieces and cut it up (-shing gtubs gyur-cig). Burn (tshig) my body with fire having cursed it to be putrid and decomposing (rul-myags) and (nas) then cast it away (brlag-pa) in this life. And let me fall into hell (-dang dmyal-bar lung-nas) in the next life. "I beseech you ('bod-par shog) to help!" Then (nas) in their respective bodies they took up their positions (bzhag-go) as the seats of the mandala (dkvil-'khor-gyi gdan-du) of the five enlightened families of wrathful deities.

The second aspect concerns the offering of their retainers, which they make with bowed heads. (It comments on Ch. 15, 34):

All (thams-cad-kvris) the proud spirits yet again said with one voice (mgrin-gcig-tu yang smra-pa): Please accept (bzhes-su gsol) our wives, mothers, sisters and daughters (bdag-cag-rnams-kvri mchis-brang-dang ma-dang sring-mo bu-mo-rnams) within the great mandala (dkvil-'khor chen-por) enjoyed by the assembled wrathful deities. Please accept them (bzhes-su gsol) with certainty, heroic (dpa'-bo) subduer of venomous spirits, lord (rie) and supreme refuge of the gods (lha) who takes us into your fold. Let all our respective retinues (bdag-cag so-sor 'khor-bcas-kvris)

be creatures who maintain only the name of this great assembled mandala (tshogs-kvi dkvil-'khor chen-po 'di'i ming-tsam 'dzin-par byed-pa) of visible wrathful deities. Indeed (yang), as (ltar) the crown (gtsug-gi) of our heads is venerated by the blazing ('bar-ba) light of wish-fulfilling jewels (nor-bu), may we adopt (blangs-te) you as an object of offerings, with an attitude (sems-kyis) without deceit (gyo-sgyu-med) but respectful (-cing gus-ldan-pa'i). Then, remaining (bzhag-ste) for ever on the crowns (gtsug-tu) of our heads, let us (-bar bgyi) venerate (bkur) and serve you. Let us perfectly accomplish (rdzogs-par bdag-cag bsgrub) all your aspirations without exception (ma-lus), whatever (ci-yang-rung) of the four kinds of enlightened activity may be the desired aim or purpose (dgos-pa) of those (de-yi) in the mandala who bear the symbolic implements.

..

The third aspect concerns the ritual assistance which they provide with an oath of allegiance. (It comments on Ch. 15, 35): And they said (zhes smras-so), "If here in the presence of these heroic ones (gal-te dpa'-bo'i spyen-snga 'dir) we do not do as we have said (smras-pa bzhin-du ma-bsgrubs-na) in the oath of allegiance which we have taken, may our heads, bodies and hearts (bdag-cag-kvi mgo-lus-snying) be broken (bkas) into bits, cut (gtubs) with instruments of exorcism, and made to decompose in pieces (dum-bur rul-bar mchi).

The fourth aspect concerns the request made by the mighty queens for enlightened activities which they might obey on becoming subjects. (It comments on Ch. 15, 36):

Then (de-nas) the host of the wives of these (de-dag-gi chung-ma'i tshogs) proud spirits, and all the hosts of their mothers, sisters and daughters (-dang ma-dang sring-mo-dang bu-mo'i tshogs thams-cad), who had previously been dispatched, once more arrived instantly in the mandala (dkvil-'khor-du yud-tsam=gvis 'ongs) of wrathful deities, and they all spoke as follows with one voice (=nas thams-cad-kvis mgrin-gcig-ti smras-ba): "May all the hosts of our retinues in their entirety (bdag-cag 'khor-tshogs thams-cad kun) become subjects of the great heroic ones (dpa'-bo chen-po'i 'bangs-su mchi) who subdue the armies of obstructing demons, and thereupon, may the great heroic ones (dpa'-bo chen-pos) grant (stsal-du gsol) injunctions to us (bdag-cag-la) concerning the accomplishment of their rites (las-kvi dngos-grub), that we may act according to the rites of pacification, enrichment, subjugation and wrath, and in accordance with our own respective past deeds. Thus they spoke (zhes-smras-so).

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iv. The fourth part concerns the empowerments and injunctions subsequently imparted to the proud spirits. (It comments on Ch. 15, 37):

Then the Transcendent Lord (de-nas bcon-ldan-'das), Che-mchog, the Great Joyous One (dgves-pa chen-pos), for the sake of living beings, presented the vajra into their hands (lag-tu rdo-rie byin), and (nas) conferred the empowerment (dbang-bskur-te) of (=gi) name (ming) respectively on them-- Vajramanurâksasi and so on. Then they were arrayed (bkod-dq) successively in (=du) the outer courtyard, the outermost (phyi-rol) area of the mandala

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(dkvil-'khor-gvi) of blazing deities, their positions being
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allocated in accordance with their respective rites.

The conclusion (comments on Ch. 15, 38):

This completes (-'o) the exegesis of the fifteenth chapter (le'u ste bco-lnga-ba) from the (las) supremely **Secret Nucleus** (gsang-ba'i snying-po), the pristine cognition of the display, **Definitive with respect to the Real** (de-kho-na-nyis nges-pa) nature of the buddha-body of perfect rapture. It is entitled the great Cloud-like (sprin) primordial and spontaneous **Emanation** (rnam-par spros-ba'i) of the **Natural Mandala** (rang-bzhin-gvi dkvil-'khor) of the **Wrathful Deities** (khro-bo) in the spontaneous Bounteous Array-- self-manifesting and pervasive without extremes or centre.

Chapter Sixteen

Emanation of the Mandala of Buddha-speech of the Great Assembly .. of Wrathful Deities

Root-text:

Then the transcendent lord, the Great Joyous One, in order that these great assemblies of the mandala might be accomplished by commitment, brought forth these following mandalas of buddha-speech from the awesome pristine cognition which is the indestructible body, speech and mind of those assemblies of wrathful tathâgatas, the great Blood Drinkers, along with their queens. [1]

OM TATHĀGATA MAHĀSRIHERUKA MAHĀCANDA SARVADUSTĀNTAKA HANA
·
· DAHA PACA HŪM HŪM HŪM PHAT · · · · ·
·
OM VAJRA MAHĀSRIHERUKA MAHĀCANDA SARVADUSTĀNTAKA HANA DAHA
·
· PACA HŪM HŪM HŪM PHAT · · · · ·
·
OM RATNA MAHĀSRIHERUKA MAHĀCANDA SARVADUSTĀNTAKA HANA
·
· DAHA PACA HŪM HŪM HŪM PHAT · · · · ·
·
OM PADMA MAHĀSRIHERUKA MAHĀCANDA SARVADUSTĀNTAKA HANA DAHA
·
· PACA HŪM HŪM HŪM PHAT · · · · ·
·
OM KARMA MAHĀSRIHERUKA MAHĀCANDA SARVADUSTĀNTAKA HANA DAHA
·
· PACA HŪM HŪM HŪM PHAT · · · · ·
·
OM SARVĀTATHĀGATA MAHĀKRODHĪSVARĪ SARVADUSTĀN HŪM PHAT
·
· OM MAHĀVAJRADHARA MAHĀKRODHĪSVARĪ JVALANĪ HŪM PHAT · · · · ·
·
· OM MAHĀSŪRYARATNA MAHĀKRODHĪSVARĪ VIDAMĀ HŪM PHAT · · · · ·
·
· OM HRESITASAMANTAPADMA MAHĀKRODHĪSVARĪ KHĀHI HŪM PHAT · · · · ·
·
· OM SARVĀMOGHA MAHĀKRODHĪSVARĪ VIŚVA HŪM PHAT [2] · · · · ·
·
·

OM VAJRA GAURI HA
 .
 OM VAJRA CAURI HA
 .
 OM VAJRA PRAMOHĀ HA
 .
 OM VAJRA VETĀLĪ HA
 .
 OM VAJRA CANDĀLĪ HA
 .
 OM VAJRA PUKKĀSĪ HA
 .
 OM VAJRA GHASMARTĪ HA
 .
 OM VAJRA SMASĀNĪ HA
 .
 OM VAJRA SIMHAMUKHĪ HE
 .
 OM VAJRA VYĀGHRAMUKHĪ HE
 .
 OM VAJRA SRGĀLAMUKHĪ HE
 .
 OM VAJRA SVĀNAMUKHĪ HE
 .
 OM VAJRA GRDHARAMUKHĪ HE
 .
 OM VAJRA KĀNKAMUKHĪ HE
 .
 OM VAJRA KĀKAMUKHĪ HE
 .
 OM VAJRA ULŪKAMUKHĪ HE [3]
 .
 OM VAJRA ĀRYATEJATEN JAH
 .
 OM VAJRĀMOGHĀ HŪM
 .
 OM VAJRA LOKĀ VAM
 .
 OM VAJRA BHASMI VALAYAVATĪ HOH [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 HŪM

EHYEHI ANAYA

JAH HŪM VAM HOH

RAM [6]

OM VAJRA KRODHA SAMAYA HŪM [7]

OM! Wrathful deities who pacify wrathful beings,

O host of awesome glorious wrathful ones,

Grant me through your spirituality at this time

The most amazing blessing which blazes forth.

OM VAJRA KRODHA SAMAYAS TVAM

OM VAJRA KRODHA SAMAYA PHAT

OM VAJRA KRODHA SAMAYA HOH [8]

ALI ULI TĀLĪ TAPĀLI

DAMSTRAGANARAUDRA

...
KHARAM YOGINĪ KHAHI HOH

HŪM HĀ HE PHAT [9]

With these words, all the ten directions of the six world systems were burned, further burned and absolutely burned. They blazed, further blazed, and absolutely blazed. Throughout they were filled, further filled, and absolutely filled by the host of the blazing mandala. [10]

This completes the sixteenth chapter from the Secret Nucleus Definitive With Respect to the Real entitled the Emanation of the Mandala of Buddha-Speech of the Great Assembly of Wrathful Deities. [11]

Commentary (534.4-543.1):

The second part (of the mandala of the wrathful deities-- see p. 1075) is an extensive exegesis of the branches of its means for attainment in accordance with the path (Chs. 16-20). It has five sections, namely, the mandala of mantras of buddha-speech which arouse the continuum of buddha-mind (Ch. 16), the mandala of reflected images which are supports for visualisation (Ch. 17), the offerings which should be made to them (Ch. 18), the sequence of commitments to be kept by those who are committed (Ch. 19), and the attainment of enlightened activities by those who are committed (Ch. 20). Among these, the first is the subject matter (of this chapter). It includes an overview and an interlinear commentary.

Overview of the Mantras of Buddha-Speech

(534.6-537.3)

The overview has ten aspects:

1. The meditation which accords with the three kinds of contemplation: At the outset, one should cultivate an enlightened attitude; for it is said:

Meditate on the contemplation of the Magical Net

In order to establish the great pride

Which tames the sufferings caused by grasping

And the three levels of vile existence.

In order to instruct venomous beings through compassion one should consider accomplishing the deeds of the buddhas and then meditate according to the three kinds of contemplation.

ii. The creation of the mandala: At the outset the celestial palace and the deities should be visually created. Corresponding to the means for attainment in this context, one visually creates the buddha-body of Great Glorious (Che-mchog) Heruka through the five ritual steps. He should be visually created within the great celestial palace of wrathful deities, which emerges through the mantra BHRUM VISVA VISUDDHE, and with his retinue in the appropriate surrounding locations.

Because one's own mind is itself the Original Buddha (Samantabhadra), the tathâgatas are said to be one's own sons; and as such the deities of the mandala are visualised to emanate from the secret centres of the central deities, the male & female consorts, and then assume their respective positions. Yet, because this enlightened family does not disappear and is spontaneously present, one is also said to be the son of the tathâgatas; and as such, one is visualised emanating as a spiritual warrior of buddha-mind, circumambulating and making obeisance to the mandala, and then vanishing into the heart (of the deity).

iii. The invitation of the mandala: After reciting the verses (Ch. 9, 26) which begin:

The Great Identity of the mandalas
Of the directions and times...

one invites (the mandala) with the mantra (Ch. 16, 6):

RULU RULU RULU HÛM EHYEHI ANAYA JAH HÛM VAM HOH.

iv. The scattering of the flowers of awareness: Reciting RAM, one visualises that the deities approach, and one's hands are joined in supplication.

v. The dissolving (of the mandala): One visualises that the deities dissolve indivisibly (with oneself) through the following verses (Ch. 16, 7-8):

OM VAJRA KRODHA SAMAYA HŪM

OM! Wrathful deities who pacify wrathful beings,

O host of awesome glorious wrathful ones,

Grant me through your spirituality at this time

The most amazing blessing which blazes forth.

vi. The power which should be conferred by stabilising this and summoning the commitments: Stability should be acquired by the mantra (Ch. 16, 8):

OM VAJRA KRODHA SAMAYAS TVAM;

commitments are subsequently summoned by the mantra (Ch. 16, 8):

OM VAJRA KRODHA SAMAYA PHAT;

and one thinks, with joy, that power is conferred by the mantra (Ch. 16, 8):

OM VAJRA KRODHA SAMAYA HOH.

vii. The offerings which are radiantly made by means of the offering of mantras: The song of offering is accompanied by the mantra (Ch. 16, 9):

ALI ULI TALI TAPALI DAMSTRAGANARAUDRA KHARAM YOGINI KHAHI

HOH

viii. The visualisation: The mandala of deities is visualised with the mantra (Ch. 16, 9):

HUM HA HE PHAT!

and with the verses (Ch. 17, 5):

The terrifying buddha-bodies are dark brown,

Dark blue, dark yellow...

And the deities should be pleased by the recitation of whichever secret mantras are appropriate.

ix. The offering: A feast-offering (tshogs) should be performed once the rites of "liberation" & sexual union, nectar and the five ordinary desired attributes have been offered, as they are described in Ch. 18. If there are specific rites to be performed, after the feast-offering one should commence the enlightened activity and cast out the residual tormas-offering (lhag-ma'i gtor-ma).

x. The subsequent activities: one should confess violations (of the commitments), make prayers of aspiration, beg forgiveness, dedicate (the merit), recite a benediction, and break up the supporting (material) mandala, if indeed there is one.

Now, Ch. 15 concerns the natural mandala of the wrathful deities. Ch. 16 concerns their mandala of secret mantras. Ch. 17 concerns their mandala of reflected images which are supports for visualisation. Ch. 18 concerns their skillful means of offering. Ch. 19 concerns their sequence of commitments. Ch. 20 concerns their attainment of enlightened activities; and Ch. 21 is a melodious

eulogy to the wrathful deities in the form of a joyous song. These chapters completely reveal the aspects of a single mandala (of wrathful deities). The means for attaining these stages in detail are described in the Holy Ornament of Appearance (P. 4735), where they should be examined.

This overview has been presented with the thought that these rudimentary points should make the steps of actual realisation and enlightened activity easier to comprehend.

Interlinear Commentary on the Mantras of Buddha-Speech

(537.3-543.1)

The interlinear commentary has three parts, namely: a brief teaching on the emergence of the secret mantras; a detailed exegesis of the nature in which they emerge; and a synopsis or conclusion concerning their extraordinary signs.

The first (comments on Ch. 16, 1):

Once the natural mandala had been arrayed, then (de-nag) the transcendent lord (bcom-ldan-'das), the Great Joyous One (dgves-pa chen-pog), in order that (phyir) these ('di-dag) great assemblies of the mandala (dkyil-'khor-gyi tshogs-chen-po) of wrathful deities revealed above might be accomplished by (-gis grub-par bva-ba'i) yogins, and inasmuch as they are natural expressions of the buddha-speech of great commitment (dam-tshig), visualised that the so-called wrathful tathāgatas (de-bzhin-gshegs-pa khro-bo) of the self-manifesting array became compounded by the extraneous perception of bodhisattvas and so

forth, indicating that they are not dissimilar to the indestructible expanse of peaceful deities of the buddha-body of perfect rapture. He brought forth (phyung-ngo) of his own accord these following ('di-dag) groups of mantras or mandalas of buddha-speech (gsung-gi dkvil-'khor) from the awesome (rngam-pa-las) roar of naturally present pristine cognition (ye-shes), i.e. the self-arisen natural sound of mantra equal to a thousand claps of thunder, which is the identity of the indestructible body, speech and mind (sku-dang gsung-dang thugs-rdo-rie) of those (de-dag-gi) respective assemblies (tshogs) of wrathful deities, the great Blood Drinkers (khrag-'thung chen-po) along with their (dang-bcas-pa'i) respective queens (btsun-mo).

The second part (the detailed exegesis) has five subdivisions, comprising the mantras which respectively: create the deities; invite the beings of pristine cognition; visualise them for the sake of accomplishment; scatter the flowers of awareness; and offer torma-cakes for the sake of enlightened activity.

1. This group of mantras is also fivefold, and its first section comprises the mantras which create the male & female central deities. (It comments on Ch. 16, 2):

Among the mantras of the male consorts, (the first) is interpreted as follows: OM is the auspicious syllable which consecrates the mantra; TATHĀGATA means "one who has passed away (to nirvāna)"; MAHĀ means "great"; ŚRĪ means "glorious"; HERUKA means "Blood Drinker"; MAHĀCANDA means "great fierce one"; SARVADUSTA means "all inimical forces"; and ANTAKA means "ending". These syllables comprise the root mantra, which summons the transcen-

dent lord. **HANA** means "strike!" **DAHA** means "burn!" **PACA** means "cook!" **HOM HOM HOM** means "subdue the body, speech and mind of venomous spirits"; and **PHAT** means "tear into pieces". These mantra-syllables comprise the appropriate enlightened activity.

Those of the other (Herukas) are similar to the above except that they replace (TATHĀGATA) respectively with **VAJRA** which means "indestructible reality"; **RATNA** which means "gemstone"; **PADMA** which, in the original (Sanskrit), means "lotus"; and **KARMA** which means "activity".

Among the mantras of their female consorts, (the first is interpreted as follows): **OM SARVATATHĀGATA MAHĀKRODHĪSVARĪ** indicates "the Tathāgata or Buddha Krodhīśvarī"; **SARVADUSTĀN HOM PHAT** means "subdue and shatter all inimical forces!". As for the second, **OM MAHĀVAJRADHARA MAHĀKRODHĪSVARĪ JVALANĪ HOM PHAT** means "holder of the vajra, great blazing mistress of wrathful deities, subdue and tear apart the venomous spirits!". As for the third, **OM MAHĀSŪRYARATNA MAHĀKRODHĪSVARĪ VIDAMA** means "sun among gemstones, great subduing mistress of wrathful deities!".⁶ As for the fourth, **OM HRESITASAMANTAPADMA MAHĀKRODHĪSVARĪ KHAHI** means "all-neighing lotus, great mistress of wrathful deities, eat!".⁷

[Here the root text interpolates: There seems to be some doubt as to whether this word hresita corresponds to current Sanskrit usage. However, since the Sanskrit version of the tantra is not ascertainable, in accordance with the advice of Rong-zom-pa, it has been reconstructed and rendered in translation as rgod-ma or mare].⁸

As for the fifth, OM SARVAMOGHA MAHAKRODHISVARI VISVA means "diversified mistress of wrathful deities who accomplishes everything!".

The second section comprises the mantras of the eight Mataris. (It comments on Ch. 16, 3):

These are preceded by the syllables OM VAJRA, the meanings of which have been explained above. Gauri means "she who is white". In most texts of the past the word gauri is interpreted as such. However it has many other meanings such as "repository", "learned", and "delighting in lotus flowers", so that it may also be translated as "repository" (mdzod-ldan).

Cauri means "she who is a thief". Pramoha means "she who is deluded". Vetali means "she who is a zombie". Candali means "she who is fierce". Pukkasi means "she who is is fragrant". Ghasmari means "eater of unclean flesh". Smaṣāni means "she who frequents charnel grounds".

The eight syllables HA are their seed-syllables. When the syllables: OM VAJRA GAURI JAH are added, the enlightened activities (of the Mataris) are performed; and when the syllable JAH is visualised, they are pleased. (Their mantras) should be known as such.

The third section comprises the mantras of the eight Pisacs. (It comments on Ch. 16, 3):

SIMHAMUKHI means "she who is lion-faced"; VYAGHRAMUKHI means "she who is tiger-faced"; SRGALAMUKHI means "she who is fox-faced".

SVANAMUKHĪ means "she who is dog-faced". GRDHARAMUKHĪ means "she who is vulture-faced". KANKAMUKHĪ means "she who is kite-faced". KĀKAMUKHĪ means "she who is crow-faced"; and ULŌKAMUKHĪ means "she who is owl-faced". The eight syllables HŪM are their seed-syllables. Their mantras of enlightened activity are also compounded in the previous manner (i.e. with JAH).

The fourth section comprises the mantras of the four female gatekeepers. (It comments on Ch. 16, 4):

ĀRYATEJATEN, meaning "sublime charisma", refers to the horse-headed one (Vajratejasī); AMOGHĀ, meaning "successful", refers to the sow-faced one (Vajrāmoghā); VAJRALOKĀ, meaning "indestructible illuminator of the world", refers to the bear-faced one (Vajralokā); and BHASMĪ VĀLAYAVATĪ, meaning "turning to ashes", refers to the wolf-faced one (Vajravetālī).¹⁰ The terminating syllables JAH, HŪM, VAM, and HOH are their respective seed-syllables.

The fifth section comprises the mantras of the *īśvarīs* or mighty queens. (It comments on Ch. 16, 5):

There are twenty-eight syllables BHYOH, to which names such as bhagini or "sister", and bhāryā or "wife" are combined.¹¹ BHYOH is in effect their seed-syllables. When their enlightened activities are accomplished, these syllables are added to the respective mantras, beginning with (that of Manurāksasī): OM MANURĀKSASĪ BHYOH DUSTAMĀRAYA HŪM PHAT.

ii. As for those mantras which invite the beings of pristine cognition. (It comments on Ch. 16, 6):

OM RULU RULU RULU HŪM summons the mandala to which the wrathful deities are assigned. In the past these syllables were consecrated by the Great Glorious (Heruka) as a ferocious song of commitment which he imparted to the ogres of ritual activity. ¹²

EHYEHI means "come here, come here!" ANAYA HOH means "to this place". JAH HŪM VAM HOH are the syllables which summon (the deities) to act on behalf of sentient beings through the four immeasurables. RAM is the syllable through which the fiery forms of the being of commitment and the being of pristine cognition, who have been invited, become present almost side by side. bLa-ma Rong-zom-pa explains that this mantra scatters the flowers of awareness, so that oneself is realised to be indivisible in nature from the deity and non-duality is approached. ¹³

iii. As for the mantra which scatters the flowers of awareness (commenting on Ch. 16, 7):

OM VAJRA KRODHA SAMAYA HŪM means "gather your commitments, O wrathful deities!".

iv. As for the prayer for accomplishment (which comments on Ch. 16, 8):

OM! In addition to your self-manifesting forms, for the sake of pernicious wrathful beings (khro-la) whose activity is to be disciplined, you appear as wrathful deities (khro-bas), emanating through your disposition of spirituality (thugs-ries) as the

wrathful ones (khro) who pacify (zhi-mdzad-pa) the minds of those to be trained. O host of (-i tshogs) Herukas, exceedingly awesome (rngam-pa) and most glorious (dpal) among living beings, Grant me (bdag-la stsol) at this present time (da-nyid-du-ni) the accomplishments of buddha-body, speech, and mind without exception; for your buddha-body, speech and mind have the most amazing blessing which blazes forth ('bar-ba'i byin-rlabs rmad-po-che) self-manifesting forms of pristine cognition.

SAMAYAS TVAM means "confer your commitments". SAMAYA PHAT means "send forth your commitments". SAMAYA HOH means "these are the commitments".

v. The mantras through which tormas-offerings are made for the sake of enlightened activities (comment on Ch. 16, 9):

ALI and ULI are food and drink respectively. TALI and TAPALI are respective branches of these.¹⁴ DAMSTRAGANARAUDRA means "canine host of indestructible wrath". KHARAM YOGINI KHAHI HOH means "eat! O host of yoginis, with your faces ablaze".¹⁵ While one visualises that they partake (of the offerings), the syllables HŪM HA HE PHAT are recited to the mandala of thirty deities.¹⁶

One should also be aware at this point that these secret mantras were not translated into Tibetan because they are the solemn words of the speaker, through which accomplishment is to be attained. If they had been translated, their recitation would confer no accomplishment. This is because the Tibetan language was not consecrated in ancient times by speakers of the secret mantras. There is no defect even for one who does not know how

the different languages correlate. For, when one recites these mantras with one-pointed faith and devotion, the great accomplishments will appropriately emerge. However, if one does know how to juxtapose the (Sanskrit and Tibetan) vocabulary, there are indeed benefits. One who understands both word and meaning manages to retain the meaning and is undeluded with respect to
17
word.

The third part (of this chapter) is the synopsis or conclusion concerning the extraordinary signs (associated with these mantras. It comments on Ch. 16, 10):

With these words (-ces-brjod-pas), the impure objects forming the container, i.e. all the ten directions of the six world-systems ('lig-rten drug-gi phyogs-bcu thams-cad), along with the host of obscurations which are their contents, (were transformed as follows): Among them, the non-virtuous acts of body were burned (tshig), those of speech were further burned (rab-tu tshig), and those of mind were absolutely burned (kun-tu tshig-go). Then, once these ordinary objects along with their obscurations had been burned, the apparitional containing worlds blazed as appearances of pristine cognition-- the three media of those to be trained respectively blazed ('bar) as the pristine cognition of buddha-body, further blazed (rab-tu 'bar) as (the pristine cognition) of buddha-speech, and absolutely blazed (kun-tu 'bar) as (the pristine cognition) of buddha-mind. At this time throughout (thams-cad-du) apparitional existence which comprises the containing-worlds and their contents, confined by the limits of space, all the reaches of space were filled (gang) with the

mandala of buddha-body by (-kvis) the host of blazing mandalas ('bar-pa'i dkvil-'khor-gvi tshogs) who are natural expressions of the five enlightened families. Then, derived from these buddha-bodies, they were pervasively or further filled (rab-tu gang) with the natural sounds of secret mantras, equal in extent to a thousand claps of thunder. And finally, everything was absolutely filled (kun-tu gang-bar gyur-to) with the non-dual nature of buddha-mind, and pervaded by the buddha-body of reality, with its emanations of great spirituality, light and brilliance.

Moreover, these three mandalas (of buddha-body, speech and mind) filled, further filled and absolutely filled (gang rab-tu gang kun-tu gang) space, earth, and the firmament between them. The self-manifesting spontaneous Bounteous Array itself was filled, further filled, and absolutely filled with an array of light, charisma, and pristine cognition.

The conclusion (comments on Ch. 16, 11):

This completes (-'o) the exegesis of the sixteenth chapter (le'u ste bco-drug-ba) from the (las) supremely Secret Nucleus (gsang-ba'i snying-po) of buddha-speech Definitive with respect to the Real (de-kho-na-nyid nges-pa) natural sound of pristine cognition. It is entitled the Emanation of the (spros-pa'i) inconceivably secret Mandala of (-gi dkvil-'khor) Buddha-Speech of the Great Assembly of Wrathful Deities (khro-bo'i tshogs chen-po'i gsung) of pristine cognition.

Chapter Seventeen

Revelation of the Mandala of Wrathful Deities

..

Root-text:

Then the Transcendent Lord, the Great Joyous One, uttered this following meaningful expression in order to reveal the mandala of these (wrathful deities). [1]

The blazing mandala with its four spokes
Is adorned with four corners,
Endowed with quadrangular shape and four embrasured gates,
It is beautified by two blazing courtyards, [2]
Resplendent with skulls, snakes,
Diverse things, and sunlight,
And shimmering with many flaming bursts. [3]

(Supported) by the talons of bull,
Buffalo, leopard, tiger, and fierce bear,
The mighty lords beginning with Mahâdeva are in union. [4]

The terrifying buddha-bodies are dark-brown,
Dark-blue, dark-yellow, dark-red, and dark-green,
With three heads, six arms, and four legs wide apart. [5]

They wear various raw hides--
Snakes, skull-garlands, and garb of sun and moon.
They roar in a great voice, awesome and terrifying. [6]

To represent the chiliocosm and its horizon
They wield diverse hand-implements,
Including vajra, human skull-cup filled (with blood),
Sword, axe, and ploughshare.
And they are embraced by the terrifying host of their queens. [7]

These (deities) are well beautified
By the mudrās of the sensory locations,
By the mudrās of the sense-objects
And by the mudrās of the four (sensory) gates. [8]

They are beautified by their retainers,
And a host of concubines and maid-servants,
Twenty-eight in number.
These maintain their own seats,
Hand-implements, and servile guises. [9]

With these words, throughout the ten directions of the six world-
systems the entire blazing mandala became radiant. [10]

..

This completes the seventeenth chapter from the Secret Nucleus
Definitive with respect to the Real, entitled Revelation of the
Mandala of Wrathful Deities. [11]

..

Commentary (543.2-550.6):

The second section (of the extensive exegesis on the branches of means for attainment of the wrathful deities in accordance with the path-- see p. 1147) is the mandala of reflected images which are supports for visualisation.

There are three subdivisions, namely, a general teaching on the causal basis for the emergence of the mandala, a detailed explanation of the nature of that mandala, and the appearance of its wondrous signs.

The first (comments on Ch. 17, 1):

Once the mandala of buddha-speech or secret mantras had been revealed, then the Transcendent Lord, the Great Joyous One (de-nas bcom-ldan-'das dgves-pa chen-pos) uttered this following meaningful expression in order to reveal the mandala (dkvil-'khor bstan-pa'i phvir ched-du-brjod-pa 'di brjod-dc) of reflected images for the sake of those to be trained in posterity. This is because it is required as a visualisation support to clarify the form of these (de-dag-gi) cloud-masses of wrathful deities and their secret mantras.

The second subdivision comprises both the supporting celestial palace and the supported mandala of deities. The former has three aspects:

1. As for the actual celestial palace (which comments on Ch. 17, 2):

As a symbol of the nature of the five enlightened families, the ground below the palace comprises a circular mandala with its four spokes (dkvil-'khor rtsibs-bzhi-pa) in the form of a central axis and perimeter. The palace itself is an expanse of blazing ('bar-ba'i) fire, (confined) neither inside nor outside, which is indicative of the five pristine cognitions. It is adorned with four corners (gru-chad bzhi-vis rnam-par brgyan) to symbolise the four immeasurables and the four truths. In addition, the celestial palace of pristine cognition is endowed with (dang-ldan) quadrangular shape (gru-bzhi) to indicate that it is extensive in enlightened attributes, and four embrasured gates (sgo-khyud bzhi) to symbolise the four approaches to liberation. In its centre, to indicate the five buddha-bodies, it is beautified by a four-spoked circle and four rightangles. As such, it is beautified (mdzeg) by tiered pediments representing the eight approaches to liberation, and by two (gnvis-kvis) courtyards (bar-'khyams) of blazing ('bar-ba'i) pristine cognition, outer and inner, to symbolise the meaning of the two truths; and it is raised high upon great walls of skulls.

ii. As for the ornaments with which it is adorned (commenting on Ch. 17, 3):

For the most part this description resembles that of the aforementioned (palace of the peaceful deities). In particular however, it has walls of dry and moist skulls (thod), girded by wreaths of black snakes (sbrul); it is adorned with diverse

things (sna-tshogs) including tassles of skulls and snakes, window appertures of sun and moon, beams of Brahmā gods, pillars of supreme human corpses (mchog-chen), pillar-bases of tortoise, laths of human corpses, planks of supreme animal corpses (mchog-phran), roof slates of human skins, necklaces of intestine, half-necklaces of hearts, and the four gates have thresholds of tortoise, lintels of crocodile, steps (skyes-bu) of black snakes, and door-panels of charnel ground cadavers. It is resplendent with (brjid) roof-parapets and ornaments of sunlight (nvi-mag), moonlight, and planets & stars, and it is beautified by shimmering ('khrug) light-rays and with many (mang-po) rings of fiery sparks which burst ('phro-ba) forth into the ten directions from the tips of their flaming ('bar-ba'i) blaze.

The third concerns the distinctive features of their seats (It comments on Ch. 17, 4):

The wrathful deities are supported by (-bas-ni) the talons (spar) of (-gyi) the bull (khvu-mchog) who overpowers living beings, the buffalo (ma-he) who has great brilliance, the leopard (gzig-dang) who is most malicious, the tiger (stag) who is most courageous, and the bear (dom) who is naturally fierce (gtum-pa).²

The explanation that these (talons) are claws with which Mahādeva "grasps" the ignorant is invalid. The male & female proud spirits are in fact spread out upon seats formed of those (animals). Upon those seats, the mighty lords (dbang-phyug) among proud spirits, beginning with Mahādeva (lha-chen la-sogs), are in union (zung)

as husband and wife, and they are spread out. The term bzung, "to grasp", is a corruption in the text. These creatures (forming the seats) in fact manifest in and of themselves in order to symbolise the five pristine cogitions associated with buddha-³body, speech and mind.

The latter, the mandala of the supported deities comprises both the presence of the central deities and the array of their retinue.

i. The central deities have three aspects, of which the first concerns the colours of their bodies and the forms assumed by their faces and arms. (It comments on Ch. 17, 5):

As to their body-colours, the central deity (Buddha Heruka) is **dark-brown** (smug-nag) because delusion is inherently pure. Vajra Heruka is **dark-blue** (sngo-nag) because hatred is pure. Ratna Heruka is **dark-yellow** (gser-nag-dang) because pride is pure. Padma Heruka is **dark-red** (dmar-nag) because desire is pure; and Karma Heruka is **dark-green** (liang-nag) because jealousy is pure. The basic face (of each of these Herukas) is coloured in that manner.

The right faces of the four Herukas of the centre, east, west and north are white, while the right face of (the Heruka) to the south is blue. The left faces of (the Herukas) to the centre, south and north are red, while the left faces of those to the east and west are yellow. All of them are said to be "dark" (nag) because they indicate that the enlightened activity of wrath is perfected. Such utterly **terrifying buddha-bodies** ('jigs-pa'i sku) are visible in the perception of the venomous beings to be

trained.

As for the positions of their faces and arms, all of these deities are endowed with three heads (dbu-gsum) because they have purified the three poisons and possess the three buddha-bodies. They have six arms (pbvag-drug) because they have mastered the six pristine cognitions,⁴ and they liberate the six classes of living beings through the six transcendental perfections; and they have four legs (zhabs-bzhir) which are wide apart (bgrad), either stretched out or bent inwards, in order to symbolise that they possess the four miraculous abilities and instruct the four kinds of demons.⁵

The second aspect concerns their ornamental garb and the display of their buddha-speech. (It comments on Ch. 17, 6):

In the former case, they have eight kinds of glorious garb. They wear (gyon) various (sna-tshogs) raw hides (ko-rlon gos-ni) -- upper garments of elephant hide to illustrate that they possess the meaning of the greater vehicle, upper garments of human hide from the charnel ground which overwhelms the host of proud spirits, and skirts of tiger hide which liberate (beings) from extremes of the subject-object dichotomy. They have crown ornaments of white snakes (sbrul) representing the ruling class (ksatriya), ear and throat ornaments of yellow snakes representing the artisan class (yaiâya), necklaces and shoulderbands of red snakes representing the priestly class (brahman), girdles of green snakes representing the unskilled class (âudra), and bracelets and anklets of black snakes representing the out-castes (candâla).⁶

They have **skull-garlands** (thod-nhreng) which include crown ornaments made of dry human cranium, shoulder-ornaments of old decayed skulls, and necklaces formed of fifty-one fresh skulls. They have the **garb of sun and moon** (nyi-zla'i chas) disks which diffuse light from their right and left shoulders, symbolising that they are illuminated by skillful means and discriminative awareness.

Illustrated by these ornaments, the eight (kinds of garb) are completed by spots of dry blood, marks of grease, and mounds of human ashes. Thus the eight kinds of garb associated with the charnel ground are raw hides, snakes, skull-garlands, sunlight and moonlight, dry blood, grease, and ashes.⁷

As for the display or roar of their buddha-speech, **they roar in a great voice, awesome and terrifying** (rngam-pa'i sgra-chen 'ligs-par sgrogs), which is equal in extent to a thousand claps of thunder.

The third aspect concerns their symbolic hand-implements, and the conduct of their queens. (It comments on Ch. 17, 7):

As to the former, Buddhaghosya interprets this passage to mean that they have hand-implements including (la-sogs) a vajra (rdo-rie) and wheel in their first pair of right & left hands, a sword (ral-gri) and human skull-cup (dung-chen) in their second pair of hands, and an axe (dgra-sta) and ploughshare (gshol) in their final pair of hands. He then says that the words "including" indicate the trident and the club. Rong-zom-pa claims, however,

that their first right hands respectively hold these respective hand-implements, while their first left hands hold a skull full of blood; and the other hands hold those other implements in sequence.⁸

The present explanation corresponds to that of the Indestructible Reality of the Magical Net (NGB. Vol. 15), in which the first right hands (of the Herukas) respectively hold these (identifying) hand-implements, i.e. the first right hand of Vajra Heruka holds a nine-pronged vajra. The second right hand of (all Herukas) of the five enlightened families holds a five-pronged vajra, while the second left hand holds a human skull-cup, i.e. a hairless cranium filled with blood. The first right hand of Karma Heruka holds a sword. The first left hand of the Tathāgata (Buddha) Heruka and the last left hand of the Ratna Heruka both hold an axe. The first left hand of Karma Heruka holds a ploughshare. The last left hand of Vajra Heruka and the last left hand of Karma Heruka both hold a small drum to represent the chiliocosm and its horizon (stong-gi 'iig-rten 'khor-bcas).⁹

The word **"including"** (la-sogs-pa) also infers that the first right hand of Buddha Heruka holds a wheel, that of Ratna Heruka holds a gemstone, that of Padma Heruka holds a lotus; the last left hand of Buddha Heruka holds a khatvāṅga, the first left hand of Ratna Heruka holds a noose of intestines, the first left hands of Vajra Heruka and Padma Heruka hold bells, the last left hand of Padma Heruka holds a small drum, and the last right hands of all (the Herukas) brandish a club

of human corpses (ti-ra). In this way, they respectively wield their diverse hand-implements (rang-gi lag-cha sna-tshogs bsnams). The Indestructible Reality of the Magical Net (NGB. Vol. 15) also says:

Vajra Heruka holds aloft the vajra & bell
Along with (drum symbolising) the world and its horizon.
Buddha Heruka plays with the wheel and the axe,
And the khatvânga club.
Ratna Heruka firmly grasps the gemstone,
The noose of intestines and the vajra-axe.
The one of supreme desire holds the great lotus,
And plays the bell and drum.
Karma Heruka has the sword and human ploughshare,
And (the drum) which rejects the world afar.
Their second (pair of hands) hold a vajra and cranium,
Stirring the red (blood).
And (with their last right hands)
They firmly strike a human club (ti-ra chen-po).

As for the embrace of their queens: they are embraced by the (dang-'khril) the terrifying host ('jigs-pa'i tshogs) of the five queens (btsun-mo) belonging to their respective enlightened families. These have one face and two arms, the right one entwining around the male consort, and the left one holding a blood-filled skull to the mouth of her lord.

The latter part concerning the array of their retinue has two aspects.

1. First, there is the array of the twenty female wrathful deities (which comments on Ch. 17, 8):

The eight Mâtāris of sensory location are the eight aggregates of consciousness, i.e., the locations which generate samsāra. They are called the mudrās of the sensory locations (gnas-kvi phvag-rgva) because these (aggregates) are inherently pure. ¹⁰ Among them, Gauri is white, holding a corpse as a club and a blood-filled skull. Cauri is yellow, shooting an arrow from a bow. Pramohā is red, raising in her two hands a crocodile banner. Vetāli is black, raising a vajra and holding a blood-filled skull to her heart. Pukkāsi is reddish-yellow, eating the entrails of a child. Ghasmarī is dark-green, stirring and drinking the blood which fills her cranium-bowl. Smaśāni is dark-blue, eating the heart of a child. Candāli is pale-yellow, tearing apart the head and body of a bloated corpse (ham).

The eight Piśācis are the mudrās of the sense-objects (gul-gvi phvag-rgva-dang). They are called the mudrās of the sense-objects because the objects of the consciousnesses of the five senses--form, sound, smell, taste, and contact, as well as the phenomena which are the object of the intellect, the ground-of-all which is the object of the conflicted mind, and all things which are the outer and inner objects of the ground-of-all are inherently ¹¹ pure. Now, Simhamukhi is yellow, seizing a corpse in her hands and pressing it towards her mouth. Vyāghramukhi is red, staring menacingly at a corpse. Śrgālamukhi is black, licking a human

corpse. Svānamukhī is blue, tearing assunder the belly of a corpse. Grdhramukhī is red, eating the intestines of a corpse. Kankamukhī is yellow, carrying a large human corpse over her shoulders. Kākamukhī is black, raising a skull-cup and a knife. Ulūkamukhī is blue, casting an iron hook.

These deities are also well beautified by the mudrās of the four (bzhi'i phyag-rgyas rab-mdzes-shing) female keepers of the (sensory) gates (sgo), who subdue the four erroneous demons and seal them with the four pristine cognitions: ¹² The horse-faced one (Vajratejasī) is white, holding an iron hook. The sow-faced one (Vajrāmoghā) is black, holding a lasso. The bear-faced one (Vajralokā) is red, holding an iron chain. The wolf-faced one (Vajravetāli) is green, holding a large bell.

ii. Secondly, the array of the twenty-eight īśvarīs or mighty queens (comments on Ch. 17, 9):

These are beautified (mdzes) and surrounded by (-kvis) their retainers (slas) or wives, and (dang) a host of (-i tshogs) intimate concubines (byi-mo) and maid-servants (bran-mo), who are named according to the particular rites which they serve, twenty-eight in number (bcu-gnyis dang-ni brgyad). They maintain (gnas), as a retinue, their own (rang-gi) respective seats (stan-dang) of corpses, hand-implements (lag-cha-dang) including fresh skulls and servile guises (ci-bgyi zhes-ni chag-te) which request ritual activities.

They are present as follows: Manurâksasi is dark-brown, holding a fresh skull. Brahmâni is reddish-yellow, holding a lotus. Raudri is pale-green, holding a trident. Vaisnavi (here= rtogs-'dod) is blue, bearing a wheel. Kaumâri is red, holding a short spear. Indrâni is white, holding a vajra. Pingalâ (here= 'dod-pa) is red, holding sandalwood. Amrtâ is red, holding a lotus. Saumi (or Sânti, here= zla-ba) is white, holding a white lotus. Dandi is green, holding a club. Râksasi is dark-red, drinking a skull full of blood. Bhaksasi is dark-green, eating entrails. Rati is red, holding a curved knife. Rudhiramadi is red, holding a ploughshare. Ekacârinî is yellow, holding a razor. Manohârikâ is red, shooting a bow & arrow. Siddhikari is white, holding a vase. Vâyudevi is blue, waving a flag. Mahâmâranâ is white, holding a sword. Agnâyi is red, holding a bright firebrand. Vârâhi is black, holding a noose of canine teeth. Câmundi is black, eating a human corpse. Bhujanâ is white, drinking blood from a skull. Varunâni is red, holding a lasso of snakes. Mahâkâli (is black), holding an iron hook. The Yellow Râksasi (Lambodarâ) holds a lasso. The Red Râksasi (Mahâchâgalâ) holds an iron chain; and the Dark Râksasi (Mahâkumbhakarni) rings a bell.

This chapter does not entirely coincide in its description (of the deities) with that which is generally given in the drawing (of the mandala), its meditation, and so forth.

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iii. Thirdly (see p. 1162), the appearance of their wondrous signs (comments on Ch. 17, 10):

With these words (-zhes brjod-pas), throughout the ten directions of the six world-systems ('jig-rten drug-gi phyogs-bcu thams-cad-du), the blazing mandala ('bar-ba'i dkyil-'khor) or fiery mass of the wrathful deities of pristine cognition, equal in extent to the number of atoms in the world-systems and entirely (kun-tu) pervaded by space and reality's expanse, became radiant (gsal-bar-gyur-to) with the apparitions of buddha-body, speech and mind.

The conclusion (comments on Ch. 17, 11):

This completes (-'o) the exegesis of the seventeenth chapter (le'u ste bcu-bdun-pa) from the (las) natural Secret Nucleus (gsang-ba'i snying-po) Definitive with respect to the Real (de-kho-na-nyid nges-pa) nature of the mandala, entitled Revelation (bstan-pa'i) and analysis of the Mandala of Wrathful Deities (khro-bo'i dkyil-'khor).

Chapter Eighteen

A Teaching on Genuine Offering and Liberality

Root-text:

Then the Transcendent Lord, the Great Joyous One, uttered this meaningful expression concerning the great offerings which are pleasing. [1]

Now, as for genuine offerings and liberality:

At the outset, when liberated from the experiences
Which the self applies through (mis-)conception,
The non-dual intelligence should "liberate"
The pitiable world-systems of negative attitudes without
duality. [2]

The supreme offering produced by embrace
And derived from sexual union,
Is pleasing to oneself,
And thereby should confer pleasure. [3]

The supreme sacraments for attaining sameness
Are offered to the assembly
Which is the same as oneself. [4]

As for food, chewables, drink, clothing
And all things that possess the five raptures, [5]
They form a mandala which dissolves in the mandala. [6]

..

..

If the most amazing enlightened attributes
Of the sugatas who emerge
In the ten directions and four times
Do not become extraneously present,
It goes without saying that nor do those
Of the gods, ogres and so forth. [7]

Worthy yogins have perfected the great seal,
And being without the dualistic mind which visualises,
They blaze forth as the great mandala. [8]

At these words, all the ten directions of the six world-systems
were filled with great offerings which are pleasing. [9]

This completes the eighteenth chapter from the Secret Nucleus
Definitive with respect to the Real, entitled A Teaching on
Genuine Offering and Liberality. [10]

Commentary (550.6-556.1):

The third section (of the extensive exegesis of the branches of the means for attaining the mandala of wrathful deities in accordance with the path-- see p. 1147) concerns the offerings which should be made (to the wrathful deities). It has three subdivisions, namely, the background motivation, an explanation of the meaning of its words, and a summary of the chapter.

The first (comments on Ch. 18, 1):

Once the mandala had been revealed, then the Transcendent Lord (de-nas bcom-ldan-'das), who is the Great Joyous One (dgyes-pa chen-pos) with respect to the display of offering-clouds, uttered this meaningful expression concerning the great offerings which are pleasing (mnves-pa'i mchod-pa chen-po 'di ched-du briod-do)
1
on account of their outer, inner and secret natures.

The second subdivision has three parts, namely, a general teaching on the offerings connected with rites of sexual union and "liberation", a particular exegesis of the offerings of the desired attributes which are sacramental substances, and a description of their beneficial attributes or accomplishments which are attained.

1. The first of these has two aspects, among which the former concerns the offerings associated with rites of "liberation" (It comments on Ch. 18, 2):

Now (de-la), the provision of merit includes the offerings (mchod) which are to be made on behalf of the conquerors, and the liberality (gbvin) which is to be exercised for the sake of sentient beings. As for (-ni) these, the most genuine (dam-pa) and supreme among them is the authentic offering of primordially pure mind-as-such, in which there is no dichotomy between the object of offering and the act of offering. This is the great seal among offerings. Therefore, at the outset (ihog-mar), when one has been liberated (bsgral) in the originally uncreated disposition from all negative attitudes which grasp the experiences (goms) of substance and signs in terms of the eight extremes of erroneous conception² and the subject-object dichotomy, i.e. from those attitudes which the self (bdag-nyid) applies to this samsâra through the mis-conception (rtog) of ignorance, one should meditate that all outer and inner phenomena have the nature of space. Accordingly the Oceanic Magical Net (NGB. Vol 15) says:

The supreme great seal of offering
 Liberates all the mind's accumulated ideas.
 One meditates in the natural disposition of space,
 Referring neither to the act of offering,
 Nor to the subject of offering.

There are some who add (by way of comment on this verse) that one should "unite" (sbvor-ba) in experiential meditation (goms) through which the view is "understood" (rtogs), but that seems to be a form of misunderstanding.³

There is indeed no contradiction whether (this passage) is applied to the preliminary stage or to the perfection stage of offerings in general. Yet, because it refers more literally to the offering of "liberation" it should be interpreted as follows:
⁴ From beginningless time hatred freely emerges because there are experiences (goms) which misconceive (rtog) in terms of the dichotomy of self and others. Therefore, at the time of liberation, one is said to be liberated (bsgral), by means of the non-dual truth and the disposition of non-referential compassion, from one's own apprehension of the subject-object dichotomy and from the attitude that skillful means and discriminative awareness are objects to be attained.

As for the actual way in which "liberation" occurs: Once one's own dualistic ideas have been liberated in the expanse of reality, then (de-nag) the non-dual intelligence (gnvis-med blo-yis-ni) of the object to be liberated and the self or subject of liberation, should practise rites of "liberation" through great skillful means and compassion from a disposition in which discriminative awareness does not abide in the two extremes. One should meditate with immeasurable loving kindness and compassion thinking of the pitiable (snying-re-rie) minds in the lower world-systems ('lig-rten) where sentient beings of the ten fields and so forth exist with negative attitudes (blo-ngan).
⁵ Knowing the self to be merely like an apparition or an optical illusion, one should "liberate" (bsgral-bar-bya) them through the realisation that although they do relatively appear, ultimately beings are without duality (gnvis-su med-par).

This (explanation) is suitable in the present context, but one should also examine in detail the sections on the enlightened activity of wrath in Chapter Eleven and in Chapter Twenty.⁶

The latter concerns the offering associated with the rites of sexual union. (It comments on Ch. 18, 3):

In accordance with the aforementioned explanation,⁷ the mandala is invited into the secret centres of oneself and one's female consort who are visually created as the deities. Then, the supreme (chen) sacrament of offering (mchod) or blissful "enlightened mind" (seminal fluids) produced by the non-dual embrace ('khril-ba'i) of the male & female consorts, which is an essence derived from the sexual union (mnviam-sbyor-bas) of the vajra (penis) and lotus (vagina), is pleasing to oneself (bdag-nyid mnves), and thereby (-pas), it should confer pleasure (mnves-par-bya) on all the tathāgatas.

ii. Secondly, the particular exegesis of the offerings of the desired attributes which are sacramental substances has two aspects, of which the former concerns the offering of nectar as a sacrament. (It comments on Ch. 18, 4):

The supreme sacraments (rdzas chen-po-dag) including the five nectars for attaining (sgrub) the accomplishment of sameness (mnviam-pa'i) with respect to self and others, or samsāra and nirvāna, are one's own components, sensory bases and activity fields which abide within the primordial mandala. Visualising them through profound contemplation, they are offered to the assembly (tshogs-la 'bul) of deities of pristine cognition, which

is the same as oneself (bdag-dang mnyam-da'i).

These five nectars, namely excrement, urine, human flesh, blood, and semen, essentially are the primordially pure expanse of reality, and, naturally expressed, they are the five enlightened families beginning with the enlightened family of the tathâgata. They abide and are consecrated as the essence of the deities of pristine cognition. When utilised, they are a supreme medication because they dispel the five poisons and elemental diseases. It says in the Penetrating Magical Net (NGB. Vol. 15):

The medications compounded from
The eight thousand roots
Which are naturally present and originally pure
In the union of all the buddhas
Are sacraments for attaining the five perfect pristine cognitions.
They are the supreme nectar which liberates
All sentient beings of the five classes,
And dispels the five poisons.

These medications compounded from eight thousand roots are
analysed according to the five pristine cognitions.⁸

The latter concerns the offering of the desired attributes. It has two sections, of which the first concerns the sacraments which are offered. (It comments on Ch. 18, 5):

There are sacraments of food (bza'-dang) such as meat and butter, chewables (bca'-dang) including the fruit of trees, drink (btung-dang) such as tea and the wine of grapes, clothing (bro) such as Khotanese brocade (li-chu) and Sahor cloaks (za-ber), and all

things (thams-cad) that possess the five raptures (longa-spyod
lna-ldan) or desired attributes of gods and humans. As for (-ni)
8b
these sacraments ...

The second section of the offering of desired attributes concerns
the making of these offerings. (It comments on Ch. 18, 6):

These sacraments of offering form a mandala (dkvil-'khor) of the
deities of desired attributes, which dissolves (thim) in the
(la-ni) object of the offering, visualised as a mandala (dkvil-
'khor) of the deities of pristine cognition. Thus the offering is
made, and it should be enjoyed, knowing that oneself is the male
consort, and by displaying the sacraments as the female consort. 9

The Buddhasamâyoga (T. 366-7) also says:

One who has the diverse edibles
Comprised in (the offerings of) meat and ale
Will indeed achieve the true greatness--
The supreme fortune of joyous rapture.

iii. Thirdly, concerning the beneficial attributes of these
(offerings) there are two sections, of which the former depicts
the presence of truth even in the common accomplishments. (It
comments on Ch. 18, 7):

If all the most amazing enlightened attributes of the sugatas who
emerge (gshegs-pa-vi bde-gshegs von-tan rmad-po-che) for the sake
of sentient beings in the ten directions and four times (phyogs-
bcu dug-bzhir) do not become extraneously present (gzhan-nas vod-
pa ma-vin-na) apart from the experience of the mind, it goes
without saying that nor do those (smos ci-dgog) common accomp-

lishments which are attained, such as (obtaining) the service of the gods and ogres (kha-srin) and the minor rites of pacification, enrichment, subjugation, wrath and so forth (la-sogs). These are bona fide objects of accomplishment.

The latter concerning the supreme accomplishment (comments on Ch. 18, 8):

Yogins (rnal-'byor) who are worthy (las-su rung-rnams-kvis) in realisation and contemplation have perfected (rdzogs-gyur-cing) the symbolic creation stage in which the great seal (phyag-rgya chen-po) of the deity's body resembles the reflection on a mirror. And being (-pa-na) entirely without (med) the dualistic mind which subjectively visualises (gsal-ba'i vid-gnyis) the disposition of effortless non-symbolic Great Perfection as a specific extreme of conceptual elaboration, they arrive at the intention of Samantabhadra, the real nature. ¹⁰ They blaze forth as ('bar-bar-'gyur) and obtain the great mandala (dkyil-'khor chen-po) of the three buddha-bodies, without conjunction or disjunction, along with their enlightened activities.

Now, all things are the miraculous display of mind, and mind too is the nature of the five pristine cognitions. This is symbolised by the sacraments of accomplishment which are made into the path through skillful means, and from which both provisional and conclusive goals are perfected. It says in the Penetrating Magical Net (NGB. Vol. 15):

Because all substances are mind-as-such
 They are the signless expanse of reality,
 The five pristine cognitions without independent existence,
 And they manifest in and of themselves without fabrication.
 Through contemplation of discriminative awareness
 And skillful means,
 Ability and power do emerge.
 One who abides in such a path
 Is blessed throughout the ten directions
 By all buddhas without exception,
 And obtains the blazing mandala.

..

The summary of the chapter (comments on Ch. 18, 9):

At these words (-zhes-brjod-pas), all the ten directions of the
 six world-systems ('jig-rten drug-gi phyogs-bcu thams-cad), outer
 and inner, were filled (khvab-par gyur-to) with those great
 offerings which are pleasing (mnves-pa'i mchod-pa chen-pos) among
 the oceanic cloud-mass of outer, inner and secret offerings.

The conclusion (comments on Ch. 18, 10):

This completes (-'o) the exegesis of the eighteenth chapter
 (le'u-ste bco-brgyad-pa) from (las) the Secret Nucleus (gsang-
ba'i snying-po) of pristine cognition Definitive with respect to
the Real (de-kho-na-nyid nges-pa) all-pervasive nature, entitled
 A Teaching on Genuine (dam-pa bstan-pa'i) Offering (mchod) made
 to the conquerors, And Liberality (gbyin) exercised towards
 sentient beings by means of unsurpassed sacraments.

Chapter Nineteen

Commitments

Root-text:

Then the Transcendent Lord, the Great Joyous One, uttered this meaningful expression concerning the great commitments in order that mantra-adepts might succeed. [1]

When the unsurpassed vehicle is well ascertained,
All conflicting emotions and deeds are experienced,
Yet they are engaged, without being accumulated,
And they become the provisions.
This is the excellence of moral discipline and vows. [2]

In the unsurpassed supreme commitments
Moral discipline through training,
And all the unthinkable vows that there are,
Without exception are all gathered and purified. [2]

There is no reference to existence, non-existence,
or the middle way.

Life is not existent, in a manner which resembles
An apparition and an optical illusion,
So there is in fact no taking of life.
Life and living creatures are merely misunderstandings. [4]

Because the two truths are indivisible,
There is no difference, as in Nirmānarata.
Because there is nothing extraneous that is not given,
There is no taking.
All things are the expanse of the real. [5]

Phenomena are like an apparition,
And they are lies to which names and words are applied.
They are themselves a lie, and when experienced as a lie,
There is nothing to be called a lie,
Even so much as a name. [6]

There is attachment to that which is without attachment,
But in this attachment, there is no attachment.
This is the supreme king of attachment.
It is the supremely great attachment. [7]

One should not abandon the unsurpassed,
One should venerate the guru,
One should not interrupt the flow of mantras and seals,
One should have loving kindness
For those who enter the genuine path,
And one should not divulge the secret truths outside.
These are the five basic ones--
The supreme commitments to be attained and guarded. [8]

One should not renounce delusion, desire,
Hatred, pride and envy. [9]

One should not dispense with the white seminal fluid,
The red seminal fluid, the excrement, urine and human flesh,
Because they form a pure container.

These ten ancillary commitments
Are experienced by the realisation
Of their primordial purity and sameness. [10]

The five commitments to be attained and guarded
Are the basic ones through (degeneration of) which
One is deprived of the enlightened family. [11]

The two (groups)-- the five which are not to be renounced,
And five not to be dispensed with
Are the ancillary commitments, hard to transgress. [12]

If one maintains the commitment of sameness
Which unites in sameness,
One will obtain the Great Perfection of sameness.
But if one transgresses it, one will not obtain buddhahood. [13]

Do not speak even for an instant or a moment
To those apathetic persons
Whose basic commitments have degenerated,
And who do not try to restore them.
The defects of those who have degenerated are indescribable. [14]

If one's basic commitments have degenerated,
All that one would attain is reversed.
And one acquires against one's will
Diversified and unpleasant results. [15]

If one's ancillary commitments have degenerated,
There is no result, and one falls into evil destinies. [16]

Commitments are the supreme indestructible realities.
They are the identity of all the buddhas. [17]

Among the five basic commitments
Each has two and then thirty subdivisions. [18]

Among the two groups of five ancillary commitments
Each also has twenty subdivisions. [19]

These commitments are most amazing.
In the ten directions of the six world-systems
Commitments are emanated which equal the number
Of the living beings in the three spheres of existence,
In order to train their thoughts. [20]

Moreover the seal of Samantabhadra the supreme conqueror
In which all things are present without exception
Is accomplished in all that is genuine, without attainment.
Such (commitments) are infinitely supreme. [21]

One who holds the supreme awareness of the conquerors
Is venerated by mundane lords and their retinues. [22]

One is intentionally consecrated as a son or brother
By the genuinely supreme ones and the genuine ones. [23]

Those who enter the range of the sugatas themselves
Unite with fearless Samantabhadra. [24]

The reality just as it is,
The skillful means which grant instruction,
And all the unthinkable vows that there are
Are without exception pure and spontaneously present. [25]

If there is degeneration,
It is perfected through rites of fulfilment.
Such (benefits) are infinitely supreme. [26]

At these words, the tathâgatas themselves bowed to the tathâgata
himself. [27]

This completes the nineteenth chapter from the Secret Nucleus
Definitive with respect to the Real, entitled Commitments. [28]

Commentary (556.1-596.4):

The fourth section (of the extensive exegesis of the means for attaining the mandala of wrathful deities in accordance with the path-- see p. 1147) concerns the sequence of commitments maintained by one who is committed. It has three subdivisions, namely, the background motivation, an exegesis of the meaning of its words, and a summary of the chapter.

The first (comments on Ch. 19, 1):

Once the offerings and liberality had been explained, then the Transcendent Lord (de-nas bcom-ldan-'das) who is the Great Joyous One (dgves-pa chen-pos) with respect to the nature of the great commitments, **uttered this meaningful expression concerning the great commitments** (dam-tshig chen-po'i 'di ched-du briod-do) which are kingly and most secret in order that (phyir) yogins who are adepts ('chang-rnams) of secret mantra (sngags) might succeed (don-yod-par bya-ba'i) in their aspirations by accomplishing the result swiftly and not falling into error.

The second includes an overview and an interlinear commentary.

Overview of the Commitments (556.3-578.2)

This has three parts, namely: the nature of commitments which are to be guarded; the distinctions of commitments and vows; and the gathering of the three trainings without contradiction.

Commitments which are to be Guarded (556.4-573.3):

There are five aspects-- verbal definition, classification, beneficial attributes, retributions exacted (for their violation), and their means of restoration.

1. As to the verbal definition: The (Tibetan) term dam-tshig or "commitment" is explained to derive from the (Sanskrit) samaya. This definition is in three parts, of which the first is that the "commitments" are laid down because benefits are obtained when they are guarded. It says in the Indestructible Reality (NGB. Vol. 15):

If one who has obtained empowerment and consecration
In the intention of the genuine (or committed) ones
Acts precisely according to the genuine commitments (dam),
Discrepancies will be burnt away (tshig).

The second definition is that "commitments" are so-called because retribution is exacted when they degenerate. The same text indeed says:

One who swears to maintain the injunctions
And blessings of the genuine (dam) ones
Naturally becomes accomplished.
One who transgresses these commitments (dam)
Is burnt away (tshig), even when belonging to
(The vehicle of) indestructible reality.

The third definition is that "commitments" are so-called because a conventional oath of allegiance is taken. It says in the Sūtra Requested by Jñānottara (T. 82):

In order that the most secret amazing
Doctrines of the conquerors
Might be firmly held without degeneration,
Pledges of allegiance are steadfastly upheld
In accordance with the teaching given by the guru.
This is explained to be "commitment".

In brief, "commitment" is so-called because it refers to the virtuous nature of one who perseveres with body, speech and mind not to break the pledges one has undertaken concerning the renunciation of what should be renounced, and the attainment of what should be attained.

ii. The classification (of commitments) has three parts, namely, the essential classification, the ancillary classification, and the inconceivable classification.

The first comprises both the actual essence and its classification. As to the former, there are both basic and ancillary commitments. Basic commitments are said to be those which, in the manner of the roots of a tree, are the source of attributes when they are guarded and cultivated but not when they are unguarded. Ancillary commitments are said to be the skillful means and aids through which those (basic commitments) are guarded.

As to the latter, those (essential commitments) are divided into fifteen-- five which are basic and ten which are ancillary. The five basic commitments are not to abandon the unsurpassed (vehicle), to venerate the guru, not to interrupt the mantras and seals, to have loving kindness for those who enter the genuine path, and not to divulge secret truths to others.

Concerning the first basic commitment: One should never abandon the Three Precious Jewels. This means on analysis that, according to the ground, one should not abandon all sentient beings because they abide primordially as the Three Precious Jewels. According to the path, one should not abandon the twofold enlightened mind, ultimate and relative, the nature in which creation and perfection stages are without duality. According to the result, one should not abandon the three bodies of the unsurpassed buddhas, their buddha-speech which comprises the literary transmissions of sūtra & tantra along with the doctrines of realisation, and the community which studies these.

The mind of sentient beings is itself explained to be primordial-ly pure buddhahood (Ch. 12, 14):

Mind-as-such is the perfect buddha.

Do not search elsewhere for the buddha.

The speech which emerges from the cycle of syllables is also explained to be the doctrine. The Indestructible Reality (NGB. Vol. 15) says:

The languages of living beings
Which emerge from the vowels and consonants
Are the genuine doctrine.

The community is explained to be formed by those who become
fields of merit and virtue. As said in the Tantra of Excellent
Attainment (T. 807):

All living beings without exception
Are themselves the virtuous community
Because they accomplish the doctrine in two ways--
They belong to the family which increases
The aspects of merit including liberality
And to that which also attains virtue.

Furthermore, mind-as-such, the essence which is both relative and
ultimate, is the naturally pure buddha. The two truths and the
creation and perfection stages are the doctrine; and those who
experientially cultivate them are the virtuous community. It says
in the Magical Net of Pristine Cognition (NGB. Vol 15):

The yogin who retains this nature of unerring truth
Is the embodiment of the Three Precious Jewels.

The three resultant aspects are also described in the following
passage from the Supreme Continuum of the Greater Vehicle (T.
4024):

The three refuges are established
By studying the teaching of the Teacher.

According to some expositors, the words "do not abandon the unsurpassed" refer only to a single object (of refuge), but they are incorrect because they have misunderstood the nature of the Precious Jewels.

The second, the veneration of the guru, comprises both the types of guru and the means of veneration. The former are five in number, among which (the first) is the guru who guides: Such teachers are exemplified by the preceptors of the renunciate vows who guide one to the gates of the doctrine. It says in the Vinaya:

One should rise from one's seat
Immediately on seeing one's preceptor.

And in the Kārikā (T. 4125):

One should gently knock the door-bolt
Of the guru's residence.
On entering one should reverently inquire
After the guru's health and so forth.

(The second) is the guru who liberates the continuum of one's consciousness, exemplified by those masters who explain the doctrine. The Great Sūtra of Final Nirvāna (T. 119-121) says:

One should reverently hold as a guru
The monks who expound the doctrine.

And in the Pagoda of Precious Gems (T. 45-93):

One who expounds the doctrine
Is the supreme and best among gurus.

He is venerated as a supreme offering-tree
Among the conquerors.

(The third) is the guru who teaches the esoteric instructions and grants transmission, exemplified by the spiritual benefactors who cultivate the enlightened mind. It says in the Sûtra of the Arrayed Bouquet (T. 44):

He is the spiritual benefactor through whom I beginninglessly cultivated the enlightened mind.

(The fourth) is the master who repairs degeneration and violations (of the commitments), and becomes an object for the confession of sins. It says in the Tantra of Excellent Attainment (T. 807):

The one to whom confession is made
Is indeed his guru.

(The fifth) is the guru who grants commitments and empowerment. It says in the Oceanic Magical Net (NGB. Vol. 15):

The guru of indestructible reality
From whom supreme empowerment is obtained
Is the Tathâgata.

In addition to these types there is also explained to be a sixth, namely, the guru whom all venerate as a holy being, and from whom all obtain a little kindness. It says in the Clarification of Commitments (P. 4744):

There are the masters of all in general,
Those who guide, those who grant commitments,
Those who repair violations (of commitments),
Those who liberate the continuum of consciousness,
And those who reveal esoteric instructions and transmissions.

The latter concerns the means of venerating (the guru): The guru is regarded as a genuine object of merit, offering and so forth. Consequently, the self is considered as a disease, the teaching as a medication, its experiential cultivation to be efficacious in the mind, and the spiritual benefactor to resemble a learned physician. It is said appropriately in the Sûtra of the Arraved Bouquet (T. 44):

Son of an enlightened family, you should cultivate well the perception of the self as a disease, the doctrine as a medication, its experiential cultivation as the curing of the disease, and the perception of the spiritual benefactor as a skilled physician.

In particular, the master of indestructible reality (vairâcârva) or of secret mantras is venerated in three ways. (Firstly) he is said to be the fourth precious jewel, as is stated in the Indestructible Peak (T. 480):

There is the buddha, the doctrine
The community, and also the master
Who is the fourth (precious jewel).

The equality (of the guru) and the buddha is also mentioned in the following passage from the Magical Net of Vairocana (T. 466):

The guru is the same as all the buddhas.

And (the guru) is even held to be superior in the Guhyasamāia (T. 442-3), the glorious tantra of buddha-mind:²

A single hair-pore of the guru is more supreme

Than all buddhas of the ten directions.

Thus the guru is to be venerated in the ways which please him.

The third basic commitment, that the mantras and seals should not be interrupted, is also twofold. The mantras are a sequence of skillful means for attaining the accomplishments of the different deities, in which recitation is performed in five steps, beginning with the real nature of the deity.³ The seals are the aspects which facilitate this attaining of accomplishment, namely, the doctrinal seal of thought, the commitment seal of speech, the action seal of transformation, and the great seal of the deity's body.⁴

The best way not to interrupt these (mantras and seals) is when their continuity resembles the flow of a river, the mediocre way is when one abides in sessions (of meditation) by day and night, and the worst is when they are not interrupted for a set period of months or years (in retreat), beginning on the fifteenth or eighth day of the month.⁵ It says in the Flash of Splendour (T. 830):

The best perform recitation with a disposition
Which resembles the flow of a river
Or which does not waver day and night
For three days and three nights.
The mediocre do not interrupt (this flow)
For six or four periods during a single month.
In the worst cases, a yogin with perseverance
Engages in laborious efforts
At set times during each month or each season.
Those who do not do so, abandon the seed of enlightenment,
And similarly the feast- and torma-offerings.
The worst type does not go beyond years and months.

The fourth basic commitment is loving kindness for those who enter into the genuine path. One should love such persons as a brother. In general there are six types of sibling, brother or sister: Universal siblings include all sentient beings who are primordially one's own brother or sister; siblings of unique teaching include all those who enter into the doctrine of the buddhas; harmonious siblings include those who have the same view and conduct; dear siblings are those who have the same guru; close siblings are those who listen to the doctrine together; and intimate siblings or vajra-brothers are those who receive empowerment together. In this context one should have loving kindness for those who enter into the path of liberation and the greater vehicle in general. It says in the Sûtra of Queen Sṛimâlâ (T. 92):

Have loving kindness for those who are steadfast
in enlightened mind, and who enter into the greater vehicle.

In particular, one should love one's vajra-brothers. It says in
the Flash of Splendour (T. 830):

One should always reject attitudes
Which cause distress to vajra-brothers,
And also attitudes which scorn all siblings
Who enter into the genuine path,
Whether intimate or not intimate.
Regard one another with love,
Abandoning the power to inflict (suffering).
In brief, one should fulfil the requirements
Of one's brothers and sisters
Without attachment even to life itself.
Therefore, one's vajra-brothers
From this time until enlightenment
Are supreme friends with whom one inseparably associates,
Similar to the light and the wick of a butter-lamp.

The fifth basic commitment, the one not to divulge secret truths,
indicates that the profound view, meditation, conduct and result
of the secret mantras are most secret to living beings who are
unworthy recipients. It says in the Propensity for the Commit-
ments (P. 4745):

There are ten categories, namely,
General secrets and interim secrets,
Each of which number four,

Along with worthy secrets,
And entrusted instructions.
The four kinds of general secret
Are explained to be profundity of view and conduct,
Retention of the deity's name
And the signs of accomplishment.
The interim secrets to be acquired
Are the places, times, assistants,
And sacraments associated with attainment.
The commitments which are worthy secrets are:
The first fruits of offering,
Torma-cakes, feast-offerings, skulls,
Kilas, butter-lamps, sacraments,
Hand-implements and mandalas
Which should never be seen by ordinary persons;
The sound of the bell, trinklets and so forth
Which should never ring in the hearing of ordinary persons;
The faults of friends, suppressed irritations
Negative conduct of all sentient beings,
And actions harmful to all,
If kept most secret,
Are the causal basis of enlightenment.
Entrustment refers to the instruction
Previously explained by one's master and siblings.

Thus, profound view, profundity of conduct, retention of the deity's name, and signs of accomplishment are the four general secrets. The places, times, assistants, and sacraments for attainment are the four interim secrets. The first fruits of offering, torma-cakes and so forth are the sacraments of commitment which it is improper to see and which are worthy secrets; and entrustment refers to injunctions such as are given by one's master and siblings.

Concerning the ones from whom these ten categories should be kept secret, the same text says:

(They should be kept secret)

From all those whose commitments have been violated,

From those who have erred in their commitments,

And those without commitments

Who have not seen the mandala,

Whether they are intimate or not.

And in the Flash of Splendour (T. 830) it says:

To persons who are unworthy recipients

The times and circumstances (for attainment)

Should be entirely secret.

They should not even be explained

To those who are worthy recipients

Until empowerment has been obtained.

If such secrecy is kept, the same text says:

The mind should not think to teach,
The body performs all its activities covertly,
And speech should not be expressed,
Even though one has the tongue of indestructible reality.

So it is that, among the basic commitments, those not to abandon the deity, to venerate the guru who is the source of accomplishment, and the commitment not to interrupt the mantras & seals are the commitments through which extraordinary enlightened attributes are attained. Their ancillary commitments, which require one to respect those who enter into the genuine path, along with one's brothers and sisters, and not to divulge secret truths to others are the commitments to be guarded because they respectively guard against contradictions of the guru's mind, and guard against contradictions of the reality of deity, mantras and seals.

There are some who say that the commitments to be attained are those concerning the deities along with the mantras & seals, whereas those to respect the guru & siblings, and not to divulge secrets are commitments to be guarded because they guard against contradictions of the buddha-mind. However that is not the case.

It says in the Buddhasamāvoga (T. 366-7):

The great commitments to be attained
Are those not to abandon the deity and guru,
And not to interrupt the mantras and seals.

Indeed, the guru is the basis on whom accomplishment is to be attained. Accomplishments emerge when he is pleased. The same text says:

Completely reject all offerings,

And commence with genuine offerings to the guru.

Through pleasing him, the supreme attributes

Of omniscience emerge without exception.

And in the Indestructible Reality (NGB. Vol. 15):

The mighty lord of the mandala is the guru himself.

..

The guru is thus said to be central in the mandala of deities. Those quotations from the scriptures contradict (the aforementioned wrong opinion) and explain that (devotion to) the guru is exclusively one of the commitments to be attained because it is absolutely necessary to please him.

These five basic commitments are also present in the three commitments of buddha-body, speech and mind because they do not transgress the three respective natures of buddha-body, speech and mind. For example, in the commitment not to abandon the unsurpassed, one should practise veneration through body, praise through speech and respect through mind. Similarly one should have respect for the guru, and for one's siblings through body, speech, and mind. Then, the commitment concerning mantras & seals also utilises the body, speech, and mind in their entirety; while the commitment to secrecy is kept secret and concealed by activities of body, speech, and mind.

There are some who say that respect for the guru & siblings is a commitment of buddha-body because it basically concerns the activity of the body, that the commitments not to abandon the deity and not to interrupt the mantras & seals are those of buddha-speech, i.e. the aspects of recitation, and that the one not to divulge secret truths is a commitment of buddha-mind because it is to be pondered in the mind. This, however, is an incorrect perception because (all the commitments) are similarly endowed (with body, speech and mind) when they are developed.⁷

The latter concerns the ten ancillary commitments, of which there are five not to be abandoned and five to be acquired. The former are the five conflicting emotions, which are not to be abandoned (firstly) because their true nature is known, (secondly) because when retained by skillful means they assist the path, and (thirdly) because they are the buddha-body and pristine cognition.⁸

The first (of these reasons) is in two parts, among which the conflicting emotions are not to be abandoned (primarily) because they are the enlightened families or seeds of the buddhas. There is a sūtra which says:⁹

The real nature of the deluded mind
Is the real nature of Vajrasattva.
The real nature of Vajrasattva
Is the suchness of reality.

And also in the Sūtra Revealed By Vimalakīrti (T. 176) there is a passage which begins:

Conflicting emotions are the seeds of the tathâgata.

(Secondly), conflicting emotions are not to be abandoned because they are naturally pure and thus neither to be accepted nor rejected. Even on a relative level conflicting emotions resemble a mirage. They are abandoned of their own accord because they are instantaneously impermanent, and their appearances do not need to be abandoned because they do not exist as phenomena with true recognisable substance or essence. Therefore they are not to be abandoned. It says in the Indestructible Reality (NGB. Vol. 15):

Conflicting emotions are apparitional,
Empty of inherent existence.
One who knows their true nature
Of natural impermanence is liberated.

Ultimately, too, conflicting emotions are not abandoned because they do not substantially exist. Though sought everywhere, they are not found as such. It says in the Sûtra of the Irreversible Wheel (T. 240):

Ignorance resembles space.
All things are without characteristics.
There is neither desire nor hatred,
All pride and envy are apparitional,
Without inherent existence.
Unsupported, they are not referred to
As existent or non-existent.

And in the Introduction to the Conduct of a Bodhisattva (T. 3871):

Conflicting emotions do not abide in objects.

They do not abide in space.

They are not present in the sense-organs and so forth,

Nor are they in between.

And:

In these things which are primordially empty:

What is gained and what is lost?

What is unpleasant and what is pleasant?

Let phenomenal beings, such as "I",

Accept all things to resemble space.

The second reason why conflicting emotions are not to be abandoned is because they assist the path when retained by skillful means: The five conflicting emotions are the nature of the five pristine cognitions. By experientially cultivating their nature according to the esoteric instructions, one resorts to a shortcut. It says in the Oceanic Magical Net (NGB. Vol. 15):

The path of conflicting emotions is most pure.

It is the supreme ornament or desired attribute

On the path of skillful means.

Absolutely everything is transformed through that display

Swiftly into the glorious Heruka.

This nature (of conflicting emotions) is also mentioned in the sūtras, as in the following passage from the Pagoda of Precious Gems (T. 45-93):

Just as the unclean manure of cities
Benefits fields of sugar-cane,
So the manure which is the conflicting emotion of
bodhisattvas
Benefits the fields of the conquerors' doctrine.

And in the Collection of the Greater Vehicle (T. 4048):

For those who possess the great skillful means,
Conflicting emotions are transformed into aspects of
enlightenment.

Moreover, if there are no conflicting emotions to be abandoned, it is incorrect to renounce them because even the antidotes which effect renunciation do not emerge. If, however, conflicting emotions do have an apparent reality, it is not to be abandoned because reality itself should be actualised, inasmuch as the reality in which they are empty of inherent existence is also present. In addition, conflicting emotions are not to be abandoned because, dependent on them, one brings about subsidiary benefits for sentient beings.

However, you might ask, if conflicting emotions are not abandoned, surely enlightened attributes are not produced and buddhahood is not obtained? The enlightened attributes of the path and the result are obtained exclusively through the seed of conflicting emotions. This is because that seed is pristine cognition and is experienced as such.

Then, one might ask, do they not connect and bind beings within negative existences and so forth? If the true nature of con-

FLICTING emotions has been known and then experienced, one is uncovered by flaws, and one acquires exclusively the physical forms and results experienced by happy beings.

There are some who say that if conflicting emotions are made into the path they either must or must not be retained by skillful means. If they must be retained, the skillful means rather than the conflicting emotions would be made into the path. And if they must not be retained, it is implicit that (this path) would not be superior to the ordinary (path).¹⁰

When this argument is raised, it is explained that barley is held to be made into porridge, but that at the time when (the barley) is roasted and ground it does not become porridge. Instead it becomes flour. If, however, that flour is not actually prepared, there will be no porridge. How would one respond to that? Is it not that the porridge is produced through the causal basis or barley and the conditions of roasting and grinding? In this context too, it is invariably the case that the conflicting emotions of causal basis are made into the path through skillful means or conditions. The very object that is endowed with conflicting emotions is seen as an object of renunciation by pious attendants and self-centred buddhas. It is seen as an object of conduct by bodhisattvas, it is seen as an object of purity by ordinary adherents of the secret mantras, and it is seen as an object to be acquired by the uncommon (adherents). For example, just as things fashioned from gold have a single nature but are dirty when made into a wash-basin, clean when

made into a trough, ornamental when made into bracelets, and become receptacles of offering when made into the representative images of deities, although (conflicting emotions) are conditionally perceived in that way by the different vehicles, their essence is primordially pure pristine cognition. This is truly why the nature of conflicting emotions which are transformed into the realities of ground, path and result are not to be renounced.

The third reason is that conflicting emotions are not to be abandoned because they are the buddha-bodies and pristine cognitions. It says in the Twenty-Eight Commitments (from the Clarification of the Commitments, P. 4744):

This is because the five conflicting emotions including envy
Are the primordial nature of the five enlightened families.

In this way, delusion is the commitment of Vairocana, who has the pristine cognition of reality's expanse and belongs to the enlightened family of the tathâgata. Hatred is the commitment of Aksobhya who has the mirror-like pristine cognition and belongs to the enlightened family of indestructible reality. Pride is the commitment of Ratnasambhava who has the pristine cognition of sameness and belongs to the enlightened family of gemstones. Desire is the commitment of Amitâbha who has the pristine cognition of discernment and belongs to the enlightened family of the lotus. And envy is the commitment of Amoghasiddhi who has the pristine cognition of accomplishment and belongs to the enlightened family of activity. Therefore, it is taught that from the moment of the appearance of the five conflicting emotions

which arise in all the minds of living beings they are not to be abandoned because they are present as the buddha-bodies and pristine cognitions.

As for the five commitments to be acquired: these are the five nectars. They are to be acquired because they are in fact the display of primordial reality where there is neither acceptance nor rejection. It says in the Supplementary Magical Net (NGB. Vol. 14):

The five nectars are primordially pure phenomena,
Transcending all without acceptance or rejection,
They are to be acquired by the learned
As the supreme primordial commitments to be guarded.

These nectars are also to be acquired because they are the nature of the five enlightened families. It says in the Penetrating Magical Net (NGB. Vol. 15):

The five nectars are the bodies,
Excrement, urine, and seminal fluids
Of the five enlightened families.

These are indeed to be acquired because they are sacraments for attaining accomplishment. It says in the Guhyasamāja (T. 442-3):

The supreme commitment of human flesh
Brings the accomplishment of the three supreme
Indestructible realities.

11

and so forth.

Furthermore, these are to be acquired because, dependent on the five nectars and the five meats, the dâkinis are gathered and accomplishments are approached. It says in a sûtra:

12 . 13

If one eats the flesh of cow, dog and horse,
And the flesh of human and elephant and so forth
All enlightened attributes will be accomplished.
These are our excellent commitments.

And:

When the countless conquerors of the past
Emphatically practised these five ascetic disciplines,
They grasped the supreme commitments.
So these are renowned among the commitments of the past.

So the nectars are also to be acquired because they assist one in the conduct of ascetic discipline.

The second section (of the classification of commitments to be guarded) concerns the ancillary classification of three hundred and sixty. Now, commitment is the nature of the deity. The basis of all the deities is skillful means and discriminative awareness. Therefore, in any one of the five basic commitments such as not abandoning the unsurpassed, the basis is skillful means and discriminative awareness. These two become six when divided according to buddha-body, speech, and mind; and these (six) become thirty when each is divided according to buddha-body, speech, mind, attributes and activities. With the addition of the basic two (categories) of skillful means and discriminative awareness, they number thirty-two. Then, by

dividing all five (basic commitments) in that way, they number
14
one hundred and sixty in all.

As for (the remaining) two hundred ancillary commitments: there are ten ancillary commitments, such as not to abandon desire, each of which comprises both skillful means and discriminative awareness. Skillful means then has ten aspects, concerning the five pristine cognitions and their five objects, while discriminative awareness also has ten aspects-- concerning the five pristine cognitions and their five objects. These two groups of ten make twenty, and all the ten (ancillary commitments) possess these twenty aspects, making two hundred altogether.
15

Rong-zom-pa claims in his Precious Jewel Commentary (dkon-cog 'grel) that it is from the ancillary commitments that this ancillary classification should be made: Each one of (the ten ancillary commitments) subsumes within it the fivefold buddha-body, speech, mind, attributes and activities, and the three foundations of buddha-body, speech and mind so that the latter are not themselves the basis for this ancillary classification. As for the two basic categories of skillful means and discriminative awareness, skillful means is endowed with discriminative awareness and discriminative awareness is endowed with skillful means. Both these basic categories are subsumed, making four aspects, and these too are subdivided according to the fivefold buddha-body, speech, mind, attributes and activities. Therefore, without being grounded in the basic (commitments), this category consists of each ancillary commitment, subdivided into its twenty aspects. He says:
16

These commitments are classified as attributes. This enumeration of different characteristics is not explained to refer to distinct (commitments).

The third section is the inconceivable classification: As antidotes, the subdivisions of the commitments equal the number of ideas accumulated by sentient beings, so that they are not confined to one specific enumeration. It says in the Clarification of Commitments (P. 4744):

Concerning the number of commitments:

Beyond description by the conquerors themselves,

The number of commitments which are antidotes

For the training of thoughts

Equals the number of sentient beings,

And the number of erroneous thoughts.

iii. The third aspect (of the nature of commitments to be guarded) concerns the benefits for one who has guarded the commitments, namely, that all purposes, provisional and conclusive, are accomplished. It says in the Array of the Three Commitments (dam-tshig gsum-bkod):

One who keeps the commitments of secret mantras,

(The vehicle of) indestructible reality,

Will fulfil all aspirations,

And will always be guarded by the deities.

The conquerors, supreme conquerors and their sons too

Assuredly think of that one as their son.

There are inestimable attributes of contemplation,

And one achieves the genuine awareness of Samantabhadra.

iv. The fourth, retribution exacted for not guarding (these commitments), occurs when one's excellent (pledges) have been violated and when one grants them to others with a defective attitude. The same text says:

When the commitments have been transgressed,
One's happiness consequently declines.
One experiences diverse unpleasant things
And abides for ten million "countless" aeons
In the suffering cause by terrestrial fires.

And in the All-Gathering Awareness (T. 831):

Just as sour milk, through its sourness
Makes all milk sour,
So does degeneration of a single yogin
Adversely effect all yogins.

v. The fifth is the means of restoring (the commitments):
Although there is no such method according to the pious attendants, the secret mantras do possess the means capable of restoring (violations).¹⁷ It says in the Flash of Splendour (T. 830):

If, when degeneration of commitments has occurred,
One understands the importance of pleasing one's venerable lord,
This (degeneration) becomes a source of fulfilment.
If one has abused one's guru and siblings,
And if, pleasing them during this very lifetime,

One is remorseful, with fervent confession,
That (abuse) becomes a supreme mode of fulfilment.
If one passes away from this life
Without having fulfilled (violations of commitments)
Relating to oneself or to one's guru & siblings,
One will transgress the bounds of fulfilment.
If one's pledge of buddha-speech has been torn to shreds,
Meditate on oneself as Vajradharma,
And recite many hundreds of thousands of times
The pledge which one has lost.
If one's pledge of buddha-mind has been torn to shreds,
Meditate on oneself as Vajrasattva,
And without speaking for three years,
Be well united in meditative concentration.
If ancillary pledges have been torn to shreds,
They are fulfilled by means of the different
Respective enlightened families (of deities).

So it is that purification occurs when one has practised fulfilment and confession, attempting to apply one's own body, speech and mind to the foremost commitments of buddha-body, speech and mind, which have been violated and broken. This is the genuine skillful means, surpassing the lower (paths).

According to the code of vows upheld by the pious attendants, it appears that (degenerations) can be restored seven times if not kept secret, but if kept secret they cannot be restored even once, just like a broken clay vase. To bodhisattvas, (this

reparation) resembles a broken vase made of gemstones, because degenerations can be restored by relying on a spiritual benefactor, just as a craftsman can (use the gemstones) to make a container superior to the previous one. According to the secret mantras, (degeneration) resembles a container of gemstones which has been broken, but can be restored by its own power. It is as if that which has been destroyed is rectified by its own creative energy without the need for a craftsman (ngar-ba mkhas-pa).

Distinctions between Commitments and Vows (573.3-574.5):

The second part (of the overview-- see p. 1189) concerns the distinctions between commitments and vows: Vows depend on the control over one's own mind whereas commitments are held by one who holds the three secret indestructible realities of the buddhas and does not degenerate. These resemble a vase which, having been created, both exists and is impermanent, i.e. they refer to different aspects of a single essence. It says in the

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Propensity for the Commitments (P. 4745):

These three hundred and sixty (ancillary commitments)
Which oneself keeps by the three supreme indestructible realities
Are said to resemble the actual ground of the vows
Through which one does not lapse into error.

And in the Flash of Splendour (T. 830):

Because all things are primordially pure
Erroneous thoughts are primordially pure.
And indeed the vows are pure.
This is the most amazing commitment.

When this is appraised from the standpoint of the vows, there are three kinds, namely, the vows of prâtimokṣa, bodhisattva, and awareness-holder. ¹⁹ It says in the Indestructible Peak (T. 480):

There are the vows of prâtimokṣa,
Those of the bodhisattvas,
And of the mantras of the awareness-holders.

And in the Flash of Splendour:

There are monks, bodhisattvas
And great yogins, (masters) of yoga.

Concerning the vows of prâtimokṣa, one who desires peace and happiness for oneself alone should guard whichever of their seven ²⁰ kinds is appropriate for the duration of one's life. The bodhisattva vows bind the mind with moral discipline which has a dual purpose-- they cause one to attain realisation and extraordinary enlightened attributes through the gathering of the virtuous doctrine, and they benefit others by actions on behalf of ²¹ sentient beings. The vows of the awareness-holders bring a great wave of benefit for others and transform conflicting ²² emotions into pristine cognition. It says in the All-Gathering Awareness (T. 831):

In this way the three kinds of vows
Are of great benefit to oneself and others.

Commitments, on the other hand, guard the nature of the three indestructible realities without degeneration, so that one is consequently and exclusively devoted to activity for the sake of others.

Gathering the Three Trainings without Contradiction (574.5-578.2):

Third (see p. 1189) there is a teaching on the gathering of the three trainings without contradiction. This has two parts, namely, the absence of contradiction and the means of gathering them. As to the first: One might think that these three kinds of vow are completely contradictory because for pious attendants the four inimical defeats (phas-pham-pa bzhi) are the basic (vows of prâtimoksa) to be guarded against, and their branches include (vows) not to drink ale and so forth; and because for bodhisattvas acts harmful to sentient beings are ostensibly opposed. If so, it is taught that these do not contradict (the commitments of secret mantras) for the following two reasons:

First there is no contradiction in the prâtimoksa vows of pious attendants because, when the defeat of murder occurs, four elements are required to complete it-- the ground or the human being, the thought of hatred which freely incites murder when is not bewildered in other respects, the main part which is the impeding of the life-breath with weapons and so forth, and the aftermath or satisfaction. In this context (of the secret mantras) however, when the rites of "liberation" are performed, there is no defect at all because the aspect of the ground (of murder) is incomplete-- the form (of the victim) is visualised as the syllable HÛM, and because it is essentially uncreated, there is no human being, non-human animal or other creature. The aspect

of the thought (of murder) is incomplete because one has compassion which desires to separate (the being) from suffering and the attitude of a willful murderer is not present; the aspect of the main part (of the murder) is also incomplete because there is neither an object to be killed, nor a subject which kills, so that there is neither life nor the killing of life; and the aspect of the conclusion (of the murder) is incomplete because afterwards there is no satisfaction motivated by ²⁴ hatred.

Similarly when stealing occurs, the foundation is the need to acquire property as one's own possession. Here however (in the secret mantras), because oneself and others are realised to be without duality, one takes property which is self-manifesting in the manner of a dream, and rather than the need for the thought of theft, in this context there is no thought of theft because (the property) is simply the appearance of one's own mind, and is a self-manifesting display. As for the main part (of the action), quite apart from taking possession of (the property) by conceiving elaborately of its full value, that too is incomplete. There is no conceptual elaboration because in the manner of an apparition or a dream there is no duality. As for the aftermath (of the theft), rather than having the thought that one has acquired something, here is no apprehension of an obtained object or an obtaining subject.

Again, when the defeat of sexual misconduct occurs, the foundation is the need for another man's woman and so forth. However in this context (of the rites of sexual union) the individual

(yogins and yoginis) are creatively visualised as deities. Rather than the need for one who has inserted the penis into the vagina to experience a climax (bags-rim 'das-pa), (here) these two organs are visualised as a vajra and a lotus, and they are not therefore complete with independently existing characteristics. Even the aspect of thought (associated with sexual misconduct), namely, the desire to experience bliss with an unbewildered attention is incomplete (in this context) because here (bliss) is known within the three mandalas. ²⁵ Therefore there is no defect. ₂₆ ..

Then when lies are told, one has to convey a distorted perception to other beings, as when saying that one sees a deity though one actually does not. In this context, however, one knows that all phenomena are considered to be lies, and may be beneficially expressed for the sake of others. Therefore, there is no defect.

Similarly when ale is drunk, it is transformed (through the secret mantras) into nectar. The statement that it is improper to taste ale is not contradicted.

In all these instances (of vows relating to the four inimical defeats) it is necessary for oneself to be a monk, for the object not to be bewildering, and for perception not to be distorted. But here (in the secret mantras), the prâtimokṣa vows of the pious attendants are not contradicted because phenomena are transformed into the mandala of deities. ..

Secondly, (in the secret mantras) the vows of the bodhisattvas are not contradicted because they are retained by extraordinary compassion and skillful means which desire to benefit others. These two qualities are also conferred on spiritual warriors, as is said in the following passage from the Great Bounteousness of the Buddhas (T. 44):

The skillful means which genuinely acts on behalf of
sentient beings
Is the supreme training for the conquerors' sons.
It is a great cloudburst which reaps an excellent harvest.

The means of gathering together (these vows within the secret mantras) are twofold. As to (the gathering of the vows) of pious attendants: Those vows which emphatically attain one's own benefit are gathered here (in the secret mantras) to bind the mind in order that the yogin might be released from his own suffering. At the time when life is taken (by the rites of "liberation"), there are no non-virtuous thoughts of hatred and so forth. Indeed, the vow which renounces killing is actually subsumed in that rite in order to control one's own corrupt components with their individual characteristics. The remaining (prâtimoksa vows) are similarly incorporated. However coarse the conduct of skillful means may appear, all vows of the pious attendants are essentially and absolutely gathered because the corrupt components with their individual characteristics are under control. For example, when certain doctors prepare a

cooling medication for the sickness of fever, they are opposed by some but benefit comes swiftly through the cure. Although these two seem contradictory there is in fact no contradiction. Likewise, although the skillful means of the path appear contradictory, they are actually in complete harmony with the renunciation of conflicting emotions and the attainment of virtue in one's own mind.

The second means of gathering the vows together incorporates those of the bodhisattvas. At the time when one engages in any conduct, the moral discipline of control is present because the willful indulgence of ordinary conflicting emotions is controlled. Dependent on this, the moral discipline which gathers virtuous doctrines is present because the enlightened attributes of the path are further increased. And, through that skillful means, the moral discipline of action on behalf of sentient beings is present because others are benefitted and taken into one's following.²⁷

In this way, the vows of the secret mantras gather all these (vows) within them because mind-control and the purification of conflicting emotions are identical.

Interlinear Commentary on the Commitments

(578.2-596.2)

The interlinear commentary (on this chapter) comprises a general teaching on the essence of the supreme commitments, and a particular exegesis of the structure (of commitments) to be attained and to be guarded.

General Teaching on the Essence of the Supreme Commitments

(578.3-583.5):

The former has three sections.

1. The superiority of the secret commitments to others (comments on Ch. 19, 2):

When (na) the most secret unsurpassed vehicle (bla-med theg-par) is entered by any individual and is well ascertained (rab-nges) without error and experientially cultivated, all (kun) the five poisons or conflicting emotions (nyon-mongs) and the deeds (las-rnams) produced by them are experienced (spvad). Yet (kvang) these same deeds appear to be engaged (byas), without (la-mi) obscurations and propensities being accumulated (gsog), just as an apparitional phantom is experienced. In addition, they become ('gyur-te) the perfect two provisions (tshogs) of merit and pristine cognition. This is because in the essence of that experience the moral discipline (tshul-khrims) of prâtīmokṣa, the vows (sdom-pa) of the bodhisattvas, and the excellence (phun-sum tshogs) of the commitments of secret mantra are complete and perfect.

ii. All instructions and vows are shown to be gathered in the secret commitments. (It comments on Ch. 19, 3):

In the (iu) most secret unsurpassed supreme commitments (bla-med mchog-gi dam-tshig), the prātimokṣa vows or moral discipline (tshul-khrims) structured through (-'i dbang-gis) the training ('dul-ba) of misconduct, and (dang), exemplified thereby, the vows of the bodhisattvas, and the enlightened attributes of all the unthinkable vows that there are (ii-snyed sdom-pa bsam-vas-pa) in the three outer classes of mantra along with the inner classes, without exception (ma-kus) are all (kun) progressively gathered ('dug); and even the most minute defects of those lower (vows) are purified (rnam-par-dag).

iii. The structure of the supreme basic commitments has four parts of which the first concerns the taking of life (in the rite of "liberation". It comments on Ch. 19, 4):

Ultimately there is no reference to (mi-dmigs-shing) the extreme of eternalism which upholds the existence (yod) of phenomena, the extreme of nihilism which upholds their non-existence (med), or the middle way (dbu-ma-'ang) free from the two extremes. Relatively "liberation" ostensibly appears, in a manner (tshul) in which oneself, the subject, resembles (lta-bu'i) an apparition (sgyu-ma) and the sentient being (i.e. the object or victim) an optical illusion (mig-yor). However, from the very moment of this appearance, life (srog) is not truly existant (med) because sentient beings are without independent characteristics. So there is in fact no taking of life (srog-kvang gcod-du med) because life lacks inherent existence, in the manner of a dream. Although

there appear to be life and (srog-dang) living creatures (skyes-bu) who possess life, these are merely misunderstandings (log-rtog-tsam) of one's own bewildered mind, and otherwise there is actually no duality. Accordingly, it says in the Sûtra Requested By Râstrapâla (T. 62):

..
Oneself, others, life and living creatures
Appear, though non-existent,
And are naturally without duality.
Apart from mere error itself, they are not extraneous,
But inauthentic, imaginary and apparitional.

And in the Sûtra Requested By Upâli from the Pagoda of Precious Gems (T. 68):

Just as though a sorcerer who has emanated
Many hundreds of sentient beings in the world
May slay all these emanations
Although, being apparitions, they are not at all slain,
These living beings have an apparitional nature,
Which is never referred to finitely.
Those who appreciate this infinity
Do not feel sensation in the world.
Those heroes who know this reality,
Without independent existence,
Pass beyond the world into nirvâna.
Though they experience the desired attributes,
They are without attachment.
Abandoning attachments, they instruct sentient beings,
And as lords among men they benefit sentient beings.

Concerning the purpose of this (rite of "liberation"), it says in the Supreme Tantra of Clear Expression (T. 369):

The learned should constrain and slay
Those who harm the buddhas' teaching,
Those who perniciously try to abuse the guru,
And those who try to harm sentient beings.

And:

The necessity for such rites of "liberation"
Is that the conduct of enlightenment increases,
Sentient beings are happy, the deity is pleased,
One's own commitments are fulfilled,
And the suffering caused by negative deeds
And obstacles is reduced.

Also in the Tantra of the Slayer of Death (T. 469, 473-5, 478):

Emaho! this murder is excellent.
This murder is not murder.

The second concerns the taking of that which is not given. (It comments on Ch. 19, 5):

All things are not actually existant because (-pas) in the two truths (bden-pa gnyis-kar), relative and ultimate, their natures are indivisible (dbyer-med); and conventionally too they are not existant. As (tshul-de) the gods in Nirmānarata ('phrul-dga'i) who enjoy raptures of their own emanation, there is actually no difference (tha-dad-min) between objects which extraneously appear and the subject or oneself who takes them. Knowing this nature, when one takes that which is not given it resembles the

self-manifest taking of a self-manifest object. Because (-pa'i
phyir) at that time there is nothing (med) to be taken that is
 not given (ma-byin) i.e. no object to be taken, no extraneous
 (gzhan-dang) sentient being, and nothing with individual
 characteristics to be appropriated thereby, there is indeed no
 taking (blangs-med) of that which is not given. This is because
 all things (thams-cad), illustrated by (the dichotomy of) objects
 or substances to be taken and the subject or self who takes them,
 are the primordially pure expanse of the real (nvid-kyi dbyings)
 sky-like nature. Accordingly, it says in the Pagoda of Precious
Gems (T. 45-93):

Just as in a dream there is an apparitional (subject)
 Who takes an apparitional gemstone,
 Although that is purposefully experienced,
 There is no deed and no maturation.
 Similarly, when one has refined this pristine cognition
 Devoid of attachment,
 One proceeds to supreme, genuine, and quiescent nirvāna.

The purpose of this taking (what is not given) is that the
 provisions of those who are rich are perfected, and the desires
 of the poor are attained. It says in the Indestructible Reality
 (NGB. Vol. 15):

One should take wealth from the avaricious,
 And give it to poor sentient beings.
 Therefore steal the wealth of aristocrats and the rich.

The third, concerning the telling of lies, (comments on Ch. 19, 6):

If one has an extraordinary need to benefit others, insofar as benefit is incurred, there is no defect, whatever one says. Accordingly, the phenomena (chos-rnams) subsumed within samsāra and nirvāna are naturally like an apparition (sgyu-ma lta-bu), dreamlike, and so forth. And (la) they are themselves lies (rdzun) to which different names and words are applied (ming-dang tshig-tu btags-pa) because their names are suddenly applied by particularising thought. It says in the Intermediate Mother (T. 9):

Subhūti, all things are naturally without substance. Those things which are expressed and called appearances are fictions or lies because they are suddenly arisen.

If this is realised, the objects to whom (lies) are told are themselves a lie (rdzun-nvid) and (la-ni) the self or subject who tells them is also a lie. Therefore, when these are told and experienced as a lie (rdzun spyod-pa) in terms of existence, non-existence and so forth, from this very moment there is nothing (yod ma-yin) to be called a lie (rdzun-zhes), either subject or object, even so much as a name (btags-tsam). This is because the outer and inner nature of sound does not exist in any respect, and its essence is the uncreated (coalescence of) sound and emptiness. Accordingly, it says in the Sūtra Requested By Upāli (T. 68):

Just as a child bursts into tears
On being told to show and verbalise

The notion which it had held
And seeing thereby that it is spurious,
Similarly, in the case of inconceivable buddhas,
When skillful and learned sentient beings
Have acquired and fully understood all these phenomena,
They are shown (the teachings concerning)
The existence and non-existence of the world-systems.

What then is the purpose (of this)? It is stated in the previous source:

This is the commitment or wealth of the guru
Which always acts on behalf of sentient beings.
In order to guard the lives of sentient beings
Even lies should be told.

The fourth concerning sexual misconduct (comments on Ch. 19, 7):
The nature of all things is emptiness, the abiding nature which
is without attachment (ma-chags-pa) in any respect, and without
even the slightest trace of substantial or symbolic existence.
When that nature is realised intellectually, there is attachment
to (-la chags-pa-dang) it. But in this attachment (chags-pa-nvid-
na) to pristine cognition which occurs when the male & female
consorts sexually unite through discriminative awareness in a
disposition without the two extremes, there is no (med) ordinary
desire or attachment (chags-pa). This is the (de-ni) nature of
great skillful means or compassion. It reigns supreme (mchog)
over one's own ordinary desire or attachment (chags), as a king
of (rgyal-po-ste) pristine cognition where there is no duality of

bliss and emptiness. This commitment of pure sexual conduct is (yin) the supremely (shin-tu) pure, great attachment (chags-pa chen-po), the disposition of the enlightened family of the lotus which emerges as spirituality for the sake of sentient beings. Accordingly, it says in the Pagoda of Precious Gems (T. 45-93):

Living creatures who adhere to desire
Indeed resemble an apparitional or dreamlike nature.
Essentially empty and without substance,
They have no deeds and no maturation.

The purpose (of this commitment) is stated in the previous
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source:

In order to please the buddhas,
To guard the commitments,
And to attain the secret mantras through awareness
One should adhere to the wives of others.

Particular Exegesis of the Structure of the Commitments to be Attained and Guarded (583.5-596.2):

The latter part (see p. 1223) is the particular exegesis of the structure (of commitments) to be attained and to be guarded. It has four sections, namely essence and verbal definition, benefits and retributions, natural expression and classifications, and an explanation of their great beneficial attributes.

i. As to the essence and verbal definition, the former has two aspects, one of which concerns the basic commitments. (It comments on Ch. 19, 8):

The first basic commitment is that one should not abandon the (mi-spang) Three Precious Jewels, which are unsurpassed (bla-med) in the ground, path and result. The second is that one should venerate (bkur) the gurus with whom one has a connection through the doctrine or through commitments, and especially the guru (bla-ma) of the secret mantras, (the vehicle of) indestructible reality.

Now, there is no more awesome guru than the one who has the following three qualities: the ability to confer empowerment, to explain the tantras, and to reveal the instructions. The mediocre type has two of these appropriate qualities including the ability to confer empowerment, and the somewhat less awesome type has one of these qualities, whichever is appropriate. The order in which they are venerated should also correspond (to these qualities). Those who have the three qualities-- empowerment, exegesis and esoteric instruction-- are increasingly more awesome than those who have one or two of them. One should similarly know that gurus are increasingly awesome in the types of empowerment which they confer.

The third is that over a period of time and with degrees of perseverance one should practise so as not (mi) to interrupt (gcod) the flow (rgyun) of the fivefold recitation, including the basic mantras (sngags) or unmistakable seeds of the deities present in any mandala, and (dang) also the seals or hand-implements (phyag-rgva) of the different deities which are secured by means of the four seals, namely those of commitment,

doctrine, action and the great seal.

The fourth is that one should have loving kindness for those (-la byams) individuals who enter the genuine path (yang-dag lam-du zhus), i.e. the greater vehicle. And the fifth is that one should not divulge (smra mi-bya) the secret truths (gsang-ba'i don) concerning the hidden and concealed view and conduct to those outside (phyir) who are unworthy recipients.

These ('di-ni) are the five basic ones (rtsa-ba lnga-rnams-te) among the commitments. The first three are the commitments to be attained (sgrub) and (dang) the last two are the supreme commitments (dam-tshig mchog) through which contradictions of the buddha-mind are to be guarded (bsrung-ba'i) against.

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The second aspect refers to the ancillary commitments which are of two kinds. Among them are the five commitments not to be renounced (which comment on Ch. 19, 9):

One should not (mi) ever renounce (spang-ngo) the delusion (sti-mug) which is non-conceptual in any respect, the desire (chags-dang) which is supreme bliss, the hatred (zhe-sdang-dang) which is supreme radiance, the pride (nga-rgyal) which is supreme pride (dregs-pa chen-po), and the envy (phrag-dog) which is supreme wrath, because they are the primordially pure ground, which is transformed into the path of skillful means, and which naturally arises as the resultant buddha-body and pristine cognition.

Secondly there are the five commitments to be acquired (which comment on Ch. 19, 10):

One should not dispense with (mi-dor-ro) the five kinds of pure-

essence, namely those of the white seminal fluid (dkar-rtsi) or "enlightened mind", the red seminal fluid (dmars-rtsi) which is the blood of the lotus (vagina), the human excrement (dri-chen), urine (dri-chu) and human flesh (sha-chen). This is because (-pas) those essences which some hold to be dirty and which the intellect, in consequence of their opinion, knows as things to be renounced, form a pure (dag-pa'i) vacuous container (snod), according to the sacraments of commitment.

There are some who interpret this verse to say that one should not dispense with (mi-dor) them because they form a primordially pure container and its contents (dag-pa'i snod-bcud); and others that one should not dispense with the pure sacraments of commitment and the skull-cup which is their container. They appear however to have misunderstood (the verse), which is in fact understood by a reading of the text itself.

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These are called the ten ancillary commitments (van-lag bcu-vi dam-tshig ste) because they assist the basic ones, or emerge as their skillful means. If they are indulgently experienced, one becomes like ordinary beings, but by the realisation of (rtogs-pas) their primordial (ve-gnas) presence as the three kinds of purity (dag) and four modes of sameness (mnvam), their true natures are to be known, and they are experienced (spvad) by the retention of their respective skillful means.

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The latter or verbal definition has two aspects of which the first is the verbal definition of the basic commitments. (It comments on Ch. 19, 11):

The five commitments to be guarded and attained (bsrung-zhing sgrub-pa'i dam-tshig lnga) are the basic ones (rtsa-ba vin-te) among the commitments through which the secret mantras are to be attained. When they are guarded in the manner of the roots of a tree, accomplishments emerge, but on their degeneration, one is deprived of (med-'gyur) the enlightened family (rigs) of the greater vehicle, or the fortune associated with manifest awakening.

Now according to these words, one is not deprived perpetually of the enlightened family or good fortune, but one's (unfortunate) circumstances are merely prolonged. This is because (the enlightened family) gives birth to the seed of liberation, and because it is impossible to belong to a cut-off family.³⁴

As for the term "enlightened family", the vehicle of dialectics holds it to be the virtuous seed of the beginningless expanse of reality.³⁵ It says in the Sûtra Which Reveals the Nucleus:

The expanse of beginningless time
Is the abode of all phenomena.
If this is present, all living beings
Will obtain nirvâna.

This enlightened family is present in two modes-- as reality and
as apparent reality,³⁶ on which the Supreme Continuum of the
Greater Vehicle (T. 4024, Ch. 1, v. 149) says:

One should know this enlightened family to be twofold:
One similar to treasure and the other to a fruit tree.
The (first) is that which naturally abides without beginning,
And (the second) is supreme through having been genuinely acquired

The former refers to the mind-as-such, the genuine ground-of-all,
which is primordially and naturally pure, and inwardly radiant.
As is said in the Supreme Continuum of the Greater Vehicle:

Thus, as a precious treasure within the mind,
Reality is indeed immaculate,
Neither to be clarified nor established.

In addition to the genuine ground-of-all, apparitional reality is
held, in the manner of the seeds of a tree, to be beginninglessly
present in the nature of the subtlest objects which may emerge
as the buddhas' major and minor marks and their rays of light;
and through the refinement of which the buddha-body of form
emerges. The same text says:

Just as the imperishable seeds and shoots
Present in fruits such as the mango,
Gradually take form as the kingly objects of fruit trees
By ploughing, irrigation and so forth,
The virtuous seed of the doctrine abides
Within the skin of ignorance and so forth
Which are the fruits of sentient beings.

Indeed, by relying on that virtuous seed,
Beings are gradually transformed
Into their true nature, the King of Sages.

Through the first (of these two enlightened families) the buddha-body of reality is produced, and through the second the buddha-body of form is produced. The same text says:

The three bodies of the buddhas are held to be obtained
Through these two enlightened families.
The first buddha-body emerges through the first (family)
While the last two emerge through the second (family).

Therefore when the enlightened family which is present in the ground is awakened, one has the good fortune to cultivate an enlightened attitude and to attain the path. As for the signs that one has awoken to the first enlightened family, it says in the Introduction to the Madhyamaka (T. 3861, Ch. 6, v. 4-5c):

One who, having heard about emptiness
Even as an ordinary person,
Experiences, within, sheer delight again and again,
And who, owing to this delight, is brought to tears,
And whose body hair stands erect,
Has the seed of intelligence which attains to perfect buddhahood,
That one is a vessel for this very instruction,
To whom the ultimate truth should be revealed.

And concerning the signs that one has awoken to the second family, the previous text (Ornament of the Sūtras of the Greater Vehicle, T. 4020, Ch. 3, v. 5) says:

Even prior to practice,
Correct conduct with respect to compassion,
Volition, patience and virtue,
Is truly explained to be a sign of that family.

Concerning this enlightened family: The adherents of the secret mantras hold that buddha-body, pristine cognition and buddhafield are primordially and spontaneously present, and that all phenomena are not without primordial buddhahood. This resembles the sun that is obscured by clouds, or the gemstone that is covered by mud. As our text says, in the passage beginning (Ch. 2, 2):

The aspects of the component of indestructible reality...

And (continuing down to Ch. 2, 2):

Phenomena extraneous to the buddhas themselves
Have not been found by the buddhas themselves.

Accordingly, it is held that the suddenly arisen and imaginary stains themselves are liberated in pristine cognition, just as ice melts into water. It says in the Indestructible Reality (NGB. Vol. 15):

The five conflicting emotions are the five pristine cognitions,
The three spheres of existence are Sukhāvati.

This nature is also described in the sūtras of definitive meaning
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belonging to the final transmitted precepts. It says for example in the Sūtra of the Nucleus of the Tathāgata (T. 258):

It is just as a man's pot of gold may fall into mire,
But however many years it remains there,
Its apparent reality is imperishable,

And then the gods, seeing it with their divine sight,

Say to others, in order that it might be cleansed:

Herein is contained the most precious gold.

You should cleanse it!

Similarly, though all sentient beings persistently perceive

With conflicting emotions for a long time,

I know these to be suddenly arisen conflicting emotions,

And reveal the doctrine of skillful means

In order to refine their true nature.

Therefore, even though one does not really degenerate from this enlightened family, one is said to do so because, according to the Yogâcâra or Mind Only School, one temporarily degenerates from that family in which the path is attained.

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The second, concerning the verbal definition of the ancillary commitments, (comments on Ch. 19, 12):

The two (gnvis-ni) groups, consisting of the five which are not to be renounced (mi-spang) and the five (lnga) commitments not to be dispensed with (mi-dor lnga) are called the ancillary commitments (yan-lag dam-tshig) because they are required as an aid for the attainment of the basic (commitments). They are extremely hard to transgress ('da'-dka'-'o) because their awesome nature is necessarily equal to that of the basic ones, like the ditch around a fortified enclosure.

ii. The second section (of the particular exegesis) concerns the benefits and retributions (associated with those commitments). It

has two parts, of which the former concerns the benefits for one who keeps them. (It comments on Ch. 19, 13):

This great commitment of sameness (mnvam-pa'i dam-tshig) is the nature which unites (mnvam-par sbvor-ba-vi) one through the skillful means of the path and profound discriminative awareness in (la) the truth that all things are sameness (mnvam) in the primordial buddhahood of buddha-body and pristine cognition. If one maintains (-la gnas-na) it, one will obtain (thob-'gyur) buddhahood, the Great Perfection (rdzogs-pa chen-po) spontaneous in its attributes of sameness (mnvam), where the resultant three buddha-bodies are without conjunction or disjunction. Therefore this commitment is indeed to be guarded. But (-bas) if one transgresses this ('das-na) commitment, one will not obtain buddhahood (sangs-rgyas ma-vin-no). So it is not to be transgressed, just as one finds happiness by maintaining the laws of a king, but is punished when one transgresses them.

The latter, the retribution exacted for degeneration (of the commitments), has two aspects. The first concerns the harm which degeneration and obscuration bring to others when the defects of degeneration occur in the basic commitments. (It comments on Ch. 19, 14):

Do not befriend even for an instant (skad-cig), or do not speak (smra ma-byed) conversationally even for a moment (yud-tsam) to those persons (dag) whose basic commitments have degenerated (rtsa nyams-pa'i) and who, being apathetic (phyal-ba), have rejected their training and vows, and (dang) do not try (nye-bar mi-btson) through skillful means to restore them (gso-la).

Why so, you may ask? It is because the defects of those who have degenerated are indescribable (nyams-gyur nyes-pa briod mi-lang)-- in this life they undergo various undesirable conditions of sickness, affliction and so forth, and in the next they must equally proceed to the hells. Thus one is said to degenerate through association with (such persons).

There are some who say that one should additionally not drink the water in a place frequented by such persons, but that is not intended here. The lower classes of secret mantras are increasingly more restrictive and the higher ones are increasingly more open. Therefore the limits of the commitments to be guarded change correspondingly. According to the Kriyâtantra, it is explained that one should not drink water in a place frequented by (violators of the commitments). It says in the

Array of Commitments (dam-tshig bkod-pa):

Extraordinary among the Kriyâtantras
Is the commitment not to drink water
In a place frequented (by violators).

According to Ubhayatantra one should not see (such a violator) even though one lives in the same place. According to Yogatantra, one should not meet him even though one does see him. According to Mahâyoga, Anuyoga and Atiyoga, one should not speak to him even though one meets him, but it is not said to be a defect simply to live in the same place.

The second concerns the defects of degeneration which oneself incurs (with respect to the basic commitments. It comments on Ch. 19, 15):

If one's basic commitments have degenerated (rtsa-ba'i dam-tshig nyams-gyur-na) all that one would attain (sgrub-pa thams-cad) is reversed (log-par-'gyur), as if drought were to occur when it rains, or a magical spell which one has cast were to backfire. One acquires ('du) powerlessly and against one's will (mi-'dod bzhin-tu) the suffering of provisional and conclusive results ('bras-bu) produced by degeneration of the commitments of a diversified (sna-tshogs-pa'i) nature, which are unpleasant (vid-du mi-'ong) for oneself. These include all sorts of unpleasant experiences-- in this life one has all the undesirable experiences of poverty, sickness, ailments caused by spirits, affliction, and shortening of the lifespan; and in the next life one falls into the hells and endures suffering for many aeons.

The next, concerning the defect of degeneration in the ancillary commitments, (comments on Ch. 19, 16):

If one's ancillary commitments have degenerated (yan-lag dam-tshig nyams-gyur-na), in this life there is no (med) supreme or common accomplishment at all, i.e. no result ('bras-bu) of attainment, and (cing) in the next life one falls into evil destinies (ngan-song ltung). It says accordingly in the Indestructible Reality (NGB. Vol. 15):

Through the degeneration of commitments one goes downhill.

In this life, too, there is no positive result.

iii. The third section (of the particular exegesis), the exegesis of their natural expression and classification, has two aspects, among which the former is the natural expression of the commitments, (commenting on Ch. 19, 17):

Basic and ancillary commitments are (dam-tshig-rnams-ni) the essence of the supreme indestructible realities (rdo-rie che) of buddha-body, speech and mind. They are the (yin) genuine identity of all the buddhas (sangs-rgyas kun-gyi bdag-nyid). Therefore it is appropriate that benefits emerge when they are guarded, and great retributions when they degenerate.

The latter is their classification, which is in two sections, namely the classification of enumerated (commitments) and the classification of inconceivable (commitments).

The first comprises two aspects, of which the former, concerning the classification of the basic commitments (comments on Ch. 19, 18):

Among the five basic commitments (rtsa-ba'i dam-tshig lnga-la ni), each (gcig-la) of them-- for example, not to abandon the unsurpassed-- has two (-'ang gnyis) basic divisions of skillful means and discriminative awareness, and then (dang) these two each have the three subdivisions of buddha-body, speech and mind, making six; while each of these (six) also has five subdivisions corresponding to buddha-body, speech, mind, attributes and activities. Combined in this way, there are thirty subdivisions (bcu-phrag gsum) of the basic commitments.

The latter, concerning the classification of the ancillary commitments, (comments on Ch. 19, 19):

Among the two groups of five ancillary commitments (yan-lag dam-tshig lnga-gnyis-la). i.e. the ten which are exemplified by the commitment not to renounce desire, each (gcig-la) one also ('ang) has twenty subdivisions (bcu-phrag gnyis-su dbye); for each has skillful means and discriminative awareness, while skillful means includes five pristine cognitions and their five objects, and discriminative awareness includes five pristine cognitions and their five objects; making twenty altogether. ⁴²

The second, the inconceivable classification, has two aspects of which the former reveals that commitments are inconceivable because apparent reality is inconceivable. (It comments on Ch. 19, 20): ⁴³

These ('di-ni) basic and ancillary commitments (dam-tshig) are wondrous and most amazing (rmad-po-che) because they instruct the world-systems of living beings in the great pristine cognition. It is taught that, just as sentient beings are infinite, the three hundred and sixty subdivisions of the commitments which relate to each of these beings become as many as the number of beings, so that they too are infinite. In the ten directions of the six world-systems ('iig-rten drug-gi phvogs-bcu-na) basic and ancillary commitments (dam-tshig) are emanated (spro) which equal (de-snyed) the number of living beings ('gro-ba di-snyed-pa) subsumed in the three spheres of existence (srld-gsum 'gro-ba) in order to train ('dul) their thoughts (rtog), which are as many in number. Thus they are inconceivable as the expanse of

space or the expanse of reality.

There are some who explain that there are dissimilar kinds of commitments, equal in number to the multifarious thoughts of sentient beings, but that is not intended here. It is contradicted because one aspires to these commitments immediately after, and in consequence of, the explanation of the basic and ancillary commitments.

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The second reveals that the commitments are inconceivable because reality is inconceivable. (It comments on Ch. 19, 21):

Apart from this teaching that there are commitments which equal the categories of apparent reality, there is moreover (gzhan-yang) the sky-like seal (phyag-rgya) in which all things without exception are (thams-cad ma-lus) gathered without duality in the supreme display of the effortless Samantabhadra (kun-bzang-gi). He is the supreme conqueror (rgyal-mchog), in whom all things of phenomenal existence, samsâra and nirvâna transcend renunciation, acceptance and limits to be guarded because they are primordially without acceptance or rejection. This nature is without (med) fabrication, laborious attainment (sgrub), hope and doubt; and it is accomplished in ('grub) all that is genuine (dam-pa), the supreme nucleus of all the commitments without exception (ma-lus). Therefore it should be known as the disposition of the Great Perfection, the abiding nature, devoid of fabrication, corruption, hope and doubt with respect to the real. It also says in the All-Accomplishing King (T. 828):

O! I, the all-accomplishing king, teacher of teachers,
Understand that all things are one
In the basic enlightened mind,
And that all things are indeed
The unique commitment of the nucleus,
Transcending objects which are or are not to be guarded.

O! the commitments of the all-accomplishing king's view
Are uncreated, like space transcending direction.
Thus, one who well understands them
Realises the commitment of the all-accomplishing king.

O! Just as all things are one in basic mind
They are one in the basic commitment, without being guarded.

O! This commitment which is the intention of mine,
the all-accomplishing king,
Becomes naturally present through unwavering recollection
As the actual pristine cognition,
Unfabricated and uncreated by anyone at all.
Empowered by awareness,
It is neither to be guarded, nor not to be guarded.

All things in their entirety which accordingly appear
Are empowered by radiance in the naturally present nucleus,
And then, created by the all-accomplishing king,
All things transcend the range of awareness and ignorance.
This is the commitment where there is nothing
To be transcended, violated, or limits to be guarded.

Therefore, the commitment of the genuine abiding nature is contemplation-- indescribable, unteachable, without characteristics, and unchanging in primordial reality throughout the three times.

Such (de-la soxs-pa) commitments transcending objects of thought, expression and reference are essentially the abiding nature of infinitely supreme (mtha'-vas mchog) genuine Great Perfection. All commitments are dispositionally gathered within these commitments even when they are not yet attained. Concerning these enlightened attributes, it says in the Tantra of the Open Space of the Sky (nam-mkha' klong-vangs-kvi rgyud):

Just as a man who finds precious jewels
Has no need for mundane commerce,
If, without meditating, the meaning of mind is realised,
All enlightened attributes without exception
Are spontaneously present.
The commitment is not to transgress this.

iv. The fourth section is the detailed exegesis of great enlightened attributes which has five aspects. Among them the first concerns praise and veneration by mundane beings. (It comments on Ch. 19, 22):

One who (de) holds ('dzin-pa) the secret mantras, the supreme awareness of the conquerors (rgyal-ba'i rigs-mchog) and keeps the commitments, is praised, venerated (bkur), and honoured by (gyis) mundane lords ('lig-rten gtso) such as Brahmā and Śatakratu and their retinues (dang 'khor).

The second concerning the blessing granted by sublime beings (comments on Ch. 19, 23):

One is considered intentionally (dgongs) and consecrated (byin-gvis rlob) by the genuinely supreme ones (dam-pa mchog) among gods and humans, who are central deities and buddhas, and (dang) by the genuine ones (dam-pa-vis) or terrestrial bodhisattvas who are their sons. In this way, through their buddha-body, speech, mind, attributes, and activities, one attains the pure essential nature as a senior son (gras) or brother (-dang spun).

The third, concerning the beneficial attributes of one who has attained the perceptual range of the conqueror, (comments on Ch. 19, 24):

Those who have kept the commitments enter the (la-zhugs) perceptual range of the sugatas themselves (bde-gshergs nyid-kyi yul) as the three kinds of awareness-holders, namely, those who enter into that level, those who abide on it, and those who are mature on it. Finally they unite with (sbvor) and obtain (the nature of) supreme Samantabhadra (kun-tu bzang-por) who is fearless ('jigs-med) with respect to all things.

Now, Samantabhadra is explained to be the resultant buddha who is fearless with respect to the two obscurations, the four demons, the dichotomy of samsâra and nirvâna, and anything that is to be known. The awareness-holders who enter into that level are those who, entering the mandala, first receive the creation and perfection stages. The awareness-holders who abide on that level are those who have obtained realisation and contemplation, and

who then continually abide therein. The awareness-holders who are mature on that level are those who have become most powerful through that very attainment. Once one has obtained the status of an (awareness-holder) of maturation, of power over the lifespan, and of the great seal, one unites with and obtains (the status of) an awareness-holder of spontaneous presence.⁴⁵

The fourth, concerning the beneficial attributes of one who has gathered the enlightened attributes of vows and commitments, (comments on Ch. 19, 25):

Among the unsurpassed commitments, the sky-like reality just as it is (ji-bzhin-nyid-dang) or the abiding nature of all things, along with the meanings of all the vehicles or skillful means which grant instruction ('dul-pa'i thabs) to sentient beings, and all kinds of all the unthinkable vows that there are (ji-snyed sdom-pa bsam-yas-pa) including those of the pious attendants, self-centred buddhas and awareness-holders are without exception (ma-lus) progressively gathered, just as small measures of grain (phul) are scooped up into greater measures (bre-mig-tu);⁴⁶ and their enlightened attributes are without exception [pure and] spontaneously present (rnam-dag lhun-gyis grub).

The fifth concerns the beneficial attributes of beings able to restore (the commitments) though they have degenerated. (It comments on Ch. 19, 26):

If there is degeneration (nyams-na) of the basic and ancillary commitments, it is restored and perfected (rdzogs-pa-dang) as before through rites of fulfilment (bskanags-bas). These are

effected not by the discipline of the pious attendants which cannot repair them, as if they were a broken clay vase, but by receiving empowerment, confession and so forth.⁴⁷ Such (de-la-sogs-pa) benefits are present in the infinitely supreme (mtha'-vas mchog) secret mantras.

Summary of the Chapter (596.2-596.4)

The summary of the chapter (comments on Ch. 19, 27):

At these words (-ces-briod-pas), the hosts of the self-manifesting tathāgatas (de-bzhin gshegs-pa) themselves (nvid) bowed to ('dud-par ['dul-bar] gyur-to) the tathāgata (de-bzhin gshegs-pa) Samantabhadra himself (nvid) who is the lord of the mandala.

..

The conclusion (comments on Ch. 19, 28):

This completes (-'o) the exegesis of the nineteenth chapter (le'u-ste bcu-dgu-pa) from (las) the Secret Nucleus (gsang-ba'i snying-po) of commitment Definitive with respect to the Real (de-kho-na-nvid nges-pa), entitled (-gi) a teaching on the meaning of the basic and ancillary Commitments (dam-tshig).

Chapter Twenty

Consecration of Spontaneous Enlightened Activity

Root-text:

Then the tathâgata, Transcendent Lord and Great Joyous One, became absorbed in the contemplation called "the consecration of the spontaneous commitment", and uttered these meaningful expressions. [1]

In the supreme mandala of feast-offerings
(In the shape of) the syllable E,
(The mantrin) should make offerings
With an attitude of wrath
To the awesome, and most fierce blaze.
Even the body of a buddha with its merits will be destroyed.[2]

A symbolic representation (of the victim),
With the five nectars or five edibles,
Should be prepared with the name attached.
Once (the victim) has been summoned,
Stab the effigy with the kila of indestructible reality--
Reduced to atomic particles,
It should be offered to the assembled host. [3]

In the supreme mandala of feast offerings
In the shape of the syllable E
(The yogins) are bound together in a chain.
Then, sealed, (their bodies) shake and move
Throughout the ten directions,

Whereupon (the victim) becomes insane,
Bursts asunder, and is incinerated. [4]

In the supreme mandala of feast-offerings
In the shape of the syllable VAM,
(The mantrin) should make offerings
With an attitude of attachment
To the resplendent and enormous blaze.
Even indestructible speech will be subjugated. [5]

A symbolic representation (of the victim)
With the five nectars or five edibles
Should be prepared with name attached.
Stab the effigy with the kila of indestructible desire
And offer it to the assembled host of desire
Until it has vanished. [6]

In the mandala of the feast offerings
In the shape of the syllable VAM,
(The yogins) are bound together in a chain,
Then, summoned, even Vajra-(padma) becomes an attendant.
Whatever one desires will similarly come to pass. [7]

In the supreme mandala of feast offerings
In the shape of the syllable MA
(The mantrin) should make offerings
With an attitude of joy
To the blaze that is absorbed
And emanated with great brilliance.

Enlightened attributes will equal the limits of space. [8]

A symbolic representation with name attached,
With the five nectars or five edibles
Should be prepared and conceived
As a wish-fulfilling treasure of attributes.
Stab this effigy with the kila of joyous pride,
And indestructible brilliance will multiply. [9]

In the mandala of the feast offerings
In the shape of the syllable MA
(The yogins) are bound together in a chain.
They shake, and emit great magical transformations
of blazing brilliance.

Space becomes filled with wish-fulfilling (gems). [10]

In the supreme mandala of feast offerings
In the shape of the syllable YA
Which shines forth as luminous brilliance
(The mantrin) should make offerings
With an attitude of clarity.

Even beings of most awesome ferocity will become lustrous. [11]

(A symbolic representation) with the five nectars or five edibles
Is conceived as an essence of disturbing awesome ferocity.
Stab this effigy with the kila of lustrous radiance.
Offer it to the assembled host of blazing lustre. [12]

In the mandala of feast offerings
In the shape of the syllable YA,
(The yogins) are bound together in a chain.
They fill that blazing (fire)
With the blessing of their lustre.
All things are rendered undisturbed. [13]

One should make offerings to the retainers,
The hosts of their concubines, and female servants,
Who desire to be given the residual offering.
One should proclaim well their commitments,
And then command them to perform
The rites which they desire: [14]

Swiftly actualise without impediment
The oaths which you pledged and upheld
When in the past the Great Glorious Heruka,
Most malignant, fierce and fearful,
Had most amazing power and blessing
Which disciplined you all, without exception.
He overpowered Mahâdeva and so forth,
Making you, their retainers, into his Îśvaris and retainers,
And he assigned you your different rites.
If you do not act as you have pledged,
Like those who have sworn and then transgressed
Their oaths of allegiance,
If you transgress this commitment

May the Wrathful Yaksa sever your very heads,
Bodies and hearts into seven pieces.
Rather, may you perform the tasks
With which you are charged
By this yogin who holds the mantras.
If you do not actualise these activities,
Which you yourselves have sworn and pledged,
May you decompose, be burned and then proceed to hell.
May we yogins who keep the commitments
Entirely accomplish our activities,
And may our retinues be protected as an only son.
May you Piśācis also obtain accomplishments,
And actualise the rites as you have been charged.

-- Such an injunction is to be given. [15]

The main part of the rite in which the wrathful deities are
attained is this which follows. [16]

By the great songs and verses,
Dance-steps and gesticulations,
Of the Great Blood-Drinkers and so forth,
Whatever is desired-- all and all,
All and all are accomplished. [17]

By the great songs and verses,
Dance-steps and gesticulations
Of the Great Repository Goddess and so forth,
If one desires to subjugate
Subjugation is accomplished.

And if one desires to increase
Increase is accomplished.
By the great songs and verses,
Dance-steps and gesticulations
Of the Great Incense Goddess and so forth,
If one desires lustre,
Lustre is accomplished,
And if one desires languor
Languor is accomplished. [18]

By the great songs and verses,
Dance-steps and gesticulations
Of the great Simhamukhi and so forth,
All beings in their entirety are consumed,
And are made non-existent,
Even to the extent of the smallest atomic particle.
By the great songs and verses,
Dance-steps and gesticulations
Of the great Grdhramukhi and so forth,
(Organs) are all extracted, without exception,
And are all thoroughly depleted. [19]

By the great songs and verses,
Dance-steps and gesticulations
Of the host of retainers, concubines and female servants,
Curses and imprecations should be made.
All rites are accomplished in their entirety. [20]

Near trees, groves of thickets,
A single tree trunk, and a place touched by fire,
And with clarity, joy, attachment and wrath
The "consonantal" rites should be well performed. [21]

At these words, the tathâgatas were purified in the presence of
the tathâgata himself. [22]

This completes the twentieth chapter from the Secret Nucleus
Definitive with respect to the Real, entitled The Consecration of
Spontaneous Enlightened Activity. [23]

Commentary (596.4-606.6):

The fifth section (of the extensive exegesis of the means for attaining the mandala of wrathful deities in accordance with the path-- see p. 1147) concerns the attainment of enlightened activity by those who keep the commitments. It has three subdivisions, namely the background motivation, an exegesis of the meaning of its words, and a summary of the chapter.

The first (comments on Ch. 20, 1):

Once the sequence of the commitments had been explained, then (de-nas) in order that those who keep the commitments might accomplish enlightened activity, [the tathāgata, de-bzhin gshegs-pa], Transcendent Lord (bcom-ldan-'das) and Great Joyous One (dgves-pa chen-pog) of pristine cognition became absorbed in the contemplation called (zhes-bva-ba'i ting-nge-'dzin-la snvoms-par zhugs) the "consecration of the (bvin-gvis rlob-pa) primordial, natural and spontaneous commitment" (lhun-gvis grub-pa'i dam-tshig) as enlightened activity, and uttered these meaningful expressions (-nas ched-du brjod-pa 'di brjod-do) through which all is accomplished.

The second subdivision has three parts, namely a general teaching on the sequence of the four kinds of enlightened activity; a particular exegesis of the injunctions which follow these rites and the benefits of the dance-steps & gesticulations; and the distinctions between the places and contemplations associated with the attainment of the four rites.

Sequence of the Four Kinds of Enlightened Activity (597.1-602.4):

The first has four aspects-- the rite of wrath, the rite of subjugation, the rite of enrichment, and the rite of pacification.

i. The rite of wrath has three sections, of which the first is the rite of the burning fire. (It comments on Ch. 20, 2):

In the midst of **feast-offerings** (tshogs-kvi) complete with the characteristics of the rite of wrath-- with a triangular hearth in the shape of the syllable E (E-vi),¹ the being of commitment corresponding to the **supreme mandala** (dkvil-'khor mchog) of the different deities is creatively visualised, and the being of pristine cognition enters therein. **With an attitude of wrath** (khros-pa'i vid-kyis) directed towards the one who is the object of the rite (i.e. the victim),² the mantrin **should make offerings** (mchod sbvin-bya) of wrath and present burnt sacraments to (la) that non-dual nature, which assumes the **awesome and most fierce** (gtum-chen rngam-pa) form of Agni-- a blaze ('bar-pa) or mass of raging fire. Thereupon, even the body (sku-yang) of a buddha (sangs-rgyas) attained through the two provisions, and adorned with the signs of its hundred **merits** (bsod-nams) **will be destroyed** ('jig). What need one say about ordinary mundane beings! Alternatively, one might interpret this verse to mean that the present person who is the object of the rite is destroyed because all sentient beings are explained to be buddhas.

The second section is the rite of the stabbing kila (which comments on Ch. 20, 3):

A symbolic representation (mtshan-ma) or effigy of the victim should be (-par-bva) prepared (bcas) from materials which include soil from the footprints fresh with the scent of the victim mixed with the five nectars or (bdud-rtsi lnga'am) the five edibles (zas-lnga-la), i.e., the flesh of fish, molasses, dark sesame, honey and rice. That form should bear the inscriptions of the victim's name (ming-du) attached to its forehead, of the clan-name attached to its heart, and with the appropriate life-supporting talisman and the syllables MARAYA PHAT attached to its genitals. ³ One should draw on bark, cotton or paper a surrounding series of syllables JAH, which effect the summons, and insert that inside (the effigy) or else attach it back and front, ⁴ whichever is appropriate. Once the actual victim has been summoned (bkug-nas) by means of mantras, contemplations and seals, one should visually created one's kila, made of iron and so forth, as Vajrakila, the kila of indestructible reality (rdo-rie phur), and stab the effigy (gdab) with (-pas) it in the heart and so on. ⁵ Visualising that the body and speech (of the victim) are reduced to atomic particles (rdul-du byas-nas), it should be offered (dbul) as a burnt offering to the assembled host (tshogs-la) of Karma Heruka or to the assembled host of the deity of the ⁶ wrathful rite who was previously visualised in the hearth.

The third is the rite of the dance-steps of oppression (which comments on Ch. 20, 4):

At the circumference of the hearth or the **mandala** (dkvil-'khor-du) of **feast-offerings** (tshogs-kvi) associated with the wrathful rite, which is in the (triangular) **shape of the syllable E** (E-yi), the yogins are bound together in a chain (lu-gu-rgyud-du sbrel-bsdams) by their little fingers, with their thumbs pressing down on the middle and ring fingers and the index fingers outstretched. Then (nas), once this seal has been **sealed** (bcings-gyur), their bodies shake (bskvod-nas) and, with dance-steps of indestructible reality, they **move** (gYQ) their bodies and hand-seals throughout the ten directions (phyogs-bcur gYQ), saying:

HUM HUM HUM!

By indestructible hatred and its concomitants

All the myriad world-systems

Are instantly destroyed.

There is nothing at all that is not destroyed.

MĀRAYA PHAT!

Thus it is visualised that the feet dance upon the effigy, **whereupon** the victim is reduced to atomic particles. The victim to whom this refers becomes insane (myos-nas), his heart bursts **asunder** (gas-te) and his body is incinerated (tshig-par-'gyur) and becomes insubstantial.

There are some who say that once the previous rite of the burnt-offering has been concluded, the site (of the mandala) is erased clean, and upon it the male & female yogins form a triangle. They visualise the form of Karma Heruka in the midst of the flames, and joining all their ring fingers, they place the effigy in the middle and dance around it. Now, although rites are indeed accomplished by any of these three individual steps-- burnt offering, oppression and dance, the supreme accomplishment occurs when all three are complete.⁷

ii. The rite of subjugation also has three sections. Among them the first is the rite of the burning fire (which comments on Ch. 20, 5):

In this case the hearth is symbolised by the shape of the syllable VAM (yam-gvi) and drawn as a semi-circle. The supreme mandala of the feast-offerings (tshogs-kvi dkvil-'khor mchog) conveys and entirely corresponds to the characteristic nature of the hearth and the central and peripheral deities.⁸ In it the fire of the hearth and Agni, the fire-god, are present in the subjugating form of an intense blaze ('bar-ba), resplendent (gzi-briid) and enormous (lhun-chen) in stature. The mantrin should make offerings (mchod-sbvin-bva) to (la) it with an attitude of attachment (chags-pa'i vid-kvis) for the victim, offering to the fire those sacraments corresponding to the rite of subjugation.⁹ Thereby, even (yang) Amitābha, the one of indestructible speech (rdo-rie gsung) will be subjugated (dbang-du-'gyur).

The second is the rite of the stabbing kila (which comments on Ch. 20, 6):

An image or symbolic representation (mtshan-ma) of the victim who is to be subjugated, is made with the five nectars or five edibles (bdud-rtsi lnga'am zas-lnga) and an article of clothing which bears the scent of the victim. Inside it one should insert paper-inscriptions and so forth, which should be prepared (bcas-par-bva) and drawn with the victim's name (ming-du), clan and talisman attached, and then inserted. Visualising one's kila (phur), made of copper and so forth, as Padmakila, the one of indestructible desire (rdo-rie chags-pa), stab the effigy (gdab) with (-pas) it; and then offer (dbul) that effigy which has been stabbed to (la) Padma Heruka and his retinue, the assembled host of desire (chags-pa'i tshogs-la), or to the deities who were previously in the hearth, until it has vanished (thim-par) without duality.

The third is the rite of the dance-steps of oppression (which comments on Ch. 20, 7):

At the extremities of the hearth or the mandala of feast-offerings in shape of the syllable VAM (yam-gi tshogs-kvi dkvil-'khor), i.e., in (du) the mandala of subjugation, the yogins are bound together in a chain (lu-gu rgyud-du sbrel-bsdams); and then (nas), after performing a dance, all living beings are summoned ('gugs-'gyur). Even ('ang) Vajrapadma (rdo-rie), or beautiful Mahendra becomes an attendant (phvi-bzhin 'brang).¹⁰ What else need one say about ordinary human beings! Whatever one desires (ci-'dod) in one's mind will similarly come to pass (de-bzhin

'ong-bar 'gyur).

iii. The rite of enrichment also has these three parts. Firstly, (the rite of the burning fire comments on Ch. 20, 8):

In the supreme mandala of feast-offerings, in the square hearth shape of the syllable MA (ma-vi tshogs-kvi dkvil-'khor mchog),¹¹ the fire and Agni, the fire-god, are both inwardly absorbed ('du) as a mass of light-rays which blaze ('bar-ba) forth, so that raptures are gathered; and they are outwardly emanated ('phro) so that hopes are fulfilled with great brilliance (gzi-chen). The mantrin should make offerings (mchod sbyin-bya) of enrichment to (la) it, with an attitude (vid-kvis) of joy (dga'-ba'i) and gladness. Thereupon, one will obtain enlightened attributes (yon-tan) such as an increase in lifespan, glory and riches, equal (= dang mnyam) to the limits of space (nam-mkha'i mtha').

The second (is the stabbing of the kila which comments on Ch. 20, 9):

A symbolic representation should be prepared with name attached (mtshan-ma'i ming-du bcas-par bya) of those objects which one desires to increase and multiply-- gems, gold, silver, pearls, horses, oxen and so forth, and mixed with grains of rice, precious stones and other things and with five nectars or five edibles (bdud-rtsi lnga'am zas-lnga-la) which are appropriate. This is meditated on and is to be conceived (brtag) as a treasure (gter-du) of wish-fulfilling (vid-bzhin) precious gems in which emerge the desired enlightened attributes (yon-tan) that are required. Visualise one's kila, made of gold and so forth, as

Ratnakila, the one of joyous pride (nga-rgyal dga'-'phro'i) who is a downpour of accomplishments, and stab this effigy with the kila (phur-pas gdab). Then, in order that the great brilliance (gzi-briid) of indestructible (rdo-rie) enlightened attributes will multiply ('phel-bar 'gyur), make offerings to the assembled host of Ratna Heruka, i.e., in the aforementioned hearth for the rite of enrichment.

The third (is the rite of the dance-steps of oppression which comments on Ch. 20, 10):

At the extremities of the mandala or hearth where enrichment is brought forth in the mandala of feast-offerings in shape of the syllable MA (ma-vi tshigs-kvi dkyil-'khor-du), the yogins are bound together in a chain (lu-gu-rgyud-du sbrel-bsdams). They shake (bskyod) throughout the ten directions, and through the light-rays made by their dancing-steps, they emanate (spro) the contemplation in which a cascade of the glorious cloud-masses of rapture descends right where they are, along with great magical transformations of blazing brilliance (gzi-briid 'bar-ba'i 'phrul-chen spro). This is visualised to dispel the poverty of sentient beings, whereupon space becomes filled with wish-fulfilling (vid-bzhin nam-mkha' gang-bar-'gyur) gems in which all desired attributes emerge and all aspirations are fulfilled.

iv. The rite of pacification also has three parts, among which the first (is the rite of the burning fire, which comments on Ch. 20, 11):

The supreme mandala of feast-offerings in shape of the syllable YA (ya-vi tshogs-kvi dkyil-'khor mchog) has a circular hearth,

inside which both the fire and Agni, the fire-god, are visually created in a form which shines forth as luminous brilliance (gsal-ba'i gzi-briid 'tsher-ba). The mantrin, with an attitude of clarity (dang-ba'i vid-kvis), should make offerings (mchod sbvin-bya) to (la) it, which pacify sickness, harmful forces, and fears. Thereupon, even beings of ('ang) most pernicious and most awesome ferocity (gtum-chen rngam-pa) such as Māra and Rudra will be thoroughly pacified and will become lustrous (lhan-ner 'gyur) in enlightened mind. What else need one say about ordinary mundane beings!

The second part (is the stabbing of the kila, which comments on Ch. 20, 12):

A symbolic representation or effigy is made as before, mixing the clothing, scent and other articles of the one whom one desires to pacify with the five nectars or five edibles (bdud-rtsi lnga'am zas-linga-la). This is conceived as an essence of (ngo-bor brtag) hostile, obstructing spirits and so forth who are endowed with ferocity (gtum) in body, awesome (rngam) speech, and disturbing ('khrug-pa'i) mind. Visualising one's kila, made of silver and so forth, as Buddha-kila, the one of lustrous radiance (lhan-ner gsal-ba'i), stab this effigy with the kila (phur-pas gdab). Offer it to (-la dbul) Buddhakila and his retinue, the assembled host of blazing lustre ('bar-ba lhan-ne'i), or to the fire-god in accordance with the rite of pacification.

The third (is the rite of the dance-steps of oppression, which comments on Ch. 20, 13):

In the mandala of feast offerings in shape of the syllable YA
(ya-vi tshogs-kvi dkvil-'khor-du), at the extremities of the
mandala or hearth of the peaceful rite, the yogins dance, bound
together in a chain (lu-gu-rgyud-du sbrel-nas bsdams). Thereupon,
by pacification they fill (khvab) even that blazing ('bar-ba)
fire of inimical wrath with the blessing of their lustre (lhan-
ne'i byin-gyis). All things (thams-cad) including negative and
malicious attitudes do not even minutely agitate the mind, so
that they are rendered undisturbed (gyo-ba med-par byed).

Thus the shapes of the hearths are symbolised by the shapes of
the four syllables E-VAM MA-YA.¹³

According to the bla-ma Rong-zom-pa, those who apply the rites of
pacification and subjugation perceive dissimilarly shaped
syllables, representing differently shaped objects, because they
absorb and secure the repetitive sound of the syllable BAM.¹⁴

The Injunctions which Follow these Rites and the Benefits of the
Dance-steps and Gesticulations (602.4-606.1):

The second subdivision (see p. 1257) is an explanation of the
injunctions which follow those rites and the benefits of the
dance-steps & gesticulations. This has two sections, namely, the
injunctions given to those who are under oath, and a teaching on
the benefits of dance-steps & gesticulations.

The former has two aspects, of which the first describes how injunctions are given concerning the rites. (It comments on Ch. 20, 14):

Immediately after any of these four rites of enlightened activity has been performed, one should partake of the communal feast-offerings. The residue (lhag-ma) of food and drink is then gathered and consecrated by the exhaled breath (kha-phru) of the master of indestructible reality. ¹⁵ One should make offerings (sbvin) (of this residue) to the retainers (glas) who gather in the mandala of the Great Glorious One, and (dang) to the wives of the Mahādeva class and to the hosts of their (-i tshogs) girlfriends or concubines (byi-mo) and female servants (bran-mo), because they are guests who desire to be given the residual offering (lhag-ma'i mchod-sbvin 'dod-pa). Carrying it to an eating-place at a distance of seventy paces, ¹⁶ one should proclaim well (rab-bsgrags) their (rang-gi) respective commitments (dam-tshig), i.e. those which they previously took in the presence of the Great Glorious One (Śrīheruka), and then (nas) command them to perform the rites (las-de bye-par bsgo) such as pacification, which they desire (gang-'dod).

The second aspect concerns the actual injunctions which are given. (It comments on Ch. 20, 15):

Swiftly actualise (myur-du mngon-par-phyung), instantly and without impediment (ma-thogs), the results of your rites, in accordance with the oaths which you pledged and upheld (ii-ltar dam-bcas khas-blangs-pa'i) previously when (tshe) in the past (ngon) the Great Glorious Heruka (dpal-chen he-ru-ka) grew most

malignant, fierce, and fearful (shin-tu gdug-cing gtum bag-can)
 to tame the proud *īśvara* spirits. He had most amazing power and
 blessing which disciplined ('dul-mdzad-pa'i dbang-dang byin-rlabs
 rmad-po-che) you proud spirits of all (thams-cad) world-systems
 without exception (ma-lus). He overpowered (dbang-badus-nas) all
 spirits, Mahādeva and so forth (lha-chen la-sogs), making (byas)
 and consecrating you, their retinues ('khor-rnams), wives,
 daughters, mothers, and sisters without exception into his
īśvaris and retainers (dbang-phyug slas-su) for the sake of
 enjoyment. And then the Great Glorious One assigned you (bkos-pa-
 de) respectively your different rites (so-so'i las-rnams) such as
 attraction, emprisoning, and slaying. If you do not act as you
 have respectively pledged (dam-bcas bzhin-du ma-byas-na), like
 those who (ji-ltar) in the past have sworn and then transgressed
 their commitments and oaths of allegiance (dam-bcas mna' bor-ba'i
 sdom-bcas de-las 'da'-bar-'gyur), if you transgress this commit-
 ment (dam-tshig de-las 'das-'gyur-na) may ('gyur) the Wrathful
 (khro-bos) Yakṣa (ya-ksa), blazing forth fire, sever (gtub-
 par) your very heads, bodies and hearts into seven pieces (mgo-
 lus-snying yang tshal-pa bdun). Rather (de-bas) therefore, may
 you perform the tasks with which you are charged (ji-ltar bcol-ba
 bzhin-du byos) by (-gis) this yogin, myself, who holds the
 mantras (rnal-'byor sngags-'chang). If you do not actualise these
 activities (las-de mngon-du ma-byas-na), in accordance with the
 oath which you yourselves have sworn and pledged (rang-gi mna'-
 bor khas-blangs-pa'i), may you decompose, be burned and then
 proceed to hell (rul-myags 'tshig-nas dmval-bar 'gro). May we
 yogins who keep the supreme commitments (rnal-'byor dam-la gnas-

gyur-pa'i) entirely accomplish (yongs-su bya-ba) our desired activities (las-rnams) and (dang) may the retinues ('khor-rnams) of us yogins be protected (skvongs) as an only son (bu-gcis bzhin-du). By the power of this, may you Pīācis also (phra-men-ma yang) obtain (thob) supreme and common accomplishments (dnagos-grub), and actualise the rites as you have been charged (bcol-ba'i las-rnams mngon-du byos) by us yogins.

-- Such an injunction is to be given (-zhes bsgo'o).

The second part concerns the benefits of the dance-steps & gesticulations. It comprises both the recognition of their significance and a detailed exegesis. The former (comments on Ch. 20, 16):^{17b}

The main part of the rite (las-kvi gtso-bo-ni) or activity in which (-pa'i) the mandalas of the wrathful deities (khro-bo) are attained (bsgrub) is this ('di-vin-no) rite of the dance-steps & gesticulations which follows.

The latter has four sections:

i. The benefits of the dance-steps & gesticulations of the five central deities (comment on Ch. 20, 17):

By the great (chen-pos-ni) tumult of songs and verses (glu-tshig), revealed during the four rites and the dance-steps and gesticulations of (-pa'i bro-gar) the Great Blood Drinkers (khrag-'thung chen-po), Buddha Heruka and so forth (la-sogs), along with their queens, whatever is desired (ci 'dod-par), all (thams-cad) the common accomplishments including those of

pacification and enrichment and all (thams-cad) the supreme accomplishments-- i.e., all (thams-cad) enlightened activities and all (thams-cad) accomplishments are accomplished (byed-pa-vin).

ii. The benefits achieved by (the dance-steps and gesticulations) of the eight Mâtaris of the sensory locations (comment on Ch. 20, 18):

By the great songs and verses, dance-steps and gesticulations (bro-gar glu-tshig chen-mos-ni) of the four goddesses who are radiant in the cardinal directions-- i.e., the Great (chen) White One or Respiratory (mdzod-ldan) Goddess (-mo), whose name derives from (the Sanskrit) Gauri, and so forth (la-sogs-pa'i), if one desires to subjugate ('du-bar 'dod-na) living creatures, the subjugation ('du) is accomplished (bar-byed), and if one desires to increase ('phel-bar 'dod-na) the lifespan, material resources and so forth, this increase is accomplished ('phel-bar byed).

By the great songs, verses, dance-steps and gesticulations (bro-gar glu-tshig chen-mos-ni) of (-i) the goddesses in the four intermediate directions-- the Great Incense Goddess (spos-mo chen-mo), i.e., Pukkâsi and so forth (la-sogs-pa), if one desires ('dod-na) to pacify and establish in lustre (lhan-ner) those spirits who are hostile, obstructive and so forth, pacification or lustre is accomplished (lhan-ner byed); and if one desires ('dod-na) to establish languor (rmugs-par) and unclarity in their minds, languor is accomplished (rmugs-par byed).

iii. The benefits of the dance-steps and gesticulations of the eight Piśācis of the sense-objects (comment on Ch. 20, 19):

By the great songs, and verses, dance-steps and gesticulations (bro-gar glu-tshig chen-mos ni) of (-i) the Piśācis in the four cardinal directions-- the great Simhamukhi and so forth (seng-ge gdong chen-mo la-sogs-pa), the bodies and life-breath of all (thams-cad) malignant beings and all hostile and obstructing spirits in their entirety (kun-la) are consumed (za-bar-byed); and they are made non-existent even to the extent of the smallest atomic particle (rdul-cha tsam-yang med-par byed).

By the great songs, verses, dance-steps and gesticulations (bro-gar glu-tshig chen-mos-ni) of (-i) the Piśācis in the four intervening directions-- the great Grdhramukhi and so forth (bzhad-gdong chen-mo la-sogs-pa), the entrails and hearts are extracted ('byin-par byed) from all (thams-cad) malignant beings without exception (ma-lus); and the excellent attributes of their lives and so forth are all thoroughly depleted (kun-la rah-nyams-par-byed).

iv. The benefits of the dance-steps and gesticulations of the twenty-eight Isvaris (comment on Ch. 20, 20):

By the great songs, verses, dance-steps and gesticulations of [the host of] retainers, concubines, and female servants (slas-dang byi-mo bran-mo'i [tshogs] bro-gar glu-tshig chen-mos-ni), curses (rbad) delivered to enemies by means of a messenger and (= cing) imprecations (gtang-bar) ritually delivered by an envoy should be made (bva-ba-ste). Thus, all (thams-cad) rites which

externally rectify contradictory acts and all rites which internally achieve the desired accomplishments are accomplished (bved-pa-yin) in their entirety (thams-cad).

Distinctions between the Places and Contemplations associated with the Attainment of the Four Rites (606.1-606.4):

The third part (see p. 1257) concerns the distinctions between the places and contemplations associated with the attainment of the four rites. (It comments on Ch. 20, 21):

In places which are respectively near (drung) forests of trees (lion-pa-dang-ni), groves of thickets (lcug-phran-tshal) surrounded by trees, a single tree trunk (sdong gcig) and (dang-ni) a place touched by fire (mes-reg), i.e. a forest which has been burned by fire, in order to attain the rites of pacification, enrichment, subjugation and wrath, one should be endowed with (-pas) the respective attitudes of clarity, joy, attachment and wrath (dang-pas dga'-bas chags-pas-dang khros). In this way, the "consonantal" rites (kâ-li), i.e. the four rites of ("liberating") skillful means, should be well performed (rab-tu bya).

There are some who explain this section also refers to union with four female consorts, saying that the term "vocalic rites" (â-li) is implied, but there is no occasion for such an explanation.

The summary of the chapter (comments on Ch. 20, 22):

At these words (-zhes brjod-pas), in the presence of (la) the central deity or the tathāgata himself (de-bzhin gshegs-pa-nyid), the tathāgatas (de-bzhin gshegs-pa-nyid) of the retinue were purified (sbyong-par gyur-to) in the realisation of the four kinds of enlightened activity, through receiving his authorisation.

The conclusion (comments on Ch. 20, 23):

This completes (-'o) the exegesis of the twentieth chapter (le'u ste nyi-shu-pa) from the (las) natural Secret Nucleus (gsang-ba'i snying-po) Definitive with respect to the Real (de-kho-na-nyid nges-pa) pristine cognition, entitled (zhes-bya-ba'i) The Consecration of (bvin-gvis rlob-pa) the great deeds of the buddhas as the four kinds of primordial Spontaneous Enlightened Activity (lhun-gvis grub-pa'i 'phrin-las) for the sake of those to be trained.

Chapter Twenty-One

Eulogy to the Wrathful Deities

Root-text:

Then the mandala of the assembled host of the Transcendent Lord,
the Great Joyous One, sang this following song with a most
awesome glare. [1]

HUM! Most ferocious, blazing forth
Like the fire at the end of time,
There are light rays which have the radiance
Of a hundred thousand suns,
Frowns of wrath like the flashing
Of a thousand lightning bolts,
And sharp fangs which devour. HOH! [2]

HUM! With an awesome roar, most ferocious
Like the rumbling of a thousand claps of thunder,
And the sound of a hundred-thousand Mount Sumerus crumbling,
There is the loudest laughter of Ala and Hala,
And the whirlwind that is emitted has a greater blast. [3]

HUM! The great light of wrathful discriminative awareness
Is radiant in all mandalas of pristine cognition.
It entirely subdues (conflicting emotions)
In blazing pristine cognition.
The pristine cognitions of diverse kinds
Are present in this great seminal point. HOH! [4]

HUM! The king of wrathful deities is a great cloud,
Causing a great cascade of wrathful mandalas.
The diverse wrathful treasures
Of the wish-fulfilling mandalas that emerge
Are present in this great seminal point. HOH! [5]

HUM! The great demons of all demons
Are those demons among demons who subdue demons
And also terrify their fearsome hosts.
These most terrifying (Herukas)
Are present in this great seminal point. HOH! [6]

HUM! The great rock of indestructible reality is the solidifier.
The water of indestructible reality is the great dissolver.
The fire of indestructible reality is a mighty blaze.
The air of indestructible reality is a great whirlwind. HOH! [7]

Such was the song they purposefully sang. This completes the
twenty-first chapter from the Secret Nucleus Definitive
with respect to the Real entitled A Eulogy to the Wrathful
Deities. [8]

Commentary (606.6-610.6):

The third part (of the exegesis of the mandala in which the wrathful deities emerge-- see p. 1075) is a description of the eulogy to the resultant buddha-body and pristine cognition. It comprises a brief teaching on the how the eulogy arose and a detailed exegesis of its actual words.

The former (comments on Ch. 21, 1):

Once the deeds of the mandala of wrathful deities had been perfected, then (de-nas) this great apparition or the **mandala of** (dkvil-'khor-gvis) of the five enlightened families of Blood Drinkers and their retinues, which is **the assembled host of the Transcendent Lord, the Great Joyous One** (bcom-ldan-'das dgves-pa chen-po'i tshogs), in order to praise the self-manifesting buddha-body and pristine cognition, **sang this following song** (glu-'di blangs-so) of joy with a most awesome glare (shin-tu rngam-pa'i mdangs-kvis).

The latter includes both a eulogy to the enlightened families and the lord of the enlightened families, and a eulogy to the mandalas of supporting (buddha-body) and supported (pristine cognition).

Eulogy to the Enlightened Families and their Lord:

This has two parts, namely, a general eulogy to the five enlightened families and a particular eulogy to the mighty lord of the mandala.

1. This has five aspects, beginning with a eulogy to all the mandalas in the enlightened family of buddha-body. (It comments on Ch. 21, 2):

The syllables HŪM begin each of the songs to the wrathful deities, symbolising that they possess the five buddha-bodies and five pristine cognitions. Now, the buddha-body is **most ferocious** (gtum-chen) because it tames proud spirits such as Māra and Rudra; and it is blazing forth ('bar) like the fire at the end of time ([dus-mtha'] me-ltar), which destroys the aeon. From the buddha-body, present in the midst of that flaming mass, **there** are light-rays ('od-zer) of pristine cognition which simultaneously absorb and emanate throughout the ten directions the radiance of a hundred thousand suns (nyi-ma 'bum-gvi gzi). There are **frowns of wrath** (khro-gnver) which threaten venomous beings, and which travel like the flashing of a thousand lightning bolts (glog-stong 'gyu-ba bzhin). This buddha-body maintains a most (che) terrifying guise with four sharp (zang-vag)¹ white fangs (mche-ba) which uproot venomous beings and devour (za-byed) the pernicious ones. The syllable HOH! is a laugh of astonishment, which is also added to the subsequent songs.

The second aspect, which is a eulogy to all mandalas of the enlightened family of buddha-speech (comments on Ch. 21, 3):

The buddha-speech of the wrathful deities is endowed with an awesome roar (rngam-pa'i nga-ro), most ferocious (gtum-chen) like the simultaneous rumbling (ldir) of a thousand claps of thunder ('brug-stong), and in its terror it is equivalent to the sound

(skad) of a hundred-thousand Mount Sumerus (ri-rab 'bum) simultaneously crumbling (bsnyil). There is the loudest laughter of (- 'i gad-rgyangs che) Ala and Hala (a-la ha-la); and the great whirlwind that is emitted (dbvugs-pa'i 'thor-rlung) from the force of their breath has a blast (gyeng-ba) greater (che'o) than the wind at the end of time because it terrifies venomous beings.

The third aspect is a eulogy to the mandalas belonging to the enlightened family of buddha-mind (which comments on Ch. 21, 4): One who knows all objects of knowledge without exception possesses the great light ('od-po-che) rays of discriminative awareness (shes-rab) which are wrathful (khro-bo) to the host of ignorant beings. That light is radiant in all mandalas of (dkvil-'khor kun-tu gsal) the fivefold pristine cognition (ye-shes), so that **it entirely subdues** (kun-tu-'ioms) the energy of conflicting emotions with their individual characteristics, which provisionally appear, blazing ('bar-pa'i) forth as the five poisons, but abide essentially in **pristine cognition** (ye-shes-su).

Moreover, this pristine cognition, with reference to the emanational body, comprises both the pristine cognition which qualitatively knows (the view) and that which quantitatively knows (phenomena); and, with reference to the body of perfect rapture, it comprises the mirror-like pristine cognition and so forth.² **These pristine cognitions of diverse kinds are present** (sna-tshogs ye-shes) of a single savour in the pristine cognition of genuine reality, **this great seminal point** (thig-le che) which³ is the non-dual essence.

The fourth aspect is a eulogy to all the mandalas of the enlightened family of attributes. (It comments on Ch. 21, 5):

One who possesses the enlightened attributes which instruct venomous beings is the king of wrathful deities (khro-bo'i rgval-po). That one is said to be a great cloud (sprin chen-po) because he is the basis for the downpour of manifold emanations, causing a great cascade of wrathful mandalas (khros-pa'i dkyil-'khor char-chen 'bebs) through the wrath of his buddha-mind. Among the diverse wrathful (sna-tshogs khros-pa'i) forms emanated from the treasures of (gter) the mandalas (dkyil-'khor) that emerge ('byung-pa'i) as desired, in the manner of the wish-fulfilling (vid-bzhin) gem, and which for the sake of those to be trained instruct each according to his or her needs, all of them that pervade space are indeed present in this great seminal point (thig-le che) or abiding nature.

The fifth aspect is a eulogy to all the mandalas of enlightened activity. (It comments on Ch. 21, 6):

The great demons (bdud chen-po) are so-called because they subdue the power of (gyi-ni) all (kun) four kinds of demons (bdud) including the components. They are those demons (bdud-de) who subdue ('joms) the demons (bdud-rnams) of deeds and conflicting emotions because the twofold obscurations and propensities which compound samsāra and are the mightiest among demons (bdud-kvi) are indeed tamed; and also those who terrify their fearsome hosts ('ligs-pa'i tshogs-kyang 'jigs byed-pa), such as Māra and Yama. These most terrifying ('jigs-byed chen-po) Herukas are

present in this great seminal point (thig-le che) because they are naturally free from extremes of conceptual elaboration.

Alternatively (this passage might be interpreted) as follows: The great demons are those such as the Lord of Desire (dga'-rab dbang-phyug) among all the demons of the Paranirmitavaśavartin realm and so forth; and the demon superior to these demons is the proud spirit Rudra. The one who terrifies his fearsome host and their wives is the terrifying Great Glorious (Heruka) himself, and he is called the great seminal point because he is present in the essence without conceptual elaboration.
6

ii. The particular eulogy to the mighty lord of the mandala (comments on Ch. 21, 7):

The buddha-body of the male & female consorts Che-mchog Heruka is the great rock of indestructible reality (rdo-rie brag-chen) because it is without birth and transference at death. It is the great solidifier (sra-ba-po), blazing forth with major and minor marks, because it is free from mundane aggregates.

The buddha-speech and attributes (of that Heruka) are the water of indestructible reality (rdo-rie chu-bo) or pristine cognition, which is the great dissolver (adud chen-po) and satisfier of the host to be trained.

His buddha-mind is the inwardly radiant fire of (me-ste) omniscient pristine cognition or indestructible reality (rdo-rie), which manifests all knowable things without exception, and dispels the darkness of the ignorance of living beings with a mighty blaze ('bar-ba che) of light rays of spirituality.

His enlightened activity embodies spontaneously accomplished indestructible reality (rdo-rie). It is the air (rlung) which pervades and arouses those to be trained, and it is a whirlwind ('thor-rlung) which scatters demons, extremists and so forth--one in which the goals of the four rites are entirely and spontaneously present in the Great (che) Perfection.

Eulogy to the Supporting & Supported Mandalas:

Next, the eulogy to the mandalas of supporting (celestial palace) and supported (deities) has two sections, of which the first is a eulogy to the mandala of the supported deities. In this context, the above verses (Ch. 21, 2-6) from:

HOM! Most ferocious, blazing forth
Like the fire at the end of time...

down to:

These most terrifying (Herukas)
Are present in this great seminal point.

respectively become eulogies to the mandalas of the five enlightened families of Herukas.

The second, the eulogy to the supporting celestial palace, refers to (the last verse, Ch. 21, 7), in which context it is explained as follows:

The great rock of indestructible reality is Mount Meru composed of skeletons. The water is the ocean of blood (rakta). The fire is the fire-mountain of pristine cognition; and the air is the wheel of vital energy below (the palace), which is the basis.

The conclusion (comments on Ch. 21, 8):

Such (-zhes) was the song purposefully sang (ched-du glu-blangs-
so) by the tathâgatas. This completes (-'o) the exegesis of the
twenty-first chapter (le'u ste nyi-shu gcig-pa) from the (las)
resultant **Secret Nucleus** (gsang-ba'i snying-po) **Definitive with**
respect to the Real (de-kho-na-nyid nges-pa) buddha-body and
pristine cognition, **entitled A Eulogy to the Wrathful Deities**
(khro-bo-la bstod-pa'i) of self-manifesting pristine cognition.

Chapter Twenty-Two

That Which is Pleasing and Retained

Root-text:

Then the Transcendent Lord, the Great Joyous One, uttered this meaningful expression to the tathāgatas themselves, indicating that this king of the secret mantras must be firmly retained. [1]

O! O! These natures of the ten directions and four times
Are the very essence of the tathāgata. [2]

Those who hanker for conceptual elaboration
Of the subject-object dichotomy
Enter into conceptual thoughts,
And so apprehend differences.

Distinctions are indeed arrayed in the levels,
But these are paths which progress to the Secret Nucleus. [3]

The infinite wondrous pristine cognition
Never speaks without bringing benefit. [4]

Once this most secret nucleus, the seal
Of all the tathāgatas has been realised,
The one who divulges it becomes me,
And the empowerments too are perfected. [5]

All the tathāgatas do not possess

Anything other than this secret.

This real Secret Nucleus

In which exaggeration and depreciation are quiescent

Was brought forth from the definitive expanse. [6]

Those (retainers of this tantra)

Are prophesied to become genuine beings--

Sons born from buddha-mind

Who will abide on the excellent level

Of the awareness-holders. [7]

With these words all the tathāgatas indivisibly rejoiced and then remained present as the expanse of sameness throughout the four times and as ornaments of the spontaneous Bounteous Array of buddha-body, speech and mind. [8]

This completes the twenty-second chapter from the Secret Nucleus Definitive with respect to the Real, entitled That Which is Pleasing and Retained. [9]

Commentary (610.6-620.1):

The third section (of the actual exegesis of this Tantra of the Secret Nucleus-- see p. 331) indicates how the tantra is taught to genuine beings and then subsequently entrusted. It has three parts, namely, the background motivation, an exegesis of the meaning of its words, and a summary of the chapter.

The first (comments on Ch. 22, 1):

Once the mandala of the Root Tantra of the Magical Net had been perfectly revealed, then the Transcendent Lord, the Great Joyous One (de-nas bcom-ldan-'das dgyes-pa chen-pos), glorious Samantabhadra, whose other epithets include Supreme Bliss, Nucleus of Indestructible Reality, First Genuine One, Original Lord, Great Vajradhara, and the Teacher, ¹ uttered this meaningful expression ('di ched-du brjod-do) to the tathāgatas themselves (de-bzhin gshegs-pa nyid-la) who comprise the five enlightened families of the self-manifesting spontaneous Bounteous Array, their eight spiritual warriors and so forth, indicating that this king of the secret mantras (gsang-sngags-kyi rgyal-po) must be firmly retained (brtan-par gzung-ba) in order that it might not vanish and that it might benefit living beings. In particular he gave this instruction to the spiritual warrior of awareness, (Vajrapāni) the Lord of Secrets.

There are some who say that the Lord of Secrets is the one who explained (the tantra) and that he then taught Vajrakarma, Vajradharma, and the glorious ones who appeared from all directions. However that is an incorrect perception. The teaching was not

given to Vajrapāni without being given to others. This is because in Akanīṣṭha Samantabhadra himself appeared as Vairocana, the central deity among the five enlightened families, and so he is the one who taught and explained (the tantra), and because the Lord of Secrets, who appears in the retinue, is a retainer (of the tantra).²

The second part (the exegesis of the meaning of its words) teaches that this (tantra) is the result of all paths, and that it is supreme among all secrets. The former refers to both the nature of the tantra in which instruction is to be given, and the greatness of the recipient to whom instruction is given.

The first has three aspects:

1. The first, teaching that this is the actual tantra of the result, (comments on Ch. 22, 2):

O! O! (kve-kve) is an exclamation directed at the nature of the self-manifesting retinue, where skillful means and discriminative awareness are without duality, and which appears as the male and female consorts. All these natures of (rang-bzhin 'di) the things of apparitional existence, samsāra and nirvāna, subsumed in the ten directions and the four times (phyogs-bcu dus-bzhi'i) are the very essence of (-i ngo-bo-nyid) of primordial buddhahood in the mandalas of the peaceful and wrathful deities, i.e. the male and female consorts of the five enlightened families of the tathāgatas (de-bzhin gshogs-pa) along with their spiritual warriors. This is the Secret Nucleus of the ground, and exemplified thereby, the Secret Nucleus of the path and the result also comprise the essence of this tantra.

ii. The second teaching that other paths are steps in its direction (comments on Ch. 22, 3):

Those (-vis) living beings who hanker for conceptual elaboration (spros-la 'chel-ba) of the external object (gzung) and the internal subject ('dzin) or mind, and who then wander in the three spheres of existence, enter into (zhugs) endless conceptual thoughts (rnam-rtog) of outside, inside, extraneous entities and so forth. And so they apprehend differences (-pas so-sor 'dzin), which are suffering. The master Dignāga says in his Eulogy to Mañjuśrā (T. 2712):

Apart from conceptual thought,
There is nothing at all
Which is called samsāra.

And in the Introduction to the Madhyamaka (T. 3861) it says:

At the outset, the expression "I"
Brings attachment to the self;
And the expression "mine"
Creates attachment to objects.
Obeisance to he who resorts to compassion
For the sake of living beings
Who are powerless as a rotating irrigation wheel.

3

In this way, when sentient beings of varying degrees of acumen, who wander in samsāra, apply themselves (to the teaching), hierarchical distinctions are indeed arrayed (khvad-par bkod-pa yang) in the levels (sa-rnams) and the paths of the different vehicles.

But these are paths which progress to the ('gro-ba'i lam) natural Secret Nucleus (gsang-ba'i snying-por), and are not themselves the actual unerring and complete path. On their conclusion, one is obliged to enter into that (complete path).⁴

iii. The third concerning those types to whom it must not be spoken (comments on Ch. 22, 4):

Since it would therefore be sufficient to teach the Secret Nucleus alone, why, one might ask, are the many enumerations of the vehicle, high and low, revealed? Because sentient beings provisionally have diverse degrees of acumen, (the vehicle) is differently revealed, satisfying each according to his or her needs. Preliminaries or steps are taught because this (Secret Nucleus) is at first extremely difficult to understand or encounter. Subsequently, in order that it should be encountered and practised, the naturally present spirituality of the teacher, Samantabhadra himself, who possesses **the infinite wondrous pristine cognition** (ye-shes ngo-mtshar rab-'byams-kyis) of renunciation and realisation appears in the world in the emanational body.⁵ He **never speaks** (yongs ma-gsungs) in the slightest, or at any time, any of those doctrines which have been divulged, without bringing benefit (don-du mi-'gyur) to sentient beings. Accordingly, it says in the Sūtra Requested By Sudatta (legs-byin zhus-pa'i mdo):

In order to benefit the world-systems

The conqueror and guide teaches the doctrine.

He pacifies desire, hatred, and delusion,

And he establishes (beings) on the path to nirvāna.

The great sage is one whose defects have ceased,
Who has abandoned lies, and who never has (conduct)
Which does not benefit (living beings).

The doctrine so revealed actually perceives all knowable objects
without exception, and is exclusively beneficial because the
speech of the buddhas has renounced all obscurations.

Now concerning this perception of pristine cognition, it says in
the Supreme Continuum of the Greater Vehicle (T. 4024):

In a single instant of knowing
It pervades all mandalas of knowable objects.

As for being free from all obscurations: a buddha is validly
cognised to be one who has abandoned lies. It says in the
Ascertainment of Valid Cognition (T. 4211):

Because he has abandoned defects
He has no reason ever to tell lies.
Therefore, one should know
According to literary authorities⁶
That his defects have ceased.

In accordance with the beneficial teachings given by the buddhas,
their sons and students follow the conquerors' transmitted
precepts and compose exegeses which accord with the transmitted
precepts.⁷ As is said in the Supreme Continuum of the Greater
Vehicle (T. 4024, Ch. 5, v. 19):

There are some who teach with undistracted mind,
Referring solely to the Conqueror, the Teacher.

Conforming to the path which attains to liberation,
Let them be reverently accepted in the manner
Of the Sage's transmitted precepts.

The second, concerning the greatness of the recipient to whom the instruction is to be given, (comments on Ch. 22, 5):

This ('di), the most secret (gsang-chen) nucleus (snying-po) of all things of the ground, path and result is the genuine seal (phyag-rgya) of the excellent body, speech, mind, attributes and activities of all the tathāgatas (de-bzhin gshers-pa thams-cad-kyi) of the ten directions and four times. It is explained to be a seal because both its expressed meaning and expressive tantra-text are hard to transgress, inasmuch as they have been sealed by the seal of the tathāgata. It resembles, for example, the sealing
8
of a royal edict. The Buddhasamāvoga (T. 366-367) says:

Hard to transgress and likewise imperishable,
Are the signs indicative of the Conqueror's supreme seal.
The symbolic form of Great Identity
Is thus said to be a seal.

Accordingly, once (nas) the many seals have been made and this secret truth, natural and provisional, has been realised (rtogs) by oneself incontrovertibly, the one (de-nyid) who divulges it (smra-bar gang-byed-pa) to other fortunate beings becomes (yin) me (nga) Samantabhadra, the excellent teacher of tantra. And the empowerments (dbang) of beneficence and ability too (yang) are primordially, dispositionally and spontaneously perfected

(rdzogs).

This passage indicates that the expositor of the tantra has been empowered by the Teacher in beginningless time, saying, "Even though you have not received it in this lifetime, you are empowered in the tantra. Act on behalf of yourself and on behalf of others, because you have been blessed by me Samantabhadra in person, have attained primordial buddhahood, and aspire to the profound secret truth without fear".⁹

The second part (of this exegesis-- see p. 1286) teaches that this is the supreme among all secrets. There are two sections, namely, the actual secret meaning and prophetic declarations concerning the genuine persons who uphold it.

The first (comments on Ch. 22, 6):

All the tathāgatas (de-bzhin gshers-pa thams-cad-la) of the ten directions and four times do not possess anything other than this ('di-las gzhan mi-mnga') genuine tantra, which is the conclusive secret (gsang-ba) of buddha-body, speech, mind, attributes and activities. Therefore one should retain that which is supreme and genuine.

This actually refers to the tantra of the ground where all things are buddhahood in the secret nucleus of primordial sameness. It is the conclusive truth to be established by all the conquerors.¹⁰

Now, among the collection of texts, there are those in which the teacher applied exaggeration (sgro) to the profound truth from the extreme standpoint of eternalism, and (dang) there are those in which he applied depreciation (skur-ba) to it from the extreme standpoint of nihilism. However, this Secret Nucleus (gsang-ba'i snying-po) transcends intellectually conceived objects because its primordially empty and selfless nature is quiescent of (zhi-ba-vi) all conceptual elaborations including those which posit both existence and non-existence and those which posit neither of them. This real (de-kho-na-nvid de) nature of all things was brought forth (phyung) as a truth to be expressed by the teacher from the definitive expanse (nges-pa'i dbyings-nas) of unthink-
 11
 able inexpressible reality. Accordingly, it says in the Ornament of Emergent Realisation (T. 3786):

This profound nature is itself free
 From the extremes of exaggeration and depreciation.

And in the Root Stanzas of Madhyamaka, entitled Discriminative Awareness (T. 3824):

Absence of extraneous perception,
 Quiescence, absence of conceptual thought,
 Non-differentiation, and absence of conceptual elaboration--
 These are the characteristics of this (reality).

And in the Sûtra of the Adornment of Pristine Cognition's Appearance (T. 100):

Phenomena are uncreated
 And thoroughly quiescent like space.

Such is the perceptual range of those who see the ultimate.
The conqueror and guide reveals this uncorrupted quiescence
From the expanse of just what is.

These twenty-two chapters of expressive verses, comprising the profound genuine view and extensive conduct in which exaggeration and depreciation with regard to the real nature are quiescent, are secret to unworthy recipients and revealed to those who are worthy recipients. Their nature is the nucleus of all things, the reality of ground, path and result. They are brought forth from an indefinite expanse within the expanse of Samantabhadra's buddha-mind; and are simultaneously spoken for the sake of those
12
to be trained in the retinue.

Next, the prophetic declarations concerning the genuine persons who uphold this Secret Nucleus, (comments on Ch. 22, 7):

Those (de-ni) individuals who retain and teach this tantra are prophesied (lung-bstan-te) to become the absolutely genuine (nges-par) beings of awareness who will teach it to others, and to attain buddhahood without impediment in a single lifetime, liberating themselves. As our text says (Ch. 22, 5):
13

The one who divulges it becomes me,
And the empowerments too are perfected.

And in the Indestructible Reality (NGB. Vol. 15):

Whoever practises this doctrinal tradition
Will attain perfect buddhahood in this lifetime.

And in the Mirror of Indestructible Reality (T. 833):

In order to reveal the meaning
Of intrinsic awareness or pristine cognition,
The self-manifesting awareness is actualised.
Even without the power or ability
To contemplate spontaneous presence
As a supreme awareness-holder,
The spiritual warrior who refines the (bodhisattva) levels
Without deviating, will obtain a prophetic declaration
That he or she will become a being of awareness
14
With the same perceptual range as the sugatas themselves.

Such individuals are the genuine sons (sras-ni) of all the buddhas, because they are born from (las-skyes-pa yin) this amazing secret nature of buddha-mind (thugs), just as for example the eldest son of a universal monarch is born as his regent. Provisionally, those individuals enter into the levels, they abide on the levels, and they become mature in the levels; and then conclusively they will turn to the supreme excellent level (sa-rab) of the result, which is called Holder of Indestructible Reality (rdo-rié 'dzin-pa). They will abide on (-la gnas) that conclusive (level), which is also called the "level of supreme skillful means and discriminative awareness", and the "level of
15
the awareness-holders" (rig-pa-'dzin).

The words "The one who divulges it becomes me" indicate that from the very present moment the teacher who expounds the tantra abides on the level of the awareness-holders because that one is

said to be Samantabhadra himself. Although the enlightened attributes of those individuals appear not to be entirely perfect, they are in fact perfect because they have attained buddhahood primordially in the mandala of the buddhas. For example, just as when a pauper perseveres to extract a treasure of gemstones, located underground or in a house, he lives during that period as a pauper because the (object of his) enjoyment is not visible. However, when he has actually possessed that great treasure, he is endowed with riches. Similarly, it should be explained that the excellent level of the awareness-holders abides within oneself, and that by striving to actualise it and entering therein, one is said to abide on the excellent level of the awareness-holders. The great tantrapitakas do not explain by one-sided eternalist or extremist dogmas that only one specific enumeration (of the result) is definitive. The verses of indestructible reality are profound and may be applied in any context whatsoever.

16

The summary of the chapter (comments on Ch. 22, 8):

Once the teacher of this tantra had completed the exegesis of his great deeds, he revealed his continuing presence. Now, some sūtras and tantrapitakas, after their exegeses, simply reveal that the retinues subsequently rejoice and manifestly praise (the teacher). They indicate that there is an alternation in time because other modes of conduct are clearly assumed. It says in the Lasso of Skillful Means (T. 835) that the mandala is absorbed and then becomes invisible:

Entering into the heart of that being,

It becomes invisible.

Those (texts) alternate in their teachers, teachings, retinues, times and places. They are inferior because they become extraneous to the Teacher himself. Their doctrines, too, are diverse, and the locations (in which they are taught) are compounded by the perception of those to be trained.¹⁷

However, in order to reveal that this is more secret and superior to those ordinary teachings, the point of this tantra that is expressed with these words (zhes-brjod-pas) is as follows: All (thams-cad) the tathāgatas (de-bzhin gshegs-pa) of the five enlightened families, arrayed as self-manifesting inner radiance, who, as many as sesame seeds, fill the extremes and centre of space, did not relate dualistically, but in essence they indivisibly rejoiced (dbver-med-par dzves). Then (nas) their perfect spontaneous nature in the ground of unchanging disposition manifested as the buddhafield of the expanse (dbvings) of space without extremes or centre, where there is sameness (mnvam-pa-nvid-kvi) of the cycle of reality throughout the four times (dus-bzhi); and all their arrays remained present (bzhugs-so), subsequently just as they previously were, as ornaments (rgyan-nvid-du) of the spontaneous Bounteous Array (lhun stug-po bkod-pa'i) derived from the nature of (-kvi) the inexhaustible wheels of adornment-- the buddha-body, speech and mind (sku-gsung-thugs) of the Teacher himself.¹⁸

The conclusion (comments on Ch. 22, 9):

This completes (-'o) the exegesis of the twenty-second chapter (le'u-ste nvi-shu rtsa-gnvis-pa) from (las) the Secret Nucleus (gsang-ba'i snying-po) of the buddhafield Definitive with respect to the Real (de-kho-na-nyid nges-pa) self-manifesting nature of pristine cognition. It is entitled That Which is Pleasing (mnves-pa) because (the Teacher's) intention continues to be present after his deeds have been completed, and Retained (dang yongs-su bzung-ba'i) by the retinue because the tantras are entrusted so that they do not disappear.

The Perfect Conclusion

Root-text:

This concludes the supreme result within those promulgations of the doctrinal wheel, in which all (vehicles) without exception emanate, from the Secret Nucleus Definitive with respect to the Real, the secret nature of all the tathâgatas, the general transmission of all the dialectics and tantras, derived from the One Hundred Thousand Chapters of the kingly Magical Net of sublime realisation.

Commentary (620.1-627.4):

Finally, there is the perfect conclusion (of this commentary-- see p. 318). It has three sections, of which the first concerns the tantra-cycle to which this Secret Nucleus belongs.

This tantra of expressive verses is indeed said to be **sublime** ('phags-pa) because it reveals primordial buddhahood, the meaning of indivisible truth, more **sublime** than other expressed meanings. All the tantras of skillful means through which mundane and supramundane accomplishments are attained are said to have realisation (rtogs-pa), but this one belongs within and is derived from the Great Tantra of the Magical Net of Vajrasattva in One Hundred Thousand Chapters (rdo-rie sems-dpa' sgyu-'phrul dra-ba'i rgyud chen-po), which is the kingly realisation (rtogs-pa'i rgyal-po) because it is supreme among them all.

The second section concerns the supplements of this (Great Tantra): Within that (cycle of the Magical Net), this (Tantra of the Secret Nucleus) is called the general transmission (lung-gi spyi) because it is the emanational basis or source of the causal vehicle of dialectics (mtshan-nyid) and of all the tantras (-dang rgyud thams-cad-kvi) of the resultant way of secret mantras. It itself is the secret nature (gsang-ba) of the indestructible body, speech and mind of all the tathāgatas (de-bzhin gshegs-pa thams-cad-kvi) of the ten directions and four times. It is supremely sublime, and it demonstrates topics which are most profound and extensive. Therefore it is called the Chapter of the Secret Nucleus. Definitive with respect to the Real (gsang-ba'i snying-po de-kho-na-nyid nges-pa) ground, path and result. From it (las) all (thams-cad) the inconceivable vehicles emanate ('phros-te) and are revealed without exception (ma-lus-par). Thus² it is the basis of them all.

The third section teaches that it is the supreme result: The conquerors for the sake of living beings have made those (de-dag) inestimable promulgations of the doctrinal wheel ('khor-lo bskor-ba) of the Magical Net in One Hundred Thousand Chapters and so forth, within (-gi) which this great Tantra of the Secret Nucleus is perfected as the supreme (mchog) basis of the resultant³ ('bras-bu'i) unsurpassed secret mantras. This concludes the excellent establishment (of the Tantra of the Secret Nucleus).

Epilogue

Through the spirituality of the conquerors,
The profound and extensive meaning of this tantra,
The utterly marvelous, infinite
And most secret nature of Himamahâsâgara,⁴
Who, in the perceptual range of those of sublime intelligence,
Is quiescent like space, entirely unblemished,
Inwardly radiant from the beginning, uncompounded,
And who quantitatively perceives (phenomena)
And qualitatively perceives (the view),
Was manifested to living beings,
And it somewhat illuminated this Range of Snow Mountains.⁵

That meaning has been adorned by the golden net
Of the eloquence of successive scholars.
Yet even now the doctrinal ocean of word and meaning,
Hard to traverse, is not entirely clear.
A most secret treasury,
Extremely hard to realise,
This is not an object of perception for all beings,
But it is the supreme and most secret (nature)
Which abides in the minds of those beings
Who belong to the enlightened families.

The forms of its variegated word and meaning
Have manifested here, in the lotus grove of my intellect.⁶
Illuminated by a share of bliss, which resembles

The reflection of the moon arising in a clear pool,
And is filled with its entirely pure mandala
Which permeates and adorns these waters.
It is ornamented by the deities' display
And their most marvelous and purest spirituality.

Accordingly, at the request of the genuine one
bLo-bzang dGe-ba'i 'Byung-gnas, a supreme student of good fortune,
And Śāk-ya Ye-shes bZang-po who is supreme among the faithful,
Praiseworthy for their generosity,

A yogin who experiences the truth of just what is
Has brought forth the nature of this tantra
And its profound meaning,

And then established it in the place called O-rgyan rDzong,
At the neck of Gangs-ri Thod-dkar, core of gemstones.⁸

Although the truth of just what is has been divulged,
Contradiction and error are naturally present
Because the meaning of the tantra and its verses
Of indestructible reality are profound;
For I have not obtained the sublime level.
May I therefore be forgiven by the conquerors,
Their sons, the host of gurus, and all those
Who possess supreme intelligence,
As well as by the cloud-mass of dâkinis
Generated by pristine cognition
And the oceanic oath-bound (protectors).

In a past life in the forest of Bhelaheta
In the eastern direction of Kâmarûpa,
As Mahâmitra, a follower and student of Padma,
I learned all the points of outer & inner accomplishment. 9

Coming thence to this land, I had a genuine intellect
In which the sûtras and tantras were dispositionally clear.
Mollified by nectar which is the nucleus of profound meaning,
I venerated this tradition of the Secret Nucleus. 10

Nowadays, the treasure of gemstones,
Which is the Conqueror's teaching,
Has nearly vanished, 11 though it does possess
A thousand lights of spiritual and temporal well-being,
And even the eyes of excellent beings are mostly closed.
Since doctrinal traditions like this are rare anywhere,
Earnestly develop study, thought and essential meaning.

Ever impermanent, the lifespan of living creatures moves on.
It disintegrates like a bursting bubble,
And one wanders through existences
In a cycle of happiness and suffering.
But on the death of samsâra,
One passes beyond that existence
To the grove of blissful peace. 12

This is why one should prepare with perseverance,
And instead enter upon the excellent path of liberation.
Disillusioned with existence from today,
Determine from this very moment

That one is powerless to remain even for a day.

Striving in all ways, try to accomplish well

All excellent attributes of clear light--

The most marvelous, clear and profound oceanic treasure,

Which is that of Jñānahimamahāsāgara,¹⁴

Among (all buddhas) who are endowed with treasure-stores.

At all times one should please the genuine unsurpassed guru

Who performs the deeds of the conquerors of the three times.

Guard the commitments and vows appropriately

And without transgression.

Meditate on pure superior thought,

And profound superior contemplation.¹⁵

By this excellently taught doctrinal tradition of quiescence,

The pleasant sounding drumbeat of Brahmā,

May the three world-realms intoxicated by the sleep

Of ignorance awake instantly therefrom.

May they abide on the level of genuine pristine cognition,

Reach the conclusion of the original ground,

And manifest the mandala of the buddha-body of form

Within the immaculate^{..} expanse of the body of reality.

May the outer containing world and its inner sentient contents

Be naturally pure without exception

In the fields of the five enlightened families.

May conflicting emotions be immaculate pristine cognition,

And recollection & awareness be the supreme mandala of buddha-mind.^{..}

May the two suddenly arisen obscurations be purified
Because they are primordially present and radiant as such;
And may all things, existing nowhere apart from in name,
Become Samantabhadra himself.

By this excellent composition, an array which clarifies
This original manifest awakening,

A glorious joyful meadow of non-dual nature
Throughout the ten directions and four times,
May living beings become well absorbed
In the expanse of quiescence,
Naturally and without effort.

May the lotus of buddhahood enclose them
Because buddha-body and pristine cognition
Are without conjunction or disjunction.

This natural Secret Nucleus, well taught,
Is a most radiant palanquin of clouds
Of glorious enlightened attributes,
With a bountiful downpour of spiritual and temporal well-being
Which fills space with the motion of its activity,
By the merit of its extensive exegesis
May all creatures of infinite space
Obtain the abode of Samantabhadra.

May they cross the ocean of existence
With its deeds and conflicting emotions;
May they accomplish the levels, paths, retentions, and
contemplations.
May they perfect all hopes, provisional and conclusive,

And see the pure fields entirely filled by conquerors.

May the host of obstructing spirits, elementals,

Ogres and dákas be pacified.

May they be well endowed with longevity, glory, and fortune.

And by rites of pacification, enrichment, subjugation and wrath,

May the supreme gemstone of the twofold benefit

Excellently emerge for living beings.

May this doctrinal tradition also perform acts of benefit,

Which, for the sake of living beings,

Endure as long as space itself endures.

And may all directions be pervaded

By great spontaneous deeds which resemble

The supreme sun and moon, and a supreme vase

Of wish-fulfilling gemstones.

May this tradition continually benefit others

For as long as the River Ganges continues.

Like the supreme nectar of the stars

May it dispel the torments of conflicting emotion;

Like a cloud-mass of wish-fulfilling gemstones

May it fulfil the hopes for all that is desired;

And like the supreme sun of the four terrestrial continents,

May it dispel the darkness of the expanse of the mind.

17

This doctrinal tradition, like the form of the autumn moon,
Has a band of constellations of eloquence.
The jasmin flowers of clear intelligence are opened
By its white light of radiant meanings.
Without obscurations and defective aspects,
It is the glorious one, dispelling the darkness of ignorance.
Propelled by a carriage drawn by five horses of intelligence,
It illuminates those living beings who are fortunate.

May those who wish to know the outer and inner meanings,
And those who wish to behold through the eye of analysis
The very meaning of just what is,
Present in the oceanic textual tradition,
Greatly increase their joyous intelligence
When they perceive this doctrinal tradition.
May they become extremely learned in the tradition
Of its variegated words and meanings, known and unknown.

One who desires to cross to the other side
Of the ocean of the meaning of tantra
Should embark on this precious ship of eloquence,
And unfurling the sails of profound meaning
Should correctly acquire the two kinds of benefit,
Which accord with its word and meaning.

The meaning of tantra, in this work
Is a supreme ocean of milk,
Well churned by the fine analysis of my own intellect.
Distilled into elixir like the disposition of the nucleus,
It has been manifested for living beings of the future.
Unbiased, it clarifies all meanings.
Unknown externally, it is devoted to others' benefit.
The meaning of this doctrine is not found externally,
But it is perceived as external.
It is not a defective exegesis, but an ocean of eloquence.

Like a palace of variegated gems of pristine cognition,
Like a rainbow, or nighttime,
Like supremely bright variegated sunlight,
And a meadow of nectar-like moon-beams--
This nature of ground, path and result
Has been well illustrated.
The supreme meaning of the secret Great Perfection
Is this genuine Secret Nucleus,
Which reveals all things in a single nature.

More beautiful than a web of lotus flowers
Touching the nucleus of the stars,
And endowed with a most secret store of nectar,
Which is an offering of gods, humans or any beings,
This path which reaches the resultant Secret Nucleus
For all who have been the mothers of the conquerors,
Is an extensive tradition, excellently taught,

And hailed as supreme by the great ones.

All who enter this path become supremely fortunate
And abide as awareness-holders of the excellent level.
They are venerated by the foremost beings in the supreme
World-systems of gods and humans, and by those who are sages.
Endowed with the resultant twofold benefit in this lifetime,
They become the extensive genuine beings of the buddhafiels.
The storehouse in which these attributes emerge
Is therefore this ocean-like exegesis.

Those who wish for liberation should reverently accept
This supreme doctrinal tradition as a crown ornament.
Its excellent virtues extensively appear,
Emanating as the wish-fulfilling clouds of autumn.
Its diverse light-rays permeate all directions
And illuminate ten million buddhafiels.
All those without exception who are steadfast in this path
Will accomplish the supreme excellent result.

Strongly exhorted by all the lords of the ten directions,
20
This has been composed at the behest of all.

This commentary entitled "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" (dpal gsang-ba'i snying-po de-kho-na-nvid nges-pa'i
rgyud-kvi rgyal-po sgyu-'phrul drva-ba'i rnam-bshad nvi-zla'i

spring-gvi snang-ba chen-pos phyogs-bcu'i mun-pa thams-cad ngea-
par sel-ba) is a natural lotus-lake of intelligence, filled with
the growing flowers of extensive study and excellent refinement
in the ocean-like traditions of mantra and transcendental
perfection. ²¹ It was brought forth in the clearest manner by the
intellect of rDo-rje gZi-brjid, ²² a yogin of the greater vehicle,
who for the benefit of others has subsumed the many great
commentaries of the past, the collection of the manifest
eloquence of his gurus, and the essence of many tantras, literary
transmissions and esoteric instructions. This excellent work was
completed at the neck-like (geomantic centre) of Gangs-ri Thod-
dkar at sunrise on the auspicious fifteenth day of the first
autumn month in the dragon year. ²³

Annotations

Foreword and Introduction:

- 1 Tib. ma-lus mi-lug lus-pa med-pa. As explained below, p. 353, these synonymous terms respectively indicate the three buddha-bodies, i.e., those of reality (dharmakâya), perfect rapture (sambhogakâya) and emanation (nirmânakâya). Identified respectively as Samantabhadra, the five enlightened families of conquerors (rgyal-ba rigs-lnga), and Vajrasattva, these are the subject of the first three stanzas of the invocatory verses which follow.
- 2 On Guhyapati (gsang-bdag), the "Lord of Secrets", who is a form of Vajrapâni, see NSTB, Book 2, Pt. 2, p. 80. Vajrasattva here is a generic term meaning "spiritual warrior of indestructible reality" and does not refer to Aksobhya.
- 3 I.e., the Guhyagarbhatattvavinisavamañâtantra.
- 4 I.e., the intellect of the author, kLong-chen Rab-'byams-pa.
- 5 Tib. mi-g-thur dbye-bag.
- 6 The doctrines concerning the abiding nature of reality (gnas-lugs) are held to be either vast (rgyas) because they contain manifold skillful means, or profound (zab) because they essentially represent discriminative awareness and emptiness. See also NSTB, Book 1, Pt. 4, pp. 132ff.

- 7 Of the three aspects of the secret mode enumerated here, the first corresponds to the tantra-texts of this cycle, which integrate creation and perfection stages with the Great Perfection, the second corresponds to texts of the Mental Class (sems-sde) and Spatial Class (klong-sde) of the Great Perfection, and the third corresponds to the Esoteric Instructional Class (man-ngag-gi sde). See below, p. 997. On the distinctions between these classes, see NSTB, Book. 1, Pt. 4, pp. 190a-211b; and for their lineages, *ibid.*, Book 2, Pt. 2, pp. 120-143. The term sgyu-'phrul drva-ba (māvāiāla) is explained in two parts--the first ("magical emanation") indicating that psycho-physical components inherently abide as the male deities, Vairocana et cetera, and the second ("net") indicating that the elements inherently abide as the female deities, Dhātviśvarī and so forth. See below, Ch. 4, p. 582, Ch. 11, pp. 889-890.
- 8 The dialects of the western region, sTod mnga'-ris skor-gsum, and the eastern region of mDo-khams are here differentiated from that of the central region, dBus-gtsang.
- 9 On the distinctions between provisional meaning (drang-don) and the primordial or absolute meaning (nges-don) in terms of the causal vehicles of dialectics (rgyu mtshan-nvid theg-pa), see NSTB, Book 1, Pt. 3, pp. 92a-95b, 116b-121a.

- 10 On the period of the early eighth century translations and the reforms instituted by Ral-pa-can, see 'Jigs-med gLing-pa, rgyud-'bum dris-lan, pp. 285-288.
- 11 This term renders Skt. bhagavân, Tib. bcom-ldan-'das. The hermeneutical significance of each Tibetan syllable is explained here, pp. 324-326, 351-352.
- 12 Respectively these are: Tib. 'chi-bdag-gi bdud; lha-'i bu'i bdud; phung-po'i bdud; and nvon-mongs-pa'i bdud (Skt. mrtvupatimâra; devaputramâra; skandhamâra; and kleśamâra). Of these the first two are said to be demons of non-human agency (amanusvamâra) and the latter two demons of conceptual thought (vikalpanâmâra). On the difference between residual (lhag-bcas) and non-residual (lhag-med) nirvâna in terms of the causal vehicles, see NSTB, Book 1, p. 124a. The residue concerns the consciousness of the cessation of obscurations and the knowledge that they are not recreated. In terms of the Great Perfection (rdzogs-pa chen-po) the residue refers to the traces of rûpaskandha which are left behind in the lesser attainment of the 'ja'-lus, but not in the attainment of the 'ja'-lus 'pho-ba chen-po (Skt. mahâ-samkrântikâva). See NSTB, Book 1, pp. 204a.-211b.
- 13 Tib. nvon-mongs-pa-dang shes-bya'i sgrib-pa. On how these two obscurations are abandoned in the three causal vehicles, see NSTB, Book 1, pp. 123b-131b.

- 14 Tib. dbang-phyug ("lordship"), gzugs-bzang ("noble form"), dpal ("glory"), grags-dang ye-shes ("fame & pristine cognition"), and brtson-'grus ("perseverance"). See also H.V. Guenther, Matrix of Mystery, p. 236. The Skt. and Tib. equivalents for their corresponding buddha-bodies are enumerated above, p. 138, n. 39. On these and their pristine cognitions, see NSTB, Book 1, Pt. 2, pp. 60a-63a.
- 15 The expression "sublime" ('phags-pa) indicates those bodhi-sattvas who have reached the levels of non-regression, particularly the tenth, Dharmamegha.
- 16 The reality (chos-nyid) of dharmakāya is contrasted with the apparent or apparitional reality (chos-can) of the rūpakāya.
- 17 I.e. benefit of self (rang-don) and others (gzhan-don).
- 18 On this Ghanavyūha realm of Akanīṣṭha which is associated with the teaching of the sambhogakāya, see below, pp. 357-389.
- 19 The present usage of "beginningless" to designate the common ground of samsāra and nirvāna or the resultant view of an atemporal dharmakāya is here contrasted with its interpretation in the causal vehicles. The śrāvakas hold consciousness and phenomena respectively to comprise a continuous or beginningless series of time moments and of indivisible atomic particles, while adherents of the Mahāyāna focus on the emptiness, whereby phenomena are without

beginning or inherent existence. On the distinctions between these three views, see NSTB. Book 1, Pts. 3-4, passim.

- 20 Spirituality (Tib. thugs-rie) is described as the motivating force behind the rûpakâva's appearance in the world and as the means whereby sentient beings are released from samsâra. See below, Chs. 2-3. It is differentiated here from the term snying-rje, which refers to the compassion cultivated by bodhisattvas on the path.
- 21 The resultant view of the secret mantras is held to have its fullest expression in the anuttarayogatantras among the transmitted precepts (legs-bshad gsung) and in the esoteric instructions (man-ngag) among the treatises (bstan-bcos). The treatises composed by Padmasambhava and Vimalamitra are largely comprised in the Peking bsTan-'gyur, Vol. 83; while their corresponding ster-ma works are mostly contained in snying-thig ya-bzhi. See also above, pp. 77-81.
- 22 The basic tanta-texts of Atiyoga (NGB. Vols. 1-10) concern the nature of Samantabhadra. Among equivalent treatises, one might note kLong-chen Rab-'byams-pa's own KCZD.
- 23 I.e. the nirmânakâva which appears but is in reality identified with the dharmakâva.

Chapter One:

- 1 The three classes of outer tantra (phyi-rgyud-sde gsum), namely, Kriyâtantra, Ubhayatantra (or Caryâtantra) and Yogatantra, are discussed in NSTB, Book 1, Pt. 4, pp. 152a-154b, 211b-219b.
- 2 The author, pp. 337-338, differentiates between the general interpretation of the sûtras which derives this expression from Skt. mayâ, and the particular interpretation of this text which, in his view, infers Skt. mâyâ.
- 3 On the sthavira Kâśyapa, see NSTB, Book 2, Pt. 1, pp. 46-49, and on the lineage of the sthaviras who largely transmitted the texts of Hīnayāna, see HBI, pp. 226-236.
- 4 According to this view, it is because the tantras were given atemporally in Akanīṣṭha that they could then be comprehended mundanely at a specific point in time. See also below, pp. 362-363, the quotation from the Ghāṇa-vyūhasūtra (T. 110); also Lankāvatārasūtra, T. 107, Ch. 10, v. 38ab + 39cd; and NSTB, Book 2, Pt. 1, pp. 15-16.
- 5 On this quotation, see above, p. 157, note 115.
- 6 See also NSTB, Book 2, Pt. 2, p. 69.
- 7 It is certainly the case that from the eighth century onwards when the early translations were made, the Anuttarayogatantras were widespread, while other classes of tantra were rarely studied. Cf. the contents of the bKa'-

'gyur and the rNying-ma'i rgyud-'bum, where Anuttarayoga-tantras predominate.

8 Tib. nang-ltar. Lo-chen Dharmasri, gsang-bdag dgongs-rgyan, Ch 1, p. 52, reads nang thabs-lam, which accords with the present explanation.

9 The practice associated with the control of energy channels, currents and seminal points (rtsa-rlung thig-le) and with the consequent experience of the sixteen delights is described below in great detail, Ch. 11, pp. 899-914, and Ch. 13, pp. 1006-1022. The "time of inconceivable transformation through the crown-centre" refers to the conclusion of this practice, whereupon the body is pervaded by bliss and pristine cognition-- see below, p. 909.

10 This hermeneutical interpretation includes the Sanskrit Evam mayâ and the Tibetan 'di-skad bshad-pa'i dus-na. Mayâ is interpreted as a combination of madamanu (Tib. sdom-byed yid) and vâna (Tib. theg-pa). The affix -pa indicates ultimate reality (Skt. paramârtha). See also Lo-chen Dharmasri, gsang-bdag dgongs-rgyan, Ch 1, p. 56.

11 See also Lo-chen Dharmasri, op. cit., pp. 56-57. On the four kinds of activity or rite (las-bzhi) corresponding to the syllables Evam Mayâ, see below, Ch. 9, pp. 783-786; Ch. 20, pp. 1258-1266. The four energy centres in the body are those referred to as the "upper gate" (steng-sgo), in contrast to the sexual centre or "lower gate" ('og-sgo).

See Ch. 11, pp. 899-914.

- 12 The secret inner radiance (gsang-ba 'od-gsal) refers to the technique of All-surpassing Realisation (thod-rgal) in the Great Perfection (rdzogs-chen). For a detailed explanation, see below, Ch. 13, pp. 1022-1044.
- 13 As expounded in a great many tantra-texts and treatises of rdzogs-pa chen-po, the ground is considered in terms of essence (ngo-bo), natural expression (rang-bzhin) and spirituality (thugs-rie), which respectively indicate the Trikâya.
- 14 The fusion of consciousness with the vital energy of pristine cognition (ye-shes-kvi rlung) at the moment of death is referred to in texts such as the bar-do thos-grol. See also below, Ch. 13, pp. 1039-1040. On the status of the mandalas of the peaceful and wrathful deities in the heart and crown centres respectively, see below, Ch. 1, pp. 403-404, Ch. 13, pp. 1022-1044, and Ch. 15, pp. 1078ff.
- 15 Cf. Lo-chen Dharmaśrī, gsang-bdag dzongs-rgyan, Ch. 1, pp. 55-56, where this line is clearly interpreted to mean that the seminal point in the form of the syllable yam is blissful and radiant of its own accord (rang-gis rang-la bde-ba gsal-bar ston-pa) rather than in an extraneous manner. KLong-chen-pa, phyogs-bcu mun-sel, p. 21, does not fully explain this line.

- 16 Tib. mtha'-bral phvir. Cf. Lo-chen Dharmasri, gsang-bdag dzongs-rgyan, Ch 1, p. 54: snga-phvi-bral, i.e., free from past and future time.
- 17 Tib. kun-gzhi lung ma-bstan rten vin. For an explanation of these aggregates of consciousness, viz. kun-gzhi rnam-par shes-pa, vid-kvi rnam-par shes-pa, nyon-mong-gi rnam-par shes-pa, and sgo-lnga'i rnam-par shes-pa see below, pp. 417-418; and on their inherent purity, pp. 394-5 and 1170-1171; also see NSTB, Book 1, Pt. 1, p. 4bff.
- 18 Tib. ma-spangs gnas-su dag-pa. The inherent purity of sam-sâra is at the heart of kLong-chen Rab-'byams-pa's treatise. On the term "inherent purity", see also below, Ch. 5, p. 606.
- 19 Tib. don gnvis-su med-pa. On this trio of essence, spirituality and natural expression, see above note 13.
- 20 I.e. the mandalas of ground, path and result. See above, pp. 59-61.
- 21 Tib. rol-pa'i bde-ba. See below, Ch. 11, pp. 899-914 for the implication of this term in sbvor-ba practices. Also, on the purity of the elements, see Ch. 5, p. 606.
- 22 N.L.
- 23 Tib. bdag-gis thos-pa dus-gcig-na. On this controversy, see above, pp. 63-67, 337-338.

- 24 The Vaibhāsika view expressed in the Abhidharmakośa, Ch. 6, v. 24ab, holds Śākyamuni to have been an ordinary individual until the moment of his enlightenment rather than an expression of the nirmānakāya. See NSTB, Book 2, Pt. 2, p. 13.
- 25 I.e. buddhas who have "unobscured omniscient vision" and bodhisattvas who are "sublime beings". On the term "sublime", see above, foreward & title, note 15.
- 26 N.L.
- 27 Tib. bya-ba min-byed mchog-tshogs. Cf. the translation in K. Holmes & Khenpo T. Gyamtso, The Changeless Nature, p. 82.
- 28 On the five buddha-bodies, see above, p. 138; also NSTB, Book 1, Pt. 2, pp. 41b-66b, especially pp. 60a-63a. This definition of tathāgata according to the sambhogakāya is contrasted, in the section which follows, with conventional definitions according to the nirmānakāya.
- 29 These are the definitions accepted respectively by the śrāvakas and bodhisattvas among adherents of the causal vehicles. See NSTB, Book 1, Pt. 2, pp. 50a-60a, Book 2, Pt. 1, pp. 12-40. On the four modes of birth, see above, pp. 118, 173, note 207.
- 30 As indicated above, p. 338, the nirmānakāya is said to give teaching at specific points in time with reference to a specific audience.

- 31 The term "Great Identity" (bdag-nyid chen-po) in tantra-texts refers to the central Heruka figure. In the case of this text, it indicates either the male & female consort Samantabhadra (kun-bzang yab-yum) or their wrathful expression -- Che-mchog Heruka. On the usage of this term as an axiom in Mahāyoga, see above, pp. 116, 173, note 204.
- 32 Concerning this controversy of four times as opposed to three, see also above, pp. 67-68. On the four ages-- viz. kṛtavyuga (rdzogs-ldan), tretavyuga (gsum-ldan), dvāparavyuga (gnvis-ldan) and kaliyuga (rtsod-ldan), see NSTB, Book 1, Pt. 4, p. 151a, note; also A.L. Basham, The Wonder That Was India, pp. 320-321. On this and other temporal structures, see R. Klotzli, Buddhist Cosmology.
- 33 On the five pure abodes, viz. Akanistha, Sudarśana, Sudṛsa, Atapa, and Avṛha, which are regarded as the highest of seventeen form-realms (rūpadhātu) attained in consequence of the fourth meditative concentration (dhvāna), see the chart in NSTB, Book 1, introduction; also ibid., pp. 10a-11b.
- 34 This verse, which is explained in the following paragraphs, is derived from the sgyu-'phrul rdo-rie, i.e. the exegetical tantras of the Māyājāla cycle contained in NGB. Vol. 15. Cf. NSTB, Book 2, Pt. 2, p. 68.
- 35 On the rôle of Samantabhadra and his appearance as Vajradhara, the buddha-body of perfect rapture, in the

intentional transmission (dgongs-pa'i brgyud-pa) of rdzogs-pa chen-po, see e.g., NSTB, Book 1, Pt. 2, pp. 41b-46b; Book 2, Pt. 2, pp. 64-69.

36 The self-manifesting nature of this communication is also revealed in passages such as the following (bder-'dus rtsa-rgyud, NGB. vol. 32):

I am king of the great,
And I am both teacher and listener.

37 The highest of the śuddhanivāsa, on which see above note 33, is held to comprise these five fields corresponding to the four directions and centre. See also NSTB, Book 1, Pt. 2, pp. 50aff.

38 This is described, in nyi-zla kha-sbyor (NGB. vol. 9), as a "semi-manifest emanation of natural expression." The distinctions between this level and the Akanistha of perfect rapture are also clarified in works such as Dharma-mitra, Prasphutapadā. See NSTB, Book 1, Pt. 2, p. 51. This is also referred to as the "special Akanistha". See NSTB, Book 2, Pt. 2, pp. 67-68.

39 Tib. mos-spyod bzhi-vi-sa. This expression refers to the initial cultivation of enlightened mind through the paths of provision and connection (tshogs-sbyor lam-gnyis). According to bod-rgya tshig-mdzod chen-mo, these are said to resemble respectively earth, gold, full-moon, and fire. Alternatively, they are known as: attainment of light (snang-ba thob-pa, Skt. ālokalābha), increase of light

(gnang-ba mched-pa, Skt. âloka¹vrddhi), pursuit of the real truth (de-kho-na'i don-gvi phvogs-gcis-la rjes-su zhugs-pa, Skt. tattvârthade²ânuprave³sa), and uninterrupted contemplation (bar-chad med-pa'i ting-nge-'dzin, Skt. ânant-⁴aryvasamâdhi).

40 On the ten bodhisattva levels, including the first (rab-tu dga'-ba) and the tenth (chos-kvi sprin-pa), see the quotation from Sûtrâlamkâra, below, pp. 965-966; also Har Dayal, The Bodhisattva Doctrine in Sanskrit Buddhist Literature, pp. 270-292.

41 On this conventional location associated with the transmission of the causal vehicles (esp. the pâramitâ teaching) and outer tantras, see NSTB, Book 2, Pt. 2, p. 69.

42 On the three kinds of mantra (vidvâ, dhâranî, and yoga) which are here contrasted with causal doctrines, see above, pp. 123, 178, note 226; and below, p. 939. "Yoga" is normally rendered in this classification as "secret mantra" (gsang-sngags, Skt. guh⁵yamantra).

43 This text is generally attributed to Vimalamitra. See NSTB, Book 2, Pt. 2, p. 110. The present passage concerns six modes of Akanistha, viz. the true Akanistha (don-gvi 'og-min), the conventional Akanistha (rtags-kvi 'og-min), the aware Akanistha (rig-pa'i 'og-min), the secret Akanistha (gsang-ba'i 'og-min), the conceptual Akanistha (rtog-pa'i 'og-min), and the mundane Akanistha ('jig-rten gnas-kvi

'log-min).

- 44 The two purities (dag-pa gnyis) associated with the dharmakāya or vajrakāya are the absence of the two kinds of suddenly arisen obscuration, i.e., kleśāvarana and lñeyāvarana, on which see NSTB, Book 1, Pt. 2, p. 60b.
- 45 Tib. ji-lta-ba-dang ji-snyed-pa mkhyen-pa'i ve-shes. See NSTB, Book 1, Pt. 2, pp. 61aff., where the former is identified with dharmadhātuiñāna and samatāiñāna, and the latter with ādarśaiñāna, pratvaveksanaiñāna, and kṛtyupasthānaiñāna.
- 46 N.L.
- 47 This, of course, is the view held by adherents of the causal vehicles, the śrāvakas in particular. See NSTB, Book 2, Pt. 1, pp. 12-40.
- 48 Tib. zhing-rnams bye-ba bsam mi-khyab. Cf. NSTB, Book 1, Pt. 2, p. 43b: zhing-rnams bkod-pa bsam mi-khyab.
- 49 Mvt. nos. 135-153. See also NSTB, Book 1, Pt. 2, p. 60b, and ibid., glossary of enumerations.
- 50 On these consummations of the elements, which are indicative of accomplishment in the rdzogs-pa chen-po, see below, Ch. 5, pp. 608-609, 619-621; Ch. 13, 1008-1009. For a biographical account of the effect of such practices, see the life of rBa-sgom in NSTB, Book 2, Pt. 4, pp. 193-195.

- 51 Compare this enumeration of zil-gnon brgyad with that of rnam-par thar-pa brgyad, below, p. 381. In terms of the realisation of rdzogs-chen, inner form (nang-gzug) corresponds to emptiness (dūnvaṭā), formlessness (gzugs-med) corresponds to signlessness (animitta), and the appreciation of beauty (gdug-par mos-pa) to aspirationlessness (apraṇihita). On these three "approaches to liberation" see below, pp. 378-380, and in the context of the causal vehicles, see also NSTB, Book 1, Pt. 3, passim.
- 52 For an illustration of the vimāna according to the Māvā-jāla, see opposite p. 374. In this symbolism of the four projecting bays, the central dharmadhātuiñāna is not included since it itself is represented by the spire. See p. 376.
- 53 The five shapes are square, round, triangular, crescent-shaped, and bindu-shaped. The five colours are white, blue, yellow, red and green.
- 54 For an alternative reading, see above, p. 263, note 6.
- 55 For an illustration of these architectural features of the vimāna, see p. 373b, and the plan in fig. 4, immediately above, which is derived from the klong-chen snying-thig-gi stor-ma'i dpe'u ris.
- 56 Tib. 'dod-von-gvi snam-bu. The kāmagunas are of course the offerings of the five sense-objects, symbolised by the Apsaras (mchod-pa'i lha-mo).

- 57 Lalitavistara, xxv. 1.
- 58 Interpreted according to the oral teaching of Dil-mgo mKhyen-brtse'i Rin-po-che. Cf. zhi-gnon brgyad, above, p. 374. By the eight kinds of liberation the form and formless realms are liberated. On the formless activity-fields, see NSTB, Book 1, chart.
- 59 Each step of the pediment comprises one vertical and one horizontal unit. On the distinction between the causal and resultant pediments (rgyu-dang 'bras-bu'i rta-babs), see Lo-chen Dharmadrf, gsang-bdag dgongs-rgyan, Ch. 1, p. 76.
- 60 The present context of the self-manifesting Ghanavyūha realm is the resultant Akanistha and not one in which the structures of the path apply.
- 61 Sanskrit and Tibetan equivalents for the four fearlessnesses (caturvaiśāradya) are enumerated in Mvt. 130-134. See also NSTB, glossary of enumerations.
- 62 For the ten powers (daśatathāgatābala), see Mvt. 119-129; also NSTB, glossary of enumerations.
- 63 On the "all-knowing" horse (cang-shes-pa rta), known as Ajaneyabalaha, see the Pali Valahassa Jātaka; also R.A. Stein, Recherches Sur l'Épopée et Le Barde au Tibet, pp. 426, 510-1.

- 64 Sanskrit and Tibetan equivalents for the four supports for miraculous ability (caturrdhipāda) are given in NSTB, glossary of enumerations.
- 65 On these ten powers (daśavasita), see Candragomin, Commentary on the Secret Tantra of Mañjuśrī, 75-71-3-2; also NSTB, glossary of enumerations.
- 66 Scribal error: This verse includes chos twice among the daśavasita, omitting mos-pa (devotion).
- 67 The shang-shang (Skt. civamcivaka), symbolising enlightened activity, has a human torso and a bird-like lower body.
- 68 Concerning these four kinds of genuine particular awareness (caturpratisamvid), see NSTB, glossary of enumerations, under "four modes of specific genuine awareness." In this present context, our text erroneously reads tshig for don, and skad for tshig.
- 69 The relationship of these families to the outer tantras of Kriyātantra, Ubhayatantra and Yogatantra, as well as to Mahāyoga, is discussed in NSTB, Book 1, Pt. 4.
- 70 On the rotation of the central deity dependent on specific enlightened families, see also above, p. 68. It is on this basis that kLong-chen Rab-'byams-pa, alone among commentators, places Vairocana at the centre. His reasons for so doing are outlined below, pp. 397-401. For a conventional view, see Lo-chen Dharmasrī, gsang-bdag

dgongs-rgyan. Ch. 1, pp. 81-86, where Aksobhya-Vajrasattva is at the centre.

71 In the present case of the tathāgatakula, the author holds the central deity, Vairocana, to represent the mirror-like pristine cognition (ādarśajñāna). See below, p. 420.

72 N.L.

73 In line 2 of this verse our text reads gang-zhig bdag-dang sangs-rgyas-rnams. Cf. NSTB, Book 1, Pt. 3, p. 112b: gang-zhig bdag-dang sems-can-rnams. Also in line 4 it reads de-dag bde-bar gshegs-par gsungs. Cf. NSTB, Book 1, Pt. 3, p. 112b: de-dag bde-bar gshegs-par 'gyur.

74 Tib. bsrung-ba med-pa'i dam-tshig. On this term, see NSTB, p. 226b. As indicated in the text, it refers to the true or resultant perspective of the five poisons.

75 On the distinctions between causal and resultant vehicles, see NSTB, Book 1, Pts. 3-4. In the former case, hatred is to be purified, while the latter views hatred as primordially pure.

76 Tib. glo-bur kun-tu btags-pas rtog-pa'i spags-pas. See NSTB, Book 1, Pt. 1, pp. 4b-7b.

77 Tib. 'dzam-bu chu-bo'i gser: A metaphor for excellent gold accessible to a universal monarch.

78 On the provisional awareness-holders of maturation, power over the lifespan and the great seal, as well as the

resultant awareness-holders of spontaneous presence, see below, pp. 810-811, 959-974, pp. 1247-1248.

79 Note that authors such as Lo-chen Dharmaśrī, gsang-bdag dgongs-rgyan, Ch. 1, p. 88, hold Dhâtviśvari to be the consort of Aksobhya in this context. On the importance of Vairocana in the form Himamahāsāgara at the centre of the self-manifesting ground, see kLong-chen Rab-'byams-pa, theg-mchog rin-po-che'i mdzod, pp. 7ff.; also NSTB, Book 2, p. 10ff.

80 N.L.

81 N.L.

82 kLong-chen-pa's arguments are often accompanied by robust, outspoken remarks, such as this one directed against Līlāvajra, the author of the sPar-khab Commentary. See also e.g., below, pp. 578, 649.

83 N.L.

84 On the presence of the peaceful and wrathful mandalas in the body, see below, pp. 403-404, pp. 1022ff.

85 This enumeration of six buddha-bodies considers the abhi-sambodhikāya to have two aspects-- the buddha-body of sameness (samatākāya) and the buddha-body of pristine cognition (jñānakāya). See below, Ch. 6, pp. 674-675.

86 A direct reference to the distinction between the Atiyoga interpretation and that of Mahāyoga favoured by the bka'-ma

tradition, derived from Līlāvajra's sPar-khab Commentary.

87 As stated in Ch. 4, pp. 579-580, they are considered separately in terms of their mantras to symbolise that the sambhogakāya arises from the dharmakāya. In Ch. 6, pp. 645-649, in the context of the contemplative mandala, they are held also held to be in the courtyard as the basis of the emanational nirmānakāya, but note the author's explanation of the phrase "in the courtyard" in this chapter, p. 403.

88 On this meditative practice, see below, p. 646.

89 For a further explanation of gdangs-kvi kun-bzang yab-yum, see Ch. 6, pp. 645-649.

90 On the experiential cultivation of the body-mandalas described in this section, see Ch. 13, pp. 1022ff.

91 See also below, Ch. 15, pp. 1078ff. for a discussion on the wrathful mandala of the crown-centre.

92 Tib. mtshogs-gsang gnvis-dang ltag-gsang gnvis: As indicated and illustrated in Dr. Lobsang Rapgyay, Tibetan Therapeutic Massage, p. 7, the first two comprise the anterior fontanelle and the anterior bilateral fontanelles; while the latter are described as the posterior fontanelle and posterior bilateral fontanelles.

93 The phrase 'di-vi sku-ni bdun-dag mtho-ba-dang, "his body has seven well-proportioned parts", indicates that the shoulders, trunk and backs of the four limbs are full and

rounded. See also Har Dayal, *op. cit.* and E. Conze, Abhi-
samayâlamkāra.

94 "His sides are round..." (dku-zlum). sic! sku-zlum.

95 N.L.

96 As stated below, p. 421, Ākāśadhâtviśvarī represents the
expanse of apparition (gnang-ba'i dbvings) and is the
consort of the central deity.

97 In accordance with Anuttarayogatantra, all the deities are
multi-armed and in union with their respective consorts,
except the six sages (thub-pa drug). This distinction
between common and uncommon tantras is drawn by kLong-chen
Rab-'byams-pa, grub-mtha'i mdzod, pp. 292-294, where it is
explained that in Kriyâtantra the deities regard each
other, in Ubhayatantra they smile at each other, in Yoga-
tantra they embrace, and in Anuttarayogatantra they are in
sexual union.

98 On the hand-implements held respectively by the central
deities, see below, Ch. 6, pp. 649-651, Ch. 8, pp. 723-731.

99 For enumerations of the five components (asamâsamapañca-
skandha), see Mvt. 104-108; for the eighteen sensory bases
(astadaśadhâtu), see Mvt. 2040-2058; and for the twelve
activity fields (dvâdaśâyatana), see Mvt. 2027-2039.
English equivalents are given in NSTB, glossary of enumera-
tions.

- 100 I.e. consciousness of the ground-of-all (ālavavijñāna), consciousness of the intellect (manovijñāna), consciousness of the intellect endowed with conflicting emotions (klistamanovijñāna), and the consciousnesses of the five senses (pañcendriyavijñāna). See above note 17; also NSTB, glossary of enumerations; and on the purity of these eight aggregates of consciousness, see above, pp. 394-395.
- 101 I.e. sukhavedanā, dukhavedanā, and samavedanā; apra-
mānyasamjñā, parittasamjñā, and mahadgratasamjñā.
- 102 On these fifty-one mental events (sems-byung lnga-bcu rtsa-
gcig), see NSTB, Book 1, Pt. 3, pp. 68b-70a & glossary of enumerations; also Mi-pham rNam-rgyal, vid-bzhin mdzod-kvi
grub-mtha' bsdus-pa, pp. 13ff., and its translation in H.V. Guenther, Buddhist Philosophy in Theory and Practice, pp. 63-64. The relational propensities number twenty-three. See H.V. Guenther, op. cit., p. 64.
- 103 Tib. rnam-par rig-byed ma-vin-pa'i gzugs refers to imperceptible forms which maintain certain behavioural patterns throughout past, present and future. See Mi-pham rNam-rgyal, mkhas-pa'i tshul-la 'jug-pa'i sgo, folios 4a-b; also NSTB, Book 1, Pt. 3, p. 69a-b.
- 104 Skt. praiñopāya, the male consort representing skillful means and the female consort discriminative awareness. On the phrase ma-lus mi-lus lus-pa med-pa, see above, p. 353.

- 105 The present context is that of the Ghanavyûha realm, where the sambhogakâya is manifest in and of itself (rang-snang) and not that in which the five enlightened families become extraneously manifest to bodhisattvas, or that in which all phenomenal existence is pervaded by buddha-body, speech and mind.
- 106 Tib. phul-chung-ba'i phyir. See above, p. 57, note 100.
- 107 As explained below, pp. 430-431, each of these buddha-sense organs supports the apprehension of five types of sense-object, and these are consequently subdivided according to twelve hundred sensory attributes.
- 108 Skt. prasena. See NSTB, Book 2, Pt. 3, p. 155.
- 109 On the deities comprising these extensive mandala-clusters (tshom-bu), see below, Ch. 9, pp. 797-801, Ch. 11, 935-944.
- 110 Again kLong-chen Rab-'byams-pa emphasizes the Atiyoga interpretation, rejecting structures associated with the path in this context of the self-manifesting ground.
- 111 See T. Skorupski, The Sarvadurgatipariśodhanatantra, Ch. 2, pp. 35ff.
- 112 The precise format of the introductory words expressed in this tantra-text of course has important differences, as has already been explained, pp. 336-349.

Chapter Two

- 1 See Ch. 11, pp. 897-898; Ch. 12, pp. 954 ff.
- 2 As explained in Lo-chen Dharmaśrī, gsang-bdag dgongs-rgyan, Ch. 2, pp. 98-104, this refers to the conferral of the secret empowerment (gsang-dbang). On this empowerment, see below, Ch. 9, pp. 801-804, Ch. 10, pp. 870-871; and on empowerment in general, Ch. 9, pp. 786-804 and Ch. 10, passim.
- 3 On the activity-fields and sensory bases, see above, Ch. 1, note 99; also NSTB, Book 1, Pt. 1, pp 4bff.
- 4 On the underlying emptiness of this cosmological structure, see NSTB, Book 1, Pt. 1, pp. 4b-7b and chart.
- 5 These three levels or spheres of existence (srid-gsum) are the nether world of nāgas (sa-'og klu'i srid-pa), the surface world of humans (sa'i steng mi'i srid-pa), and the upper world of gods (gnam-steng lha'i srid-pa).
- 6 The author holds the five degenerations or impurities to refer to the five poisons (pañcakleṣa) of rāga, dveṣa, moha, māna and irsa, rather than the pañcakasāya (snvigs-ma lnga) or impurities of life, view, conflicting emotion, sentient beings and time (Mvt. 2335-2340).
- 7 The following five stanzas indicate how the five pristine cognitions perceive their respective atemporal or primordial objects, viz. the atemporal nature of creation is

perceived by the dharmadhātuiñāna, the atemporal nature of cessation is perceived by the śdarśaiñāna, the atemporal nature of abiding is perceived by the samatāiñāna, the atemporal nature of referential objects is perceived by the pratyaवेksanaiñāna, and the atemporal nature of motion is perceived by the kṛtyupasthānaiñāna. On these stanzas, see also H.V. Guenther, Matrix of Mystery, pp. 29ff.

8 These stanzas have been related to the five aspects of "seminal enlightened mind" (sems-lnga), on which see above, p. 46, note 97, and Lo-chen Dharmāri, gsang-bdag dgongs-rgyan, pp. 106-109. The exegesis of the latter seeks to explain the five stanzas in terms of both the path of liberation (grol-lam) and the path of skillful means (thabs-lam) and it is in the context of the latter that the four delights are introduced. kLong-chen Rab-'byams-pa however, following the Atiyoga interpretation, maintains that this is not a structure related to the path but to the self-manifesting ground.

9 Again the author rejects the view that would include interpretations associated with the continuum of the path rather than the ground. The former view that the reality should be kept secret from unworthy recipients is also expressed below in the context of the path, e.g., Ch. 10, section 6, and Ch. 13, section 22.

- 10 In this enumeration of only five classes, the antigods (lha-ma-vin, Skt. asura) are subsumed with the gods (lha, Skt. deva). See also NSTB, Book 1, Pt. 1, chart.
- 11 This line indicates the self-manifesting nature of the mandala in Ghanavyûha. According to Lo-chen Dharmañri, gsang-bdag dgongs-rgyan, p. 115, it means that the coemergent retinue was transformed into the tathâgata on perfectly receiving the empowerment.
- 12 The ultimate enlightened mind (paramârthabodhicitta) refers to the indivisibility of Samantabhadra & Samantabhadri, while the relative enlightened mind (samyrttibodhicitta) refers to the generation of spirituality for the sake of beings suffering in samsâra.

Chapter Three

- 1 On this function of dharma-kâya see above, Ch. 1, note 23.
- 2 In the present case, Sâkyamuni.
- 3 A "countless" aeon (grangs-med bskaI-pa) is a specific temporal dimension, enumerated in Abhidharmakośa at 10⁵⁹. See R. Kloetzli, Buddhist Cosmology, pp. 113ff.
- 4 N.L.
- 5 On sambhâramârġa and pravogamârġa, see below, pp. 506-507, and e.g., Sgam-po-pa, The Jewel Ornament of Liberation, pp.

232-233.

- 6 On the first to seventh levels, from which regression is possible, see below, pp. 964-968; also Sgam-po-pa, op. cit., pp. 239-248.
- 7 On the three pure levels, i.e. the eighth to the tenth, which are those of non-regression, see below, pp. 964-968, and Sgam-po-pa, op. cit., pp. 248-252.
- 8 On the three trainings and six transcendental perfections, see below, notes 62 and 69. The two provisions are those of merit (punyasambhāra) and pristine cognition (jñānasambhāra).
- 9 Abhidharmakośa, Ch. 4, v. 118.
- 10 On this assertion, see above, pp. 357ff.
- 11 Cf. Lankāvatāra, Ch. 10, v. 38ab & 39cd.
- 12 N.L.
- 13 Concerning the enumeration of twelve deeds (mdzad-pa bcu-gnyis), see below, pp. 495-496; also NSTB, Book 2, Pt. 1, pp. 18-40.
- 14 I.e. Śākyamuni before his enlightenment at the bodhimanda, on which see also below, note 36.
- 15 Lalitavistara, II, v. 1.
- 16 Lalitavistara, III, 8-10.
- 17 Lalitavistara, III.
- 18 I.e. the following six contemporaries of Śākyamuni: Vardhamāna, Sañjaya, Ajita Keśakambalin, Pūrāna Kāśyapa, Maska-

riputra Gosâla, and Kakuda Kâtyâyana.

19 Lalitavistara, III.

20 These dharmâlokamukha are enumerated in Lalitavistara, IV, pp. 23-25.

21 Skt. anutrattikadharmakânti: Lalitavistara, IV, 1. 17.

22 Lalitavistara, IV, v. 1-3.

23 Lalitavistara, V, p. 20, 1. 11-20.

24 Lalitavistara, VI, v. 1.

25 See NSTB, Book 2, Pt. 1, p. 20. Cf. Lalitsavistara, VI.

26 Lalitavistara, VII.

27 Lalitavistara, VII.

28 On these kingdoms and personalities, see HBI, Chs. 1-2, pp. 1-25, and A. Csoma de Kőrös, The Life and Teaching of Buddha, p. 27.

29 Lalitavistara, XII, v. 17-18.

30 Lalitavistara, XIII, v. 1-3.

31 According to HBI, p. 346, the Sacred Stûpa (mchod-rten rnam-dag) is located near Râmagrâma, east of Kapilavastu. For another opinion, however, see NSTB, Book 2, Pt. 1, notes.

32 Lalitavistara, XVI & XVII; also NSTB, Book 2, Pt. 1. These contemplations are associated with the formless realms at the summit of existence in samsâra. See NSTB, Book 1, pp. 7b-11b.

33 Lalitavistara, XVIII.

- 34 Refer to Abhidharmakośa, Vol 2, pp. 966-970, in which Yaśomitra compares this vairopamasamādhi to a diamond drill which pierces all because it pierces all dispositions.
- 35 Lalitavistara, XVIII.
- 36 Lalitavistara, XIX-XX. The term bodhimanda refers to the outer place and time at which Śākyamuni attained enlightenment, i.e. the Vajrāsana at Bodh Gayā; and also to the inner bodhimanda or Akanistha realm, and the secret bodhi-manda or vairakāya.
- 37 Lalitavistara, XIX, v. 57.
- 38 Lalitavistara, XXI, v. 87-88.
- 39 Lalitavistara, XXI.
- 40 These three kinds of awareness (traividvatā, Tib. rig-pa gsum) are the three higher supernormal cognitive powers (abhiññā), viz. knowledge of past lives, of the transference of consciousness at death and rebirth, and of the cessation of corruption. On the ten powers (daśabala), see above, pp. 384-5, note 62.
- 41 Lalitavistara, XXII, v. 2; and for the account of his seven weeks silence, ibid., XXIV.
- 42 Lalitavistara, XXV, v. 1.
- 43 Lalitavistara, XXV, v. 9 and 11.
- 44 Lalitavistara, XXV, v. 18.
- 45 Lalitavistara, XXV, v. 17.
- 46 Lalitavistara, XXV.
- 47 Lalitavistara, XXV, v. 21.

- 48 Lalitavistara, XXV, v. 34.
- 49 Lalitavistara, XXV, v. 35ac and 36d.
- 50 On the distinctions between these three promulgations, see NSTB, Book 1, Pt. 3.
- 51 On the three pitakas, the three trainings and the classifications of the vehicle, see NSTB, Book 1, Pt. 1, pp. 16a-28a.
- 52 The complete text of the Mahāvibhāsa is extant only in its Chinese translation (Taishō 1545). On this quotation, cf. NSTB, Book 2, Pt. 1, p. 40.
- 53 On the traditions connected with the original reliquaries and relics mentioned in this quotation, see HBI, pp. 24-25; A. Bareau, Recherches sur la Biographie du Buddha, II.II, pp. 308-323; I.B. Horner, Chronicle of the Buddhas, p. 98; and J.F. Fleet, "The tradition about the Corporeal Relics of Buddha" in JRAS, 1906, no. 2, pp. 655-671, 881-913; and 1907, no. 1, pp. 341-364.
- 54 The standard enumeration of the Thousand Buddhas associated with this Sahalokadhātu is given in the Bhadrakalpikasūtra. In the tradition of rdzogs-pa chen-po, two additional emanations are included. See kLong-chen Rab-'byams-pa, theg-mchog mdzod, p. 24. Elsewhere, these are stated either to be Vajrapāni and Mañjuśrī (phyogs-bcu mun-sel, p. 131) or Lha-'i bu nyi-ma rab-tu snang-ba and dga;'-byed dbang-phyug (sgra-thal-'gyur and dPa'-bo chos-'byung, p. 200).
- 55 In addition to the present account derived from the Lalitavistara, see also the account of Śākyamuni's life in

NSTB, Book 2, Pt. 1, pp. 20-40.

56 On the six supernormal cognitive powers (sadabhiññā), see also below, p. 1016; and NSTB, glossary of enumerations. They are respectively lha'i mig-gi mngon-shes (divva-cakṣurabhiññā), lha'i rna-ba'i mngon-shes (divvaśrotir-abhiññā), pha-rol-gyi sems sheg-pa'i mngon-shes (paracittābhiññā), rdzu-'phrul-gyi bva-ba sheg-pa'i mngon-shes (rdḍhyabhiññā), sngon-gyi gnas rjes dran-pa'i mngon-shes (pūrvanivāsānusrtyabhiññā), and zag-pa zad-pa'i mngon-shes (āśravakṣyābhiññā).

57 I.e. throughout the realms of kāmadhātu and rūpadhātu. See NSTB, Book 1, chart.

58 This refers to the three kinds of emanational buddha-body (nirmāṇakāya), enumerated in, e.g., NSTB, Book 1, Pt. 2, p. 50bff., as emanations of natural expression (rang-bzhin sprul-pa), emanations which train living beings ('gro-ba 'dul-ba'i sprul-pa), and diversified emanations (sna-tshogs sprul-pa), which include inanimate objects.

59 On this quotation, see above p. 19, note 21.

60 This is the enumeration inferred in kLong-chen Rab-'byams-pa, grub-mtha'i mdzod, pp. 361ff., where the treatise is concluded by a discussion of the 'od-gsal rdo-rie snying-po'i theg-pa, i.e., the thod-rgal system of rdzogs-pa chen-po. The five non-Buddhist vehicles are those of Sāṃkhya, Vaiṣṇava, Aīśvara, Jainism, and Nihilism, on which see also below, pp. 988-990 and NSTB, Book 1, Pt. 1, pp. 11b-16a. On

the nine Buddhist vehicles, see above, pp. 18-19.

- 61 On these realms, virtues, meditative concentrations, and formless absorptions, see NSTB, Book 1, Pt. 1, pp. 7b-11b, and the chart.
- 62 On the three trainings of śīla, prajñā, and citta, and the śrāvaka view of subject and objective forms, see NSTB, Book 1, Pt. 1, pp. 17bff., Pt. 3, pp. 68b-71a, 121b-124a. See also below, pp. 991-992, on the eighteen divisions of the śrāvaka.
- 63 On these thirty-seven branches or aspects of enlightenment (bodhipaksadharmā) and the corresponding five paths, see Har Dayal, op. cit., pp. 80-165, and NSTB, Book 1, glossary of enumerations.
- 64 Cf. NSTB, Book 1, Pt. 3, p. 124a; also on these four results of śrotāpanna, sakrdgāmi, anāgāmi, and arhat (Mvt. 5132-5136), ibid., glossary of enumerations.
- 65 On the pratyekabuddhayāna and its three divisions, see also below, p. 992; and NSTB, Book 1, Pt. 3, pp. 70a-70b, 124a-127a.
- 66 On pratityasamutpāda, see also NSTB, Book 1, Pt. 3, pp. 124a-127b. As stated therein, in the rNying-ma view, the internal objects or mental phenomena are not realised by pratyekabuddhas to be without inherent existence. See also below, p. 992.

- 67 Tib. 'bras-bu vid-bzhin bde-ba mchog. See also NSTB, Book 1, Pt. 3, p. 127a.
- 68 On the bodhisattvavâna, see below, pp. 992-994; also Har Dayal, The Bodhisattva Doctrine in Sanskrit Buddhist Literature; and NSTB, Book 1, Pt. 3, pp. 71a-121a, 127a-131b. On the distinctions between smon-pa'i byang-sems and 'jug-pa'i byang-sems in particular, see Sgam-po-pa, The Jewel Ornament of Liberation, pp. 112ff.
- 69 On the bodhisattvavâna's approach to the aforementioned thirty-seven branches or aspects of enlightenment and the five corresponding paths, see NSTB, Book 1, Pt. 3, pp. 128ff.; also Sgam-po-pa, ibid., pp. 232ff. On the six pâramitâ, ibid., pp. 148-231; Har Dayal, op. cit., pp. 165-270. See also below, pp. 964-968 for their status in Mahâ-yoga.
- 70 On the Svâtantrika-Madhyamaka system from the rNying-ma standpoint, see NSTB, Book 1, Pt. 3, pp. 72b-73b; also H.V. Guenther, Buddhist Philosophy in Theory and Practice, pp. 124-141.
- 71 On the Prâsangika position from the rNying-ma standpoint, see NSTB, Book 1, Pt. 3, pp. 73b-77a; and H.V. Guenther, ibid., pp. 141ff. For a comprehensive account of the Indian background to this school, see D.S. Ruegg, The Literature of the Madhyamaka School of Philosophy in India; and for a dGe-lugs-pa statement, J. Hopkins, Meditation on Emptiness.

- 72 For a discussion on tathvâsamvrttisatva and the mithvâsamvrttisatva, see NSTB, Book 1, Pt. 3, pp. 72bff., 127aff.
- 73 N.L.
- 74 On this parvâvaparamârthasatva, and the aparvâvaparamârthasatva to which synonyms cannot be applied, see NSTB, Book 1, Pt. 3, p. 72bff.
- 75 On Kriyâtantra, see also below, pp. 995-996; and NSTB, Book 1, Pt. 4, pp. 150b-153a, 213a-215b.
- 76 Cf. NSTB, Book 1, Pt. 4, pp. 153a, 215b, where this result is also held to be achieved in seven lifetimes.
- 77 On Caryâtantra or Ubhayatantra, see below, pp. 995-996; also NSTB, Book 1, Pt. 4, pp. 153ab, 215b-216b.
- 78 Cf. NSTB, Book 1, Pt. 4, pp. 153b, 216b, where a period of five lifetimes is specified.
- 79 On Yogatantra, see below, p. 996; also NSTB, Book 1, Pt. 4, pp. 153b-154b, 216b-219b. On the Ghanavyûha Akanîstha realm, see above pp. 357-389.
- 80 On Mahâyoga and its emphasis on utpattikrama and the control of vital energy (rlung, Skt. vâyu), see also above, pp. 23-25, and below, Chs. 11-12; also NSTB, Book 1, Pt. 2, pp. 156a-162b, 221a-224a.
- 81 For the specified duration of this lifetime, see below, pp. 810-811.

- 82 Tib. nam-mkha'i 'jo-ba rab-rdzogs-pas. This refers to the practice of inner heat associated with the Candâli energy channel (gtum-mo), in which the essential nectar of the white syllable A melts and descends within the body from the crown-centre. See also below, Ch. 13, pp. 1018-1019 and the quotation from sgyu-'phrul rgya-mtsho on p. 1006, where the expression "cow of space" (nam-mkha'i ba) occurs.
- 83 On Anuyoga and its realisation of the mahâsukhakâya, see above pp. 25-26; and also NSTB, Book 1, Pt. 4, pp. 162b-166b, 224a-228a.
- 84 On Atiyoga, see above pp. 26-27, and below, Ch. 13, pp. 997, 1022-1050; also NSTB, Book 1, Pt. 4, pp. 169a-211b, 228a-229b.
- 85 I.e. the mandalas of ground, path and result. See above, pp. 20, 59-61; also NSTB, Book 1, Pt. 4, pp. 147b-150b.
- 86 On brâvakas and pratyekabuddhas, see above notes 62-67. The distinction between the outer and inner pratityasamutpâda which deal respectively with physical elements and mental components, is drawn in e.g., NSTB, Book 1, Pt. 3, p.125a.
- 87 kLong-chen Rab-'byams-pa here reads rtogs-pa. Cf. Lo-chen Dharmaśrî, gsang-bdag dgongs-rgyan, p. 130.4, who reads 'dogs-pa. Both interpretations have been included.

- 88 I.e. the view of "those of no understanding" (ma-rtogs-pa) and of the Aśvara and Nihilists among "those of wrong understanding" (log-rtogs-pa). See NSTB, Book 1, Pt. 1, pp. 11b-16a.
- 89 Tib. kun-spyod von-tan lnga. This refers to malpractices relating to conduct of body, speech, mind, attributes and actions.
- 90 I.e. those of the śrāvakas, pratyekabuddhas, bodhisattvas, deva- & manusya-yāna.
- 91 Here the resultant Atiyoga aspect of Anuttarayogatantra is emphasised. Cf. the quotation from the kun-byed rgyal-po, above p. 19.
- 92 sic! zhi-sku. Cf. NSTB, Book 1, Pt. 2, p. 66a: zhing-sku.
- 93 Maturation (smin-pa) and liberation (sgrol) are synonyms respectively for the conferral of empowerment (dbang-bskur) and esoteric instructions (man-ngag).
- 94 Here and in a similar passage below, Ch. 13, pp. 988-996, kLong-chen Rab-'byams-pa identifies the Gubhyagarbha with rdzogs-pa chen-po. On the three pitakas see also NSTB, Book 1, Pt. 1, pp. 17bff., and on the classes of tantra, ibid., Pt. 4.
- 95 N.L.
- 96 Tib. rnam-pa mchog-dang ldan-pa stong-pa-nvid. This is the description of the continuum of the ground according to the Great Madhyamaka, on which see NSTB, Book 1, Pt. 3, pp. 77a-80b.

97 Tib. thugs mkhven-pa gnyis. This indicates the pristine cognition which qualitatively knows the view (ji-lta-ba mkhven-pa'i ye-shes) and the pristine cognition which quantitatively knows phenomena (ji-snyed-pa mkhven-pa'i ye-shes). See above, pp. 60bff.; also Ch. 1, note 45.

Chapter Four:

1 On the series of twenty-three non-relational propensities (mi-ldan-pa'i 'du-bved) recognised by the Vaibhāsikas, see above, Ch. 1, p. 419, note 102.

2 Tib. shin-tu rin-po.

3 See Sambhotavyākaraṇa, pp. 133-136, according to which the hard unaspirate series of syllables (KA etc.) along with RA and HA is masculine; the hard aspirate series (KHA etc.) along with LA is neuter; the soft unaspirate series (GA etc.) along with SA is feminine; while the nasal series (NA etc.) along with VA, YA and SA is extreme feminine.

4 I.e. breath (śvāsa) is the coemergence of conceptual thought (vikalpa) and vital energy (vāyu).

5 On the presence of these syllables in the body which are said to produce the form of buddhas and sentient beings, see p. 553.

6 On the seed-syllables of the forty-two peaceful deities, see below, Ch. 4, pp. 587-592, and on those of the fifty-

eight wrathful deities, see Ch. 16, pp. 1144-1155. As for the six seed-syllables giving rise to the six classes of sentient beings, A corresponds to the gods, SU to the antigods, NR to humans, SU to animals, PRE to tormented spirits, and DU to denizens of hell.

7 In dkon-mchog 'grel, Rong-zom-pa adds these three syllables, their shape corresponding to their Sanskrit representation. kLong-chen-pa's own view, given immediately below, is that these three shapes indicate three kinds of punctuation mark-- introductory, medial and final.

8 I.e. OM, AH, and HŪM.

9 Skt. utpattikrama. The deities corresponding to these seed-syllables are enumerated below, pp. 587-592.

10 Skt. sampannakrama.

11 On these four rites, see below, pp. 783-786, 1258-1264; and on the feast offerings (ganacakra), Chs. 11-12.

12 As explained above, pp. 552-553, the syllables are held to be the basis of buddha-body, speech and mind, as well as of all sentient beings.

13 The distinctive elemental properties of solidity, cohesion, combustion, movement and vacuity are held to derive respectively from the mahābhuta, the "great elements" of earth, water, fire, air and space. The mahābhuta are also identified with the pañcaskandha. See below, pp. 1001-1002.

14 "upward contraction" (Tib. bkug-pa) and "downward contraction" (Tib. smad-pa).

- 15 "retroflexion" (Tib. bcgrim-pa) and "lateral action" (Tib. glod-pa).
- 16 "hard palate" (Tib. rkan-gvi dbus) and "blade of the tongue" (Tib. lce'i dkvil).
- 17 Tib. lce'i rtse-mor nye-ba rkan-gvi mthar.
- 18 Tib. drag-tu bos-pa.
- 19 Tib. zhan-du bos-pa.
- 20 Tib. cher bos-pa.
- 21 I.e. the shape of the Sanskrit syllables A and KA.
- 22 On the meditations which connect the syllables with the right and left energy channels (rasanā & lalanā) and their respective colours, see below, pp. 1006-1019.
- 23 kLong-chen Rab-'byams-pa, p. 186.3, interprets tshogs (Ch. 4, section 10) as sna-tshogs.
- 24 On the manifold clusters of deities who emerge from the basic series, see below, pp. 797-801, 935-944. As the basis of the mandala of deities, it is also known as the ñāna-sattva.
- 25 Again, kLong-chen Rab-'byams-pa emphasises the resultant aspect of the wheel of syllables-- its appearance as the fully mature mandala of deities or of buddha-body, speech, mind, attributes, and activities.
- 26 N.L.
- 27 On this initial punctuation mark, see Lo-chen Dharmañri, gsang-bdag dgongs-rgyan, p. 154, where three aspects are considered-- its symbolic representation in the shape of a

staff, its purpose which is to illustrate the non-dual
pristine cognition, and its action which resembles a
pathway in that it precedes all the syllables.

28 Tib. gcod-par byed-pa'i las-can.

29 Tib. phyugs-pas-kyang phyugs vin.

30 The four extremes of eternalism, nihilism, selfhood, and
substance. See below, pp. 590-591.

31 Among these symbolic appellations of the deities, "reality"
(chos-nvid) indicates the emptiness behind phenomena rather
than its appearances. See above, pp. 138-139, notes 40, 43.

32 This after-death experience of the chos-nvid bar-do is
discussed in e.g., the translations of the bar-do thos-
grol, which indicates that the five days correspond to the
deities of the five enlightened families. See above, p.
129, note 1, and also below, Ch. 13, pp. 1039-1040.

33 I.e. the thod-rgal instructions of rdzogs-pa chen-po, which
fuse together all instructions of Mahāyoga, Anuyoga and
Atiyoga. See below, Ch. 13, pp. 1022-1044.

34 In particular these instructions refer to Padmasambhava's
mkha'-'gro snying-thig and Vimalamitra's bi-ma snying-thig
contained in kLong-chen Rab-'byams-pa's own compilation,
the snying-thig ya-bzhi (vols. 2-3 and 7-9 respectively),
as well as to their Mahāyoga based commentaries in Peking
bsTan-'gyur, Vol. 83.

- 35 On the absence of independent existence, which is conclusive in the Prāsangika system, see the aforementioned references, Ch. 3, notes 71-72, 74. the causal vehicles, see NSTB, Book 1, Pt. 3.
- 36 kLong-chen Rab-'byams-pa, p. 200.6, interprets thugs (Ch. 4, section 23) as thugs-rie.
- 37 For an explanation of chos-nyid zad-pa, which is the last of the four visionary appearances (snang-ba bzhi) in thod-rgal, see below, pp. 1029, 1034.
- 38 The explanation strictly refers to the syllable AUM. with anusvāra. The terms for these parts of a written syllable are bindu (superscript point), zla-tshes (superscript crescent), khog-pa (central form), nāda (vibration), and rang-bzhin (natural expression).
- 39 On these forty-five mandalas, see above pp. 571-572. The text, p. 203.3, reads dkvil-'khor lnga-bcu rtsa-linga (sic!).
- 40 On the practices associated with the wheel of syllables in the energy channels of the body, see below, pp. 1006-1019. The four wheels (cakra) referred to are those of crown, throat, heart and navel.
- 41 On the path of liberation (grol-lam), see below, pp. 1019-1021. The three contemplations on this path of liberation, i.e. those of real nature, universal appearance and causal basis, are also discussed below, pp. 679, 771, and 851. See

also NSTB, Book 1, Pt. 4, pp. 158ff.

- 42 Tib. thabs yab-kvi zla-ba-dang shes-rab yum-gyi nvi-ma. On the path of skillful means (thabs-lam), see below, pp. 899-914, and especially, pp. 1006-1019.
- 43 "arousal" (Tib. bsrubs-pa), "filling" ('gens-pa), and "extension" ('grems-pa). On the four pristine cognitions associated with the four delights, see below, pp. 1006-1019.
- 44 See T. Skorupski, The Sarvadurgatipariśodhanatantra.
- 45 The present description of the wheel of syllables, is held by the author to indicate the continuum of the ground, and is thus distinguished from their utilisation of the path, as described below, pp. 1006-1019.

Chapter Five:

- 1 On the four rites, see below, pp. 783-786, 1258-1264. On the consummation of the five elements, see also above, Ch. 1, note 50; and on this enumeration of eight accomplishments, see pp. 609-610. On the term "inherent purity" (gnas-su dag-pa), see above Ch. 1, note 18; and on the significance of "pure in the expanse" (dbyings-su dag-pa), see Ch. 1, pp. 394-5 and note 17.
- 2 "ailments caused by imaginary spirits" (kun-brtags gdon-gvi nad), "ailments caused by immediate conditions" ('phral-byung rkven-gvi nad), "future ailments" ('byung-'dus gzhi-

vi nad), and "past ailments" (rang-bzhin sngon-gyi nad). On these ailments and their combinations of rlung, mkhris-pa, and bad-kan, see Rechung Rinpoche, Tibetan Medicine, Ch. 2, section 12; also below, Ch. 15, note 43.

3 Tib. dug-kvi 'khyud-sbvar.

4 The particular means for attainment is described below, pp. 619-620.

5 This quotation is a slight variant on Ch. 9, section 19, and the dra-ba sdom-pa corresponds to that very chapter of our text.

6 For a longer account of the recitation of mantras relating to this tradition, see Mi-pham rNam-rgyal, spyi-don 'od-gsal snying-po, pp. 252-259.

7 On these four seals and their subdivisions, see Ch. 8, pp. 711-745.

8 On these requisites, see below, pp. 850-852.

9 These aspects of contemplation based respectively on skillful means (thabs) and discriminative awareness (shes-rab) are discussed in the following pages of this chapter from the standpoint of the ground. In terms of the path, see below, Chs. 11-13.

10 On the three kinds of contemplation, i.e. those of reality (de-kho-na-nyid), universal appearance (kun-tu snang-ba), and causal basis (rgyu) according to utpattikrama, see also pp. 679, 771, and 851.

11 Cf. below, Ch. 9, p. 782.

- 12 "paralysis" (rengs-pa). On these four rites of pacification, enrichment, subjugation and wrath, see below, pp. 783-786, 1258-1264.
- 13 See above, Ch. 1, pp. 373-4, note 50, for the association between the five colours and the five elements; also below, pp. 1022-1044.
- 14 Cf. Chs 11-13 below.
- 15 See NSTB, Book 1, Pt. 4 on the integration of utpattikrama and sampannakrama in the path of rdzogs-pa chen-po; also below, Ch. 13, pp. 1001-1044. The visualised mandala of the perfection stage is said to become spontaneously present "in the manner of a fish leaping from the water."
- 16 The emphasis which kLong-chen Rab-'byams-pa places on the rdzogs-chen content of this chapter is not accepted by exponents of the bka'-ma lineage, especially gYung-ston-pa rDo-rje dPal who, in order to present the gradualist structure of the path, was responsible for altering the exegetical order of the root-verses. Lo-chen Dharmañri, gsang-bdag dgongs-rgyan, Ch. 5, pp. 167ff., differentiates three interpretations which recognise different structures in Chs. 1-9 from the respective standpoints of "the essence which is to be realised" (rtogs-bya'i ngo-bo), the "means of realising it" (rtogs-byed thabs), and the "conclusive result" (mthar-phvin-pa'i 'bras-bu). Among them he attributes the second to gYung-ston-pa.

- 17 "tranquility" (zhi-gnas, Skt. śamatha) and "higher insight" (lhag-mthong, Skt. vipaśyana). See below, pp. 1019-1020 & 1026, on the integration of these in rdzogs-pa chen-po. On the five branches of mantra, see also below, pp. 850-851.

Chapter Six:

- 1 The All-Accomplishing King (kun-byed rgyal-po) is a synonym for Samantabhadra or dharmakāya. See also Eva K. Dargyay, "A Preliminary Study of the Rñin-ma Text, Kun Byed Rgyal Po'i Mdo" in STC.
- 2 The two artificial types (bcos-ma gnyis) are those mandalas drawn on cotton and with coloured powders, which are indicated in the following paragraph. They are so-called because they are held to be inferior to the body-mandalas described below, Ch. 9, pp. 812ff.
- 3 "mandala drawn on cotton" (ras-bris-kvi dkvil-'khor),
..
"mandala of coloured powders" (rdul-tshon-gvi dkvil-'khor),
..
"mandala of focal points" (thig-gi dkvil-'khor), and
..
"mandala of flower-clusters" (tshom-bu'i dkvil-'khor).
..
- 4 Tib. dpa'-bo gcig-pa, Skt. ekavīra, refers to a single two-armed wrathful deity, without consort.
- 5 N.L. However these verses are reminiscent of Ch. 13, section 8, l. 5-6.

- 6 In this context, the second line actually reads de-tshe sku-linga lhun-gvis rdzogs. However cf. p. 675, de-tshe sku-linga kun-kvang rdzogs; also see above, p. 204, note 41.
- 7 I.e. earth, form and delusion are present as dharmadhātu-iñāna; water, feeling and pride are present as samatāiñāna; fire, perception, and desire are present as pratvayeksana-iñāna; and air, habitual tendencies and envy are present as kṛtyupasthānaiñāna.
- 8 Ch. 6, section 3. On the "four immeasurables" and "four kinds of liberation," see above, Ch. 1, pp. 378-381.
- 9 The point is that, if there was a single courtyard in which both sambhogakāya and nirmānakāya appeared, the mandala could not be considered in terms of rang-snang and Ghana-vyūha Akanistha.
- 10 On these thrones and the "four fearlessnesses", see above, Ch. 1, pp. 383-389.
- 11 Cf. Ch. 1, where the western throne of Amitābha rests on a peacock (rma-bya), rather than an eagle (khvung).
- 12 Benefit of self and others (Tib. rang-dang gzhan-don gnyis); "posture of indestructible reality" (rdo-rje skvil-krung).
- 13 "posture of the spiritual warriors" (sems-dpa' skvil-krung).
- 14 "outward gaze and posture of vigorous gait" (phvir-gzigs-zhing gvad-kvi dor-thabs).
- 15 "standing posture" (mi-bzhugs-par bzhengs-pa).

- 16 Tib. byed-pa-po kun-tu bzang-po gdangs-kvi 'char-byed-dang
bya-ba-mo kun-tu bzang-mo gdangs-kvi 'char-gzhi. On this
expression, in addition to the following explanation, see
above, Ch. 1, p. 401-403 and notes 87-89.
- 17 Tib. tshon gang-ba.
- 18 Cf. the above quoted passages, pp. 488-491, concerning the
way in which the body-body is said to assume different
appearances. kLong-chen-pa, p. 235.4, also reads 'phags-pa
rnams-kvi instead of 'phags-pa rnams-kvis.
- 19 This passage corresponds to Hevajra Tantra, II, v, 26.
- 20 As kLong-chen-pa explains below, pp. 648-9, these state-
ments confuse the position of Samantabhadra as expositor,
central deity and basis for the arising glow of the
deities. On his controversial placement of Vairocana rather
than Aksobhya at the centre, see above, Ch. 1, pp. 399-401.
- 21 Tib. ba-lang rdzi-dag-gis bstan-pa'i lam. Cf. kLong-chen-
pa's above remark, p. 578, note 29.
- 22 The order of the hand-implements here would appear to agree
with Lo-chen Dharmasri, gsang-bdag dgongs-rnyan, p. 185,
who suggests that Aksobhya should be at the centre since he
holds the vajra, and Vairocana in the east since he holds
the wheel. kLong-chen-pa himself agrees with this symbolism
in Ch. 1, p. 397. In Ch. 8, however, as in the present
context, he asserts that Vairocana, as the central figure,
holds the vajra, while Aksobhya in the east holds the
wheel. He tries to resolve this problem, below, p. 650, by

indicating that Vajrocana holds the wheel as a secondary implement.

23 The "four kinds of enlightened activity" (phrin-las bzhi) are identical to the four rites (las-bzhi), on which see below, pp. 783-786, 1258-1264. On the diverse hand-implements, see also above Ch. 1, p. 414, where the sword emblem of Amoghasiddhi is replaced by the crossed-vajra, and below, p. 650.

24 On the general distinction between mahâsâdhana and its preliminary steps of sevâ, upasevâ, and sâdhana, see above, p. 176, note 218.

25 This implies in kLong-chen-pa's view, that Aksobhya holds wheel & bell, vajra & lotus, sword & gemstone; Ratna-sambhava holds gemstone & bell, wheel & lotus, sword & vajra; Amitâbha holds lotus & bell, wheel & vajra, sword & gemstone; Amoghasiddhi holds sword & bell, wheel & lotus, vajra & gemstone.

26 "those held with the right hand extended" (Tib. gYas-'gyed), "those held with the left hand extended" (gYon-'gyed), "those held with both hands equally extended" (mnvam-'gyed), and "those held with the surrounding hands extended" ('khor-'gyed).

27 The author asserts that even in the preliminary step of ritual service (sevâ), on which see above, p. 176, note 218, the fully mature form with three faces and six heads is visualised. The distinction between the simplified/

causal and multiarmed/ resultant herukas is illustrated by an incident in the life of Zur-po-che (NSTB, Book, 2, Pt. 5, pp. 304-339), when sculptors are commissioned to make such images.

- 28 On the four affirmations of the doctrine (chos-kyi sdom bzhi, which Satakratu taught to the devas of Tusita, namely, impermanence, suffering, emptiness & selflessness, and quiescence of nirvāna, see NSTB, Book 1, Pt. 1, pp. 16a-b; also below, Ch. 22, note 8.
- 29 The four attractive qualities of a bodhisattva (bsdu-ba'i dngos-po bzhi) are liberality (sbvin-pa, Skt. dāna), affectionate speech (snvan-par smra-ba, Skt. privaṣācāna), purposeful activity (don-spyod-pa, Skt. arthacaryā), and agreement in purpose (don mthun-pa, Skt. samānavihāra). On the four immeasurables, see above, Ch. 1, pp. 378-381.
- 30 According to the author, Ch. 4, p. 553, the seed-syllable of the animals, TR, is located in the throat centre and is therefore given the colour green, in accordance with his tradition which attributes green/ yellow to the throat centre. In most upadeśa systems, however, this syllable is located in the navel centre and given the colour dark red, e.g., 'Jigs-med gLing-pa, khrid-vig ve-shes bla-ma, p. 6b. Lo-chen Dharmaśrī, gsang-bdag dngos-rnyan, p. 189, concurs with the latter view, describing it as dark red. See also below, note 33.

- 31 Lo-chen Dharmaśrī, gsang-bdag dgongs-rgyan, p. 189, speaks of these as the nine styles of the peaceful deities (zhi-ba'i tshul dgu), and describes the first set of five as "essential attributes" (ngo-bo'i von-tan) and the second set of four as their "secondary attributes" (rnam-pa'i von-tan).
- 32 Tib. 'od-zer bye-ba khrag-khrig.
- 33 These brilliant purificatory colours diffused from the six centres of the deities are distinguished from the lustreless colours of the seed-syllables within the corresponding centres of sentient beings, which are respectively dull white, yellowish green, pale blue, dark red, smoke grey, and black. See 'Jigs-med gLing-pa, khrid-vig ye-shes bla-ma, p. 6b.
- 34 On the different readings for this verse, see above, p. 203, note 34.
- 35 On this verse, see also NSTB, Book 1, Pt. 3, p. 126b, and below, pp. 667-668.
- 36 Cf. the description of Gandhamādana and its tree (aśoka-yrksa) in Divyāvadāna, p. 157.
- 37 I.e. the paths of sambhāramārga and pravogamārga. See above, Ch. 1, note 39, Ch. 3, pp. 506-507 & note 5.
- 38 I.e. the aśaiksamārga, surpassing these two paths, is reached through the causal vehicles. On the pañcamārga, see Sgam.po.pa, The Jewel Ornament of Liberation, pp. 232-238; also see above, pp. 506-513 and corresponding notes; and

NSTB, Book 1, Pt. 3.

39 The three provisional kinds of awareness-holder are those of maturation (rnam-smin), power over the lifespan (tshe-dbang), and the great seal (phyag-chen). See also below, pp. 810-811, 959-974, 1247-1248.

40 Tib. kun-tu 'od, padma-can, vi-ge 'khor-lo tshogs-chen, bde-ba chen-po, rdo-rje 'dzin-pa, and kun-tu bzang-po dbye-ba med-pa'i sa. The last of these or sixteenth buddha-level is also known as ye-shes bla-ma, on which see p. 141, note 51. On these higher or resultant levels, see also below, pp. 672-673, 964-968.

41 As stated above, p. 662, this section is known as the appendix ('phyong) of buddha-body in thirteen pâdas.

42 Tib. sgrib-gnyis bag-chags-bcas-pa. On the twofold obscuration, see above, p. 324, note 13.

43 On brâvakas and arhats, see above, Ch. 3, pp. 506-508. On the four truths (bden-pa bzhi), namely, dukkhasatya, samudayasattva, nirodhasatya, and mârgasatya, see NSTB, Book 1, Pt. 3, pp. 123a-124b, and glossary of enumerations under "four truths," and on their interpretation according to the resultant or mantra vehicles, ibid., Pt. 4, p. 143b.

44 On pratyekabuddhas, see also above, pp. 508-509, esp. note 65.

45 The meaning of this disclosure is clarified in the following paragraphs, pp. 669-670.

- 46 On the causal interpretation of these ten levels, see also below, pp. 964-968, pp. 1011ff.
- 47 This is held to occur on the eleventh level, Samantaprabhā, on which see also below, pp. 672-3, 964-968.
- 48 On this 'od-zer chen-po'i dbang-bskur, which concludes the path of the causal vehicles, see NSTB, Book 1, Pt. 2, p. 62.
- 49 Here and in his tshangs-dbyangs 'brug-sgra, p. 65, the author holds that the yi-ge 'khor-lo'i tshogs-chen-gyi sa does not refer to the actual emanation of the syllables, but to their causal basis, or dharmakāya. On these resultant levels, see also below, pp. 967-969.
- 50 See below, pp. 675-676, 967-969, for a clearer explanation of this point.
- 51 The svāstika is employed to symbolise the eternal or unchanging nature of the dharmakāya.
- 52 On the rNying-ma interpretation of five or six buddha-bodies, see also NSTB, Book 1, Pt. 2, pp. 60a-63a.
- 53 Cf. NSTB, Book 1, Pt. 2, pp. 60a-63a.
- 54 The three preceding paragraphs explain the mandala of pristine cognition as an integration of ground, path and result. In the sections which follow the same verses are explained one by one, according to the ground, path and result.
- 55 Cf. above p. 392, note 73. The present passage reads de-bzhin gshogs-pa.

Chapter Seven:

- 1 This, of course, is not the view of bka'-ma commentators, such as Lo-chen Dharmaśrī, gsang-bdag dgongs-rgyan, p. 205, who assert Vajradhrk to be the mantra of Aksobhya and Jinajik to be that of Vairocana.
- 2 According to Dil-mgo mKhyen-brtse Rin-po-che's oral exegesis, these are metaphors respectively for utility and care.
- 3 I.e., a synonym for dharmadhātujñāna.
- 4 This appears to contradict the statement made above, p. 390, that Vairocana is the buddha-mind of the tathāgata family and Aksobhya the buddha-mind of the vajra-family. A more logical reading would therefore be: rdo-rie'i thugs-su mtshon-pas...
- 5 On the composition of this number through the multiplication of the blessings of buddha-body, speech and mind, see below, Ch. 8, pp. 736-741.
- 6 I.e. the syllables OM, ĀH, HŪM in the three centres of crown, throat and heart, which are identified respectively with buddha-body, speech and mind, manifest also as the seed-syllables, SVA and HĀ, indicating enlightened attributes and activities.
- 7 Tib. lte-ba rnam-gnyis zla-ba-la indicates the navel and secret centres.
- 8 "Brahma-like voice" (tshangs-pa'i dbyangs), "orchestral sound" (sil-snyan), "song & dance" (glu-gar), "cuckoo-like

trill" (ka-la-ping-ka), "thunderous bass" ('brug-sgra), "echo" (sgra-brnyan), "giving rise to perception" ('du-shes bskved-pa), "apperceptive" (rnam-par rig-pa), "audible" (mnvan-par 'os-pa), "harmonious" (mi-mthun-pa med-pa), "most profound" (shin-tu zab-pa), "consecutive" (ries-su 'byung-ba), "imperturbable" (gang-gis mi-tshugs-pa), "euphonous" (rna-bar snvan-pa), "orderly" (rnam-par ma-'khrugs-pa), and "exceedingly clear" (shin-tu gsal-ba). For an enumeration of the actual sixty aspects of buddha-speech formed by the combination of these modes, see Mvt. 445-504 and the translation provided in T. Ellingson, The Mandala of Sound: Concepts and Sound Structures in Tibetan, Pt. 1, pp. 122-123.

9 "greatness of melody" (gdangs che-ba), "pervasiveness" (yongs-su khyab-pa), "swift appreciation" (go-bar myur-pa), "precision" (the-tshom good-pa), "one-pointed audio-visual attention" (gcig-la gzigs-pa snvam byed-pa), "momentariness" (nyi-tsher ston-pa), "total accessibility" (kun-nas 'jug-pa), "devotion" ('dun-pa bskved-pa), "sublimation" (khyab-du zhugs-pa), and "discipline of all beings" (thams-cad 'dul-ba).

10 See above, p. 662, where this section is referred to as the appendix of buddha-speech in twenty-one pādas.

11 Tib. phan-bde.

12 This phrase can be rendered in English either formally as "removal of numbness", which corresponds to the meanings given immediately below, or colloquially as "sneezing",

which is the meaning implied in the following paragraph.

13 N.L., but cf. the incident recorded in NSTB, Book 2, Pt. 1, p. 39, where Prajâpati, Śâkyamuni's nurse, on hearing him sneeze, mistakenly encourages the view of permanence.

14 As explained in Ch. 3, pp. 505-518, these are the manusya-vâna & devavâna, the śrâvakavâna, the pratyekabuddhavâna, the bodhisattvavâna, and the vairavâna or guhyanamantravâna.

Chapter Eight:

1 The title of this tantra-text itself exemplifies the ultimate seal of Samantabhadra.

2 Lo-chen Dharmasri, gsang-bdag dgongs-rgyan, pp. 225-6, concurs in this description of Vairocana and Aksobhya, citing in support Vimalamitra's Guhyagarbhapindârtha.

3 "gesture of the indestructible palms" (rdo-rie thal-mo).

4 These variations on the general seal depend on the different seed-syllables, which change owing to the the rotation of the central deities.

5 Tib. bcing-ba dam-tshig-gi phvag-rgya.

6 Tib. rdo-rie khu-tshur, Skt. vairamusti.

7 Tib. bsam-pa dam-tshig-gi phvag-rgya.

8 The visualised doctrinal seal (bsam-pa chos-kyi phvag-rgya) is contrasted with the expressed doctrinal seal (brjod-pa chos-kyi phvag-rgya).

- 9 See above, p. 212, note 34, where the reading spos-mchog-ma is also given.
- 10 "gesture of menace" (adigs-mdzub-kvi tshul). On the application of this gesture, see also NSTB, Book 2, Pt. 5, pp. 290-300.
- 11 Satakratu holds the lute, Vemacitra bears the armour, Śākyamuni holds the begging bowl, Sthirasimha holds the book, Jvālamukha holds the casket, and Yama holds the fire & water.
- 12 There are, particularly in the context of Anuttarayoga-tantra, forms of the nirmānakāya such as Padmasambhava in union with a consort. The number of deities in this case, however, excludes that possibility.
- 13 I.e., pp. 722-730.
- 14 Cf. Lo-chen Dharmāśrī, gsang-bdag dgongs-rgyan, p. 234. On the distinction that is drawn here between Samantabhadra the central deity and Samantabhadra through whom the glow arises, see above, Ch. 6, pp. 645-649.
- 15 This section, as stated above, p. 662, is known as the appendix of buddha-mind in four pādas.
- 16 Cf. Lo-chen Dharmāśrī, gsang-bdag dgongs-rgyan, p. 237, who interprets this passage with the words: van-lag-gi lha bzhi-bcu tham-pa rtse-lha gnvis-la bkod-pa'i thabs-lha bzhi-bcu. This straightforward reading enables him to avoid kLong-chen-pa's explanation, p. 739, that the two basic deities are subsequently excluded from the calculation.

- 17 See previous note.
- 18 Lo-chen Dharmasri, op. cit., pp. 236-7, effectively holds this position.
- 19 Lo-chen Dharmasri, op. cit., p. 238, while agreeing that the sages have no consorts, holds that they still number twenty-four thousand because he includes a retinue of inner & outer male & female bodhisattvas associated with their energy channels, alongside the standard enumeration of twenty-three male and seventeen female deities in the limbs.
- 20 This is an obscure passage, even within the extant oral exegetical tradition of the Guhya garbha. It appears to indicate, however, that in Rong-zom-pa's view, the verse : bcu-gnyis drug-gi 'od 'phro-'bar is combined with the previous section on the threefold diffusion of the forty-two deities, rather than on the mandala of 21,000 buddhas.
..
- 21 On the attainment of power over the lifespan (tshe-dbang), see below, Ch. 9, pp. 810-811, Ch. 12, pp. 959-974.

Chapter Nine:

- 1 This difficult and terse passage has been interpreted according to the oral exegesis of Dil-mgo mKhyen-brtse Rin-po-che.

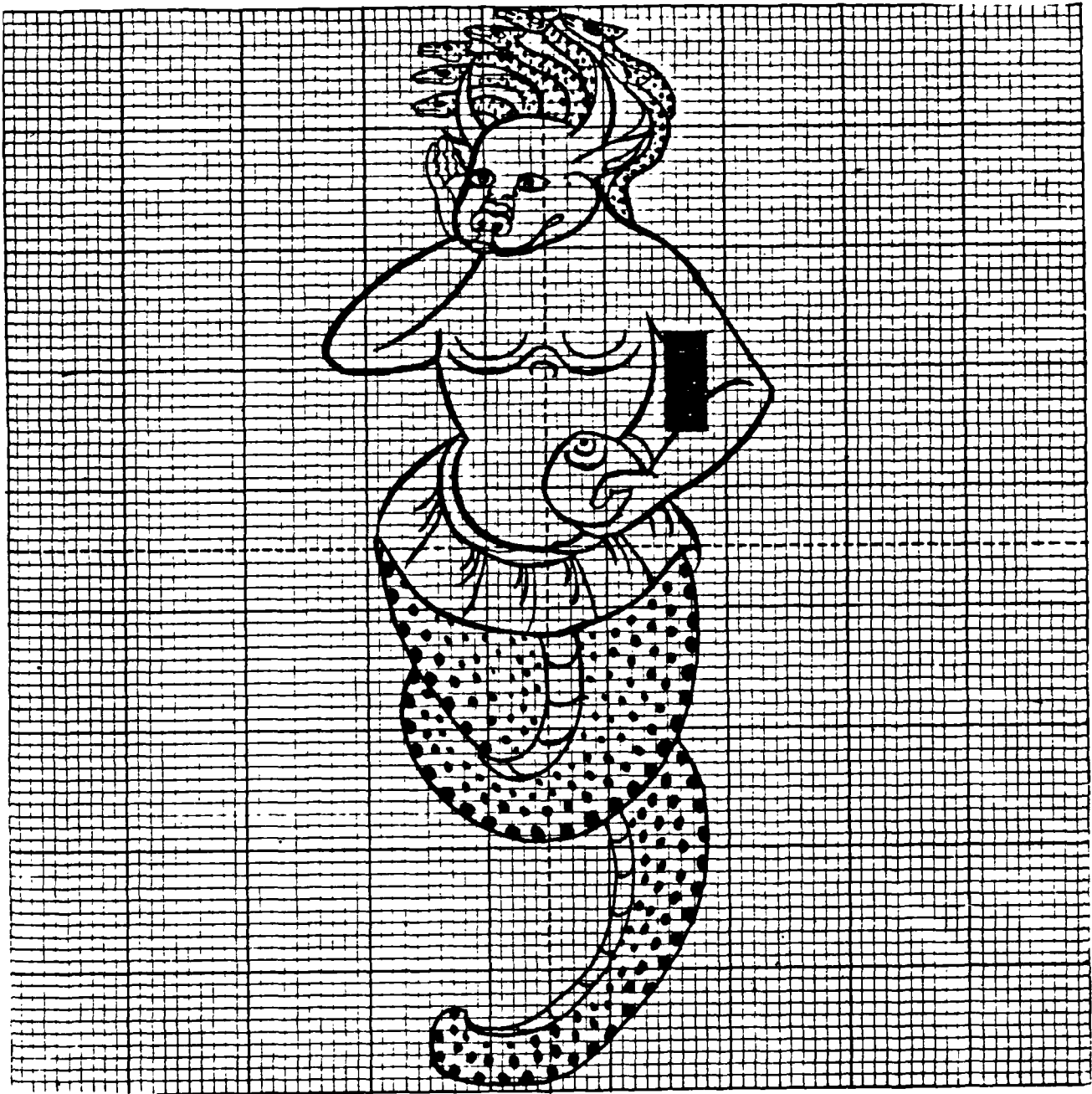


Fig. 5: The lto-phye or serpent earth spirit. The dark rectangle indicates the spot where the soil should first be excavated.

- 2 N.L.
- 3 On the practice of concealing treasures to replace others
 extracted by ster-ston, see NSTB, Book 2, Pt. 6, passim;
 also T. Thondup, Hidden Teachings of Tibet, p. 137, note
 240.
- 4 Cf. Lalitavistara, XXI; NSTB, Book 2, Pt. 1, pp. 23ff.;
 also see above, Ch. 3, pp. 480-482.
- 5 N.L. Regarding the pig-faced lord of the soil, see also
 below, p. 1127, where he appears in the wrathful mandala.
- 6 Tib. phur-pa dmar-po he-ru-ka.
- 7 For an explanation of the lto-'phye, "lord of the soil,"
 which serves to clarify the following quotation, see T. L.
 Gyatsho, Gateway to the Temple, pp. 29-33; also F. Lessing
 & A. Wayman, Mkhas Grub Rje's Fundamentals of the Buddhist
 Tantras, pp. 280-281, note. An illustration from the former
 is reproduced in fig. 5, immediately above.
- 8 Tib. sa-zhag spos-chen rnam-nga.
- 9 As explained by Dil-mgo mkhyen-brtse Rin-po-che, when
 Vairocana is at the centre, this wrathful deity is Amrta-
 kundalin.
- 10 OM SUMBHANI SUMBHA HŪM HŪM PHAT OM GRHNA GRHNA HŪM HŪM
 PHAT OM GRHNĀPAYA GRHNĀPAYA HŪM HŪM PHAT OM ĀNAYA HOH
 BHAGAVAN VAJRA HŪM HŪM PHAT. See S. Beyer, The Cult of
 Tārā, p. 356. According to G. Tucci, Tibetan Painted
 Scrolls, I. p. 3, the deities Sumbha and Niṣumbha are

mentioned as chief of the vighna (Tib. bregs) or obstacle-creating demons. On this class of deities, see also Nebesky-Wojkowitz, Oracles and Demons of Tibet, p. 285.

11 These ten wrathful deities (khro-bo bcu) are Hūmkara, Vijaya, Niladanda, Yamāntaka, Acala, Hayagrīva, Aparacitta, Amrtakundalin, Trailokyavijaya, and Mahābala. They are the ten guardians of attainment, corresponding to the ten directions of the inner protective circle. See also below, pp. 800-801; and T. Skorupski, The Sarvadurgatipariśodhanatantra, p. 313, note, where eight of them are enumerated.

12 As indicated above, Ch. 7, pp. 689-690, the deities associated with the vimāna and its ground are Vairocana and Usnisacakravartin.

13 "strand of yarn" (Tib. snol-ma). Before the actual or terrestrial lines of the mandala can be pitched, they are drawn in the space above the mandala, and as such are known as the "spatial line of indestructible reality" (rdo-rie gnam-thig) or the "spatial line of pristine cognition" (ye-shes-kvi gnam-thig). See below, p. 764; also cf. F. Lessing and A. Wayman, Mkhas Grub Rie's Fundamentals of the Buddhist Tantras, pp. 285-286, where the "line of pristine cognition" (ye-shes-kvi thig, Skt. iñānasūtra) is said to be pitched after the "line of action" (las-kvi thig, Skt. karmasūtra).

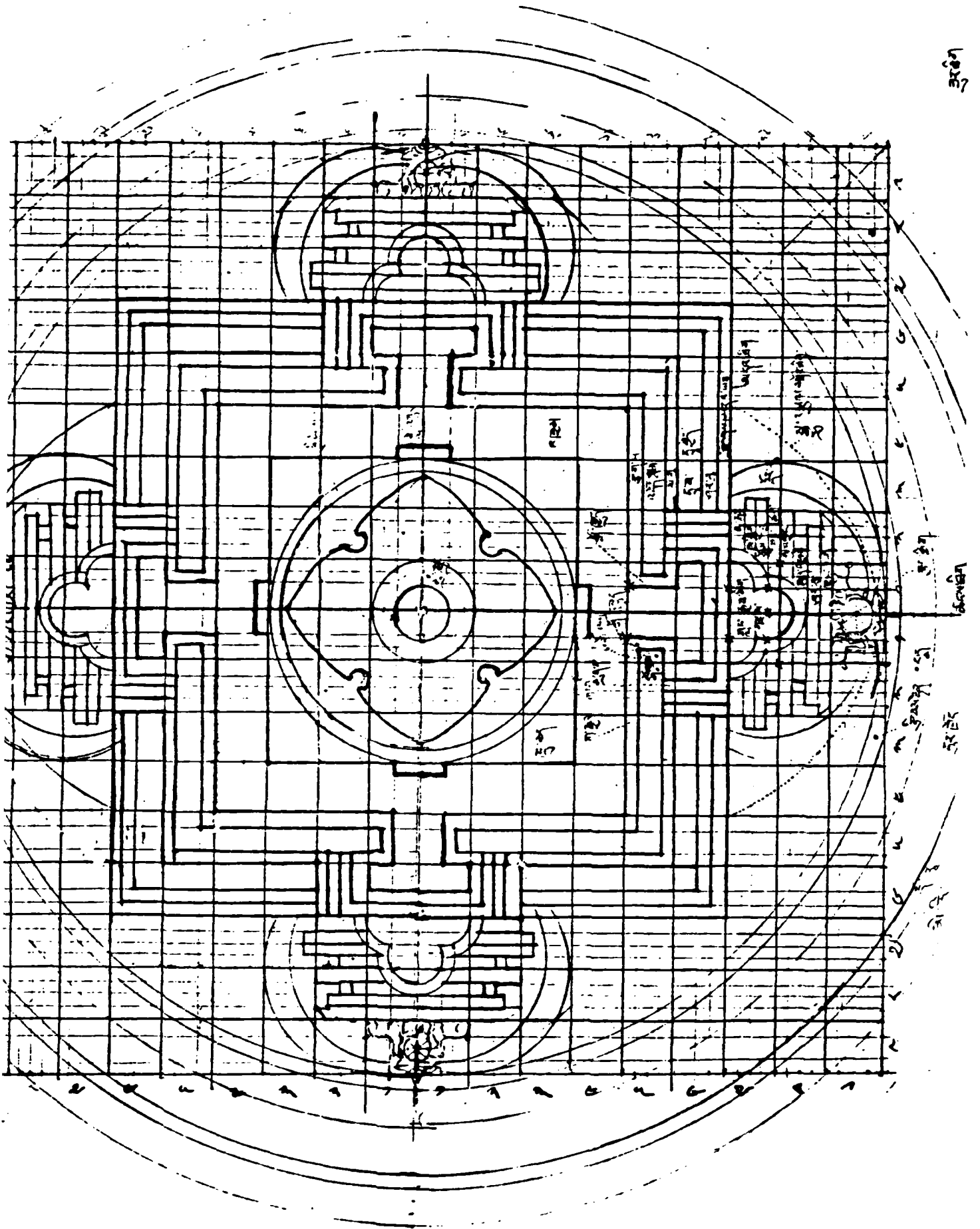


Fig. 6: The Drawing of the Gubhagarbha mandala.

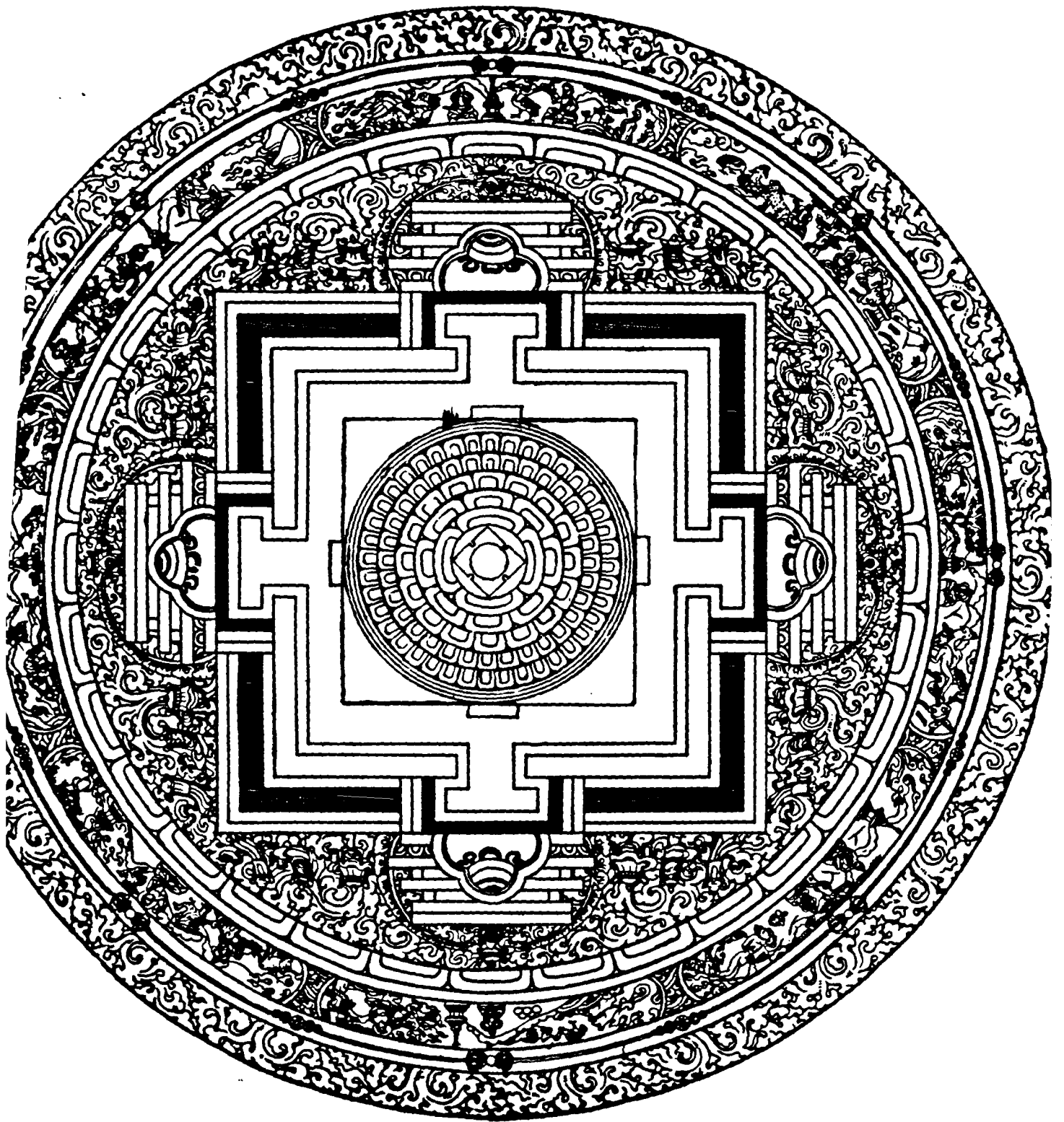


Fig. 7: The mandala of zhi-khra ngran-song sbyong-ba
from the klong-chen snying-thig.

- 14 As described below, pp. 812-834, the "four-inch mandala" (sor-bzhi'i dkvil-'khor) refers essentially to the vagina-
mandala of the female consort, but it may also refer to a
materially constructed mandala on a base of ivory. On the
dimensions of the largest mandalas in terms of yoianag or
infinity, see also below, pp. 838-839.
- 15 As indicated below, p. 766, black is painted on the inside.
This is applicable in all traditions. Cf. F. Lessing & A
Wayman, Mkhas Grub Rie's Fundamentals of the Buddhist
Tantras, p. 286, note.
- 16 "north-east" (Tib. dbang-ldan phyogs).
- 17 For an illustration of the Brahmā and diagonal lines, see
D.L. Snellgrove, The Nine Ways of Bon; also F. Lessing & A.
Wayman, Mkhas Grub Rie's Fundamentals of the Buddhist
Tantras, p. 284, note. See also the drawing of the Guhya-
garbha mandala in fig. 6, immediately above, which is
reproduced from Bhutanese archives and kindly provided by
dKon-mchog bsTan-'dzin. Fig. 7 depicts the finished mandala
of the zhi-khro ngan-song sbvong-ba from the klong-chen
snying-thig-gi gtor-ma'i dpe'u-ris.
- 18 The description given in this passage corresponds for the
most part to fig. 6. Note that each side of the square in
the illustration has eighteen rather than sixteen large
bands (cha-chen), among which the verses omit the eighth on
each side, renaming the ninth as the eighth.
- 19 On the 'gying-phur which makes a cavity at the centre of
the mandala, see below, p. 837.

- 20 The four half-vajras indicate the shape of the crossed-vajra (rdo-rie rgya-gram, Skt. viśvavajra) formed around the four tiered pediments.
- 21 The seven precious things or offerings (rin-cen bdun) are the precious wheel ('khor-lo rin-po-che), the precious jewel (nor-bu rin-po-che), the precious queen (btsun-mo rin-po-che), the precious minister (blon-po rin-po-che), the precious elephant (glang-po rin-po-che), the precious supreme horse (rta-mchog rin-po-che), and the precious general (dmag-dpon rin-po-che).
- 22 These are the three contemplations according to Mahāyoga, viz. the contemplation of reality or emptiness (de-kho-na-nvid-kvi ting-nge-'dzin), the contemplation of universal appearance or compassion (kun-tu snang-ba'i ting-nge-'dzin), and the contemplation of the causal basis, i.e. the seed-syllables of buddha-speech from which the seals emanate (rgyu'i ting-nge-'dzin). See also above, p. 679, and below, p. 851.
- 23 Cf. above, p. 646, note 17, and p. 647, where the author considers the mistaken view of others who would hold this presence of Samantabhadra casting flowers or lots on the periphery of the mandala to be kun-tu bzang-po byed-pa-po, rather than rig-pa'i kun-tu bzang-po.
- 24 N.L., but cf. Ch. 7, section 11.

- 25 On the mandalas associated with the sexual or secret centres of the male & female consorts, see below, pp. 812-835.
- 26 "the scattering of the (offering) flowers of one's awareness" (rig-pa'i me-tog dor-ba). "seal indicative of undifferentiated awareness" (so-so ma-vin-pa'i rig-pa 'dun-pa'i phyag), and "entrance into the self-manifesting mandala" (rang-snang-gi dkyil-'khor-du 'jug-pa'i tshul).
- 27 As indicated above, p. 775, this is held to be the dharmakâya, in the form of rig-pa'i kun-tu bzang-po.
- 28 On Nirmânarata (Tib. 'phrul-dga'), which is the penultimate realm among the ten realms of kâmadhâtu, see NSTB, Book 1, chart.
- 29 See especially below, Chs. 11-12, 18.
- 30 On these appropriate marks of a female consort, see below, Ch. 11, pp. 900-907.
- 31 On punvasambhâra and jñânasambhâra, see above p. 468.
- 32 See above, Ch. 5, p. 619. The difference in number of recitations could be explained by the distinction between "ritual service" (sevâ) and signs of accomplishment derived from the complete rites of attainment (sâdhana). See also below, Ch. 11, pp. 946-948, on the appropriate times and dates for these rites.
- 33 The distinctions between and integration of meditative equipoise (mnvam-gzhag) and its aftermath (ries-thob) are

discussed in works such as O-rgyan dPal-sprul 'Jigs-med Chos-kyi dBang-po, tshig-gsum gnad-du brdeg-pa.

34 Viz. pacification (zhi-ba, Skt. śāntikrama), enrichment (rgyas-pa, Skt. pustikrama), subjugation (dbang, Skt. vaśyakrama), and wrath (drag, Skt. abhicārakrama). See also below, pp. 1258-1264; T. Skorupski, "Tibetan Homa Rites;" and S. Beyer, The Cult of Tārā, pp. 264-278.

35 On the inspection of dreams within the preparatory stage of an empowerment ceremony, see also The Dalai Lama & J. Hopkins, The Kalachakra Tantra, pp. 201-208.

36 Cf. the slightly different description of the rite of pacification, which accords with the Sarvadurgatipariśo-dhanatantra, in T. Skorupski, "Tibetan Homa Rites," pp. 407-409. Note that the illustrative diagrams therein do not exactly correspond to the present description of these rites. For an illustration of the three-tiered railing (kha-khver bang-rim gsum-pa), see D. Snellgrove, The Nine Ways of Bon. The "four darts" (mda'-bzhi) are represented by the form of a half-moon with a vajra-handle.

37 Cf. T. Skorupski, "Tibetan Homa Rites," pp. 409-411 and illustrative diagram.

38 Cf. T. Skorupski, "Tibetan Homa Rites," pp. 410-411, and the illustrative diagram.

39 Cf. T. Skorupski, "Tibetan Homa Rites," pp. 411-412.

- 40 On the composition of these effigies and other sacraments, see also below, pp. 1258-1264.
- 41 I.e. OM for pacification, TRĀM for enrichment, HRĪH for subjugation, and AH for wrath.
- 42 N.L., but cf. S. Beyer, op. cit., p. 268.
- 43 Lit. "Pacify! Increase! (or Enrich!) Subjugate! and Kill!" The respective root mantras are those specified above, p. 785.
- 44 On these concluding ceremonies, see S. Beyer, op. cit., p. 274.
- 45 N.L. in related literature, but cf. the Dalai Lama & J. Hopkins, The Kalachakra Tantra, p. 444.
- 46 N.L. On the dissolution of obscurations in the manner of mercury, the three contemplations of Mahāyoga, outlined above in note 22, are applied.
- 47 "water of hell" (Tib. dmval-ba'i chu), i.e. lava.
- 48 The attributes of the five senses (Tib. 'dod-pa'i von-tan lnga, Skt. pañcakāmaguna).
- 49 N.L.
- 50 N.L.
- 51 N.L.
- 52 Tib. mi-gnas-pa indicates that the jñānasattva does not abide in any extraneous or qualified manner.
- 53 Tib. rtsa-gnas dra-ba'i tshul-du gnas-pa sa-ya-phrag bcu-

gsum. On the enumeration of energy channels, see also below, pp. 1006-1007.

54 Tib. rtog-tshogs bzhi-bcu rtsa-gnyis refers to the unpurified nature of the forty-two syllables. See Ch. 4. Also, on vi-ge 'khor-lo'i tshogs-chen-gyi sa, see above, Ch. 6, pp. 661, 672-673.

55 On the nature of the crown-centre or mahāsukhacakra, see above Ch. 1, p. 404, and below, Ch. 13, p. 1007.

56 I.e. the elements which form the bodies of the male & female consorts, their inner pathways of bliss, along with the essential seminal fluids in the central channel.

57 Tib. mdud tshed-ldan-par dra-ba'i rtsa.

58 On the following five empowerments of ability (nus-pa'i dbang-lnga), see also below, Ch. 10, pp. 870-877.

59 On the male consorts forming the retinue of the five central deities, see T. Skorupski, Sarvadurgatipariśo-dhanatantra, pp. 311-312, note 5, where they appear in almost identical forms as the "sixteen Vajrasattvas". For Vajrasūrya (rdo-rie nyi-ma), the latter reads Vajratejas, and for Vajrapāśa (rdo-rie zhags-pa) it reads Vajrahāsa (rdo-rie bzhad-pa). Among the consorts of the first four, Vajrasukhī corresponds to rdo-rie bde-ma. The male & female gatekeepers in this context of Ratnasambhava are the pair among the khro-bo bcu & khro-mo bcu who guard the southern gate. See below, p. 936.

- 60 Tib. phyas-rgya lha-mo bzhi indicates the four female gatekeepers, Ankuṣā, Pāśā, Sphotā, and Ganthā. See e.g., Ch. 1, p. 430.
- 61 This view of Buddhaguhya's ('grel-pa rnam-dbye) is not accepted by Lo-chen Dharmaśrī, gsang-bdag dgongs-rgyan, p. 287, who explains the sacrament of this empowerment to be a rosary.
- 62 Vajravāk (rdo-rie smra-ba). Cf. T. Skorupski, op. cit., p. 312, Vajrabhāsa.
- 63 For Vajraraksita (rdo-rie bsrung-ba) & Vajramusti (rdo-rie khu-tshur), the latter gives Vajraraksa and Vajrasandhi.
- 64 Cf. T. Skorupski, op. cit., p. 312. Sthiravajrā (brtan-ma rdo-rie) is rendered here as ldan-ma rdo-rie, but see below, p. 935, where brtan-ma rdo-rie is given.
- 65 On the khro-bo bcu, see above, note 11.
- 66 On these three forms of the secret empowerment, see also below, pp. 812ff., 870-871. Note, as stated below, p. 803, that this empowerment is acquired symbolically in the form of sacramental pills by the majority of practitioners.
- 67 Tib. bde-gsal mi-rtog-pa.
- 68 On the reversal of "seminal enlightened mind" upwards through the body, see below, Ch. 11, pp. 900-914 and 1010-1019.

- 69 This is equivalent to the 'dod-chags chen-po'i dbang-bskur, which concludes the path of Anuyoga. See NSTB, Book 1, Pt. 2, p. 62.
- 70 At the present day, empowerments are generally conferred in this symbolic manner.
- 71 The shes-rab ye-shes-kvi dbang is indicated implicitly in Ch. 10, section 2.
- 72 I.e. in Ch. 10, sections 2-7.
- 73 The eighth bodhisattva level (Acala) is held to be that from which regression is impossible. See also below, pp. 964-968.
- 74 On this subsumption in one lifetime of the attainments of Kriyâtantra, which generally are said to be acquired in sixteen lifetimes, see below, pp. 810-811, 853-854.
- 75 Accomplishment is also said to occur within seven lifetimes through Kriyâtantra. See NSTB, Book 1, Pt. 4, pp. 153a, 215b.
- 76 The name empowerment (rdo-rie ming-gi dbang) is known in Caryâtantra. See NSTB, Book 1, Pt. 4, p. 216a; and for biographical examples of its prophetic application, see Book 2, Pt. 5, pp. 434, 437, 445.
- 77 This empowerment is clearly seen as an entrance into the path which leads to the desired level.
- 78 N.L.

- 79 Tib. rdo-rie dmval-ba (Avici), the lowest level of samsâra. See Sgam.po.pa, The Jewel Ornament of Liberation, pp. 56-57.
- 80 Tib. dnegos-grub zhing-gyur dbang-pbyug-ni.
- 81 On the enumerations of basic and ancillary commitments, see below, Ch. 19.
- 82 On these types of vidvâdhara, see also below, pp. 853-854, 959-961.
- 83 See below, p. 961.
- 84 See below, pp. 854-862, 962-969.
- 85 This point is elaborated in pp. 853-854.
- 86 On the appropriate signs for the mudrâ or female consort, see below, Ch. 11, pp. 900-908.
- 87 Cf. Lo-chen Dharmaśrî, gsang-bdag dgongs-rgyan, p. 271, who clearly states the four-inch mandala to be that of the vagina or "lotus" of the female consort (sor-bzhi-pa'i padma), and the finger-sized mandala to be that of the penis or "vajra" of the male consort (mdzub gang-ba'i rdo-rie). On the four delights (dga'-ba bzhi), see below, pp. 899-914, 1011ff.
- 88 See below, p. 815, for a more external interpretation of this mandala and its attributes.
..
- 89 On the pitching of the Brahmâ lines, see above p. 765 and note 17.

- 90 On the "twenty-five resultant realities" ('bras-bu chos nver-lnga) of the buddha-level, which are described here, see below, pp. 1034-1039; also NSTB, Book 1, Pt. 4, p. 162a. Cf. S. Beyer, The Cult of Târâ, p. 290, for a slightly variant list of symbolic substances.
- 91 I.e. vaginal fluids, semen, urine, excrement and human flesh are inherently pure as the five enlightened families.
- 92 On the making of offerings and attainment associated with the present mandala of the female consort, see below, pp. 818-828.
- 93 See above note 87.
- 94 Tib. dmigs-pa'i rten yod-dam med indicates that the offerings may or may not be physically present.
- 95 I.e. the female consorts generate delight through the secret offering of this blissful display, the female gatekeepers do so through the inner offering of the blissful object, and the female bodhisattvas do so through the outer offering of the sense-organs which perceive bliss.
- 96 On the four rites of burnt offering, see above pp. 783-786, and below, pp. 1258-1264. Cf. Lo-chen Dharmaśrī, gsang-bdag dzongs-rgyan, pp. 262-263, who states that the words "where the nature of the fire-god has become a mouth to consume the offerings" are an epithet of Agni.

- 97 The subsequent establishment is also known as the "absorption which follows after insight" (mthong-ba'i rjes-la 'log-pa) which occurs through blessing and after recalling the view that one has studied and pondered. See NSTB, Book 2, Pt. 4, pp. 161-163, in the context of the perfection stage of Mahâyoga.
- 98 Cf. NSTB, Book 1, Pt. 2, pp. 46b-47a, and Bhadracarvâ-pranidhânarâja, v. 3a:
 .
 On the surface of a single atom
 Are as many buddhas as there are atoms.
- 99 On this entrance and empowerment, see above, pp. 777ff., and below, pp. 829-834.
- 100 Contrast this explanation where the outer, inner and secret offerings are identified with the union of male & female consorts with that given in the preparatory section above, pp. 818-819, where they are identified with the female deities of the mandala. The pattern of subject, object and their interaction is however maintained.
- 101 On the tridhâtu, see the chart in NSTB, Book 1, introduction. The rûpadhâtu is said to be semi-manifest (phved-sngang) in the sense that its higher expressions are rang-sngang, i.e. manifest only in and of themselves, whereas its lower expressions are considered to be gzhan-sngang, i.e. extraneously manifesting. See NSTB, Book 1, Pt. 2, p. 51; and on the purification of tridhâtu with its propensities,

ibid., Book 1, Pt. 2, p. 62.

102 Tib. chos-nvid bzhi-ni: i) lus gnvis-su med-pa'i chos-nvid; ii) ngag gnvis-su med-pa'i chos-nvid; iii) vid gnvis-su med-pa'i chos-nvid; iv) ye-sheṣ gnvis-su med-pa'i chos-nvid.

103 Tib. 'od-gsal bzhi-ni: i) bde-ba'i 'od-gsal; ii) gsal-ba'i 'od-gsal; iii) mi-rtog-pa'i 'od-gsal; iv) bsam-gvis mi-khyab-pa'i 'od-gsal. For a further explanation of inner radiance ('od-gsal) and its symbolic indications, see below, Ch. 13, pp. 1006ff. The Kālacakratāntra and other works include slightly different enumerations of these ten signs. See NSTB, Book 1, Pt. 4, p. 206, where this tantra is said to enumerate the ten signs as smoke, mirage, radiance, immaculate sky, butter lamps, blazing flames, noon, sun, vajras, and supreme seminal points.

104 This non-dual union of subjective ye-sheṣ and objective dbvings is emphasised in Anuyoga. Cf. NSTB, Book 1, Pt. 4, pp. 162bff.

105 I.e. the first of the three contemplations outlined above, note 22.

106 On these seventeen procedures ('jug-pa'i chos bcu-bdun), see above, pp. 786-795.

107 On these various categories of abhiseka, see NSTB, Book 1, Pt. 4, passim, and T. Skorupski, Sarvadurgatipariśodhana-tantra, Ch. 2, pp. 47-48. For the specific category of

fifteen in the Guhvagarbha, see above, pp. 795-804, and below, Ch. 10.

108 In the outer three classes of tantra, the vase empowerment has five aspects-- those of water, crown, vajra, bell and name, which correspond respectively to Aksobhya, Ratnasambhava, Amitābha, Amoghasiddhi, and Vairocana. Cf. F. Lessing & A. Wayman Mkhas Grub Rie's Fundamentals of the Buddhist Tantras. pp. 141ff. Here, according to Mahāyoga, the first four are subsumed in these empowerments of beneficence (phan-pa'i dbang) while the fifth is implied in the fifth empowerment of ability (nus-pa'i dbang). See above, pp. 797-781.

109 The rdo-rie rgyal-po'i dbang-bskur is the highest of the empowerments of ability, in which all five clusters of deities (lha-'i tshom-bu lnga) are present. See above, pp. 800-801, and below, Ch. 10, pp. 876-877.

110 On the higher or three profound empowerments (zab-pa dbang gsum), see above, pp. 801-804 and below, pp. 870-871; also NSTB, Book 1, Pt. 4, pp. 221a.ff.

111 Tib. mthong-ba'i chos lce lkog-mo'i 'og-la don-pa. I.e. the signs of birth as a denizen of the hells would be manifested in this very lifetime.

112 Cf. Lo-chen Dharmasri, gsang-bdag dgongs-rnyan, pp. 271-2 who reads: "taking the female consort into the lap of the male consort, visualised as the great seal of the deity's body, the learned one should perform (the empowerment) in

accordance with the ritual, in the supporting mandala where
pristine cognition is generated, i.e. the secret vajra
(penis) which is symbolised by the five-pronged vajra, one
finger span in dimension."

- 113 "permissory blessing" (Tib. ries-snang, Skt. anuiñā).
- 114 This is the order in which the empowerments are presented
in the author's synopsis, above, pp. 795-804, and also in
works of the bka'-ma tradition, e.g., Lo-chen Dharmaśrī, op.
cit., pp. 241-280. Interestingly, it requires a rearrange-
ment of the root-verses of the Guhvagarbha, which present
the empowerments in the resultant sequence favoured by
KLong-chen-pa's exegetical tradition. Cf. Ch. 5, above.
- 115 Note that the author emphasises the rdzogs-pa chen-po view
of an atemporal or primordial purification, even in the
context of the external mandala of coloured powders.
..
- 116 Tib. 'gying-phur gor-bzhi; bregs-bsrung-ba'i don-du gor
bco-brgyad-pa. On the term 'gying (also ging), a class of
"liberating" spirits who protect the mandala from impedi-
ments, see Nebesky-Wojkowitz, Oracles and Demons of Tibet,
pp. 278-280. The number four indicates the presence of the
ging-chen sde-bzhi; while the number eighteen indicates the
gsang-ba sgrol-ging bco-brgyad, on whom see also NSTB, Book
2, Pt. 5, p. 308.

- 117 Tib. khrun-du dkvil-'khor nvis-'gyur vod-pa. The double length threads are twisted together to form the ye-shes-kvi thig. See below, note 119.
- 118 On the attributes of the karmamudrâ, see below, Ch. 11, pp. 900-907. There are occasional incidents in NSTB, Book 2, Pts. 3-4, which describe the role of a female assistant in the drawing of these lines.
- 119 On the distinctions between the ye-shes-kvi thig and the las-kvi thig, also known as the terrestrial line (sa'i thig), see above, pp. 762-765; also F. Lessing & A. Wayman, Mkhas Grub Rie's Fundamentals of the Buddhist Tantras, pp. 283-287.
- 120 These two incidents are briefly related in NSTB, Book 2, the former in Pt. 4, p. 180, and the latter in Pt. 5, pp. 465-466. On the Vajradhâtumandala, see also below, Ch. 11, pp. 943-944, and on its first dissemination in Tibet, NSTB, Book 2, Pt. 4, pp. 182ff.
- 121 Tib. byang-chub gsam indicates the realisations of śrâvakas, pratyekabuddhas and buddhas.
- 122 On Jyotiska, see Divyâvadâna, pp. 271-282; and on Uttarakuru, ibid., pp. 215-216.

123 Although discrete objects are said to resemble dreams, a distinction is still drawn between their efficacy within the perception of samsâra and their ultimate or purified status. This is illustrated in the life of Zur-chung-pa Shes-rab Grags (NSTB, Book 2, Pt. 5, pp. 339-359) by the following incident:

Zur-chung-pa when asked by one, gLan-ston Śāk-ya bZang-po, if, in the Guhyaagarbha/ Māvâjâla tradition, all appearances are regarded as male & female deities, replied:

"Who would refute the validity of direct perception, to which discrete, inanimate objects appear?"

And when asked if he did not maintain these appearances to be deities, he replied:

"Who can contradict the intention of the sūtras and tantras concerning the purification of the discrete, impure, delusory appearances perceived by sentient beings?"

124 kLong-chen-pa emphasises that the gradualist view of an accumulated jñānasambhāra, as upheld in the causal vehicles, is not intended here. Cf. Lo-chen Dharmaśrī, gsang-bdag drongs-rgyan, pp. 277-278, who expresses a similar interpretation of this verse.

125 N.L.

126 The text reads zhi-sku for zhing-sku. Cf. above, Ch. 3, note 92, for a similar occurrence.

- 127 This is the definition of the five kinds of ritual (cho-ga lnga), the five requisites (yod-byad lnga), and the five aspects of attainment through the mantras (sngags-kvi van-lag lnga) which accords with the perfection stage (sampannakrama). For the enumeration corresponding to the creation stage (utpattikrama), see below, pp. 851-852.
- 128 On these variant readings, see above, p. 220, note 72.
- 129 This explanation of the five requisites according to utpattikrama is developed in Ch. 12, pp. 954-959;. and on the five aspects of mantra, see Ch. 11, pp. 934ff. The definition of these categories according to sampannakrama has already been given, p. 850.
- 130 On this verse, see also below, pp. 1026-1027; NSTB, Book 2, Pt. 2, p. 105.
- 131 "Genuine" (dam-pa) and "supreme phenomenon" (mchog-chog) are both technical terms, respectively indicating distinct steps in the mantra and sūtra paths. On the latter term as an aspect of pravogamārga, see kLong-chen Rab-'byams-pa, grub-mtha'i mdzod, pp. 142-146, also NSTB, Book 1, Pt. 3, p. 130.
- 132 See also above, pp. 810-811.
- 133 As explained, the two parts of section 32 refer to the tshe-dbang rig-'dzin and the lhun-grub rig-'dzin directly, whereas the rnam-smin rig-'dzin and phyag-chen rig-'dzin are implied. For an explanation of all four, see pp. 959-

974.

- 134 The means of realising this manifest awakening of kâya and iñâna are outlined in Ch. 13, pp. 1022-1044.
- 135 The last verse of the previous section and the whole of section 34 are together known as the appendix of enlightened attributes in eight pâdas. See above, p. 662.
- 136 Tib. vin-pa-la vin-par shes-pas vin thog-tu slebs-pa vin-no. The meaning is that through the ground and path, the result is directly reached. On "the three degrees of enlightenment" (byang-chub gsum), see above, note 121.
- 137 This resultant description of the dharmakâya as inner radiance without extraneous appearance is also referred to as the "Youthful Vase Body" (gzhon-nu bum-pa'i sku), on which see NSTB, Book 1, Pt. 2, p. 43, Pt. 4, p. 207.
- 138 For a more detailed account of these "four visionary appearances" (snang-ba bzhi), see below, Ch. 13, pp. 102-1044; also see note 139.
- 139 "visionary appearance of actual reality" (chos-nyid mngon-sum-gyi snang-ba), "visionary appearance of ever increasing experience" (nyams-gong-du 'phel-ba'i snang-ba), "visionary appearance which reaches the limit of awareness" (rig-pa tshad-phebs-kvi snang-ba), and "visionary appearance of the cessation of reality" (chos-nyid zad-pa'i snang-ba). On the "enclosure of spontaneous gemstones" (lhun-grub rin-po-che'i sbubs), which is a synonym for the "Youthful Vase

Body" (gzhon-nu bum-pa'i sku) or dharmakāya, see also NSTB, Book 2, Pt. 2, pp. 64-65.

140 Mahāvānottaratantrasāstra, Ch. 2, v. 53cdff. On this verse, see also NSTB, Book 2, Pt. 1, pp. 19-20.

141 On this causal path of the pāramitā in general, see above Ch. 3, pp. 509-513; and on the term grangs-med in particular, p. 466, note 3.

142 On the gambhāramārga, see above Ch. 3, p. 467, note 5, p. 468, note 8.

143 On the outer tradition of mantras in general, see Ch. 3, pp. 514-515 and notes 75-79. The opinion that the outer tantras lead to buddhahood within less than three lifetimes is not the norm in texts of the rNying-ma school. For the orthodox view, see Ch. 3, pp. 514-515.

144 On Mahāyoga in general see Ch. 3, p. 516, and on this result of the tshe-dbang rig-'dzin, see above, pp. 810-811, 853-854.

145 See pp. 853-854 on the tshe-dbang rig-'dzin and the lhun-grub rig-'dzin. As in previous contexts, so in terms of the result, the author seeks to differentiate between the mainstream Mahāyoga tradition and that of the Guhyaśarbhā.

146 This refers, as stated above, pp. 853-4, to the reduction of sixteen lifetimes. On such temporal transformations, see also the quotation from the Dharmasamgītisūtra, T. 238, in

147 N.L.

Chapter Ten:

- 1 Tib. rgyal-po sbyin-pa.
- 2 "three media" (sgo-gsum) of body (lus), speech (ngag), and mind (vid).
- 3 As stated above, p. 835, the structural order in which empowerment is conferred requires the empowerments of beneficence (phan-pa'i dbang) to be followed by the empowerments of ability (nus-pa'i dbang), and then by the empowerments of profundity (zab-pa'i dbang).
- 4 The deities forming the mandala of Ratnasambhava are enumerated above, Ch. 9, pp. 797-798.
- 5 On the distinctions between the "outer tantras of capability" (Tib. phyi thub-pa rgyud), i.e., Kriyâtantra, Ubhayatantra, and Yogatantra, and the inner tantras of skillful means (nang-pa thabs-kvi rgyud), see NSTB, Book 1, Pt. 4, pp. 211b-213a.
- 6 "ground of recollection" (Tib. dran-gzhi).
- 7 On the mandala of buddha-mind associated with the sgom-pa'i dbang, see above, Ch. 9, pp. 798-799. Any meditational deity (vi-dam) representing buddha-mind is appropriate in this context, except in the view of Buddhaguhya who asserts that it refers to Aksobhya.

- 8 "consciousness of contact" (Tib. reg-shes).
- 9 kLong-chen Rab-'byams-pa, p. 373, reads HOM-gi phyag-rgya, but see above p. 223, note 20, and Lo-chen Dharmaśri, gsang-bdag dgongs-rgyan, p. 287.
- 10 For the deities in the mandala of enlightened activity (phrin-las-kvi dkvil-'khor), which is that of Amoghasiddhi, see above, Ch. 9, pp. 799-800.
- 11 On the class of intermediaries (pho-nya) who perform the activities of the central deities, see Nebesky-Wojkowitz, Oracles and Demons of Tibet, pp. 303-304; also see below, Ch. 20, p. 1271.
- 12 On the deities forming the mandala of Amitābha, which is associated with the empowerment of the expositor ('chad-pa'i dbang), see above, Ch. 9, p. 799.
- 13 "sense-organ of the body" (Tib. lug-kvi dbang-po).
- 14 On the deities forming this mandala associated with the empowerment of the king of indestructible reality (rdo-rie rgyal-po'i dbang), see above, Ch. 9, pp. 800-801. The ten wrathful deities (khro-bo bcu) forming the protective circle are enumerated in Ch. 9, note 11.
- 15 I.e. free from extremes of existence and quiescence (grid-zhi).
- 16 "three evil existences" (ngan-song gsum): those of animals (dud-'gro), tormented spirits (yi-dvags) and denizens of the hells (dmval-ba).

Chapter Eleven:

- 1 For a further explanation of the term "Magical Net" (sgyu-'phrul), see above, p. 582. The recognition of this abiding nature (gnas-lugs), from the moment when it arises as the phenomena of samsâra, is said, in the rNying-ma view, to be enlightenment. See also NSTB, Book 1, Pt. 1, pp. 4b-7b on the non-recognition of this nature, and on its recognition, ibid., Pt. 2, pp. 41b-45a.
- 2 This quotation is interpreted according to the oral exegesis of Dil-mgo mKhyen-brtse Rin-po-che. On the term "great element" (mahâbhûta) and its identification with skandha, see also below, pp. 1001-1002. The "five teachers" (ston-pa lnga) are, of course, the five conquerors, Vairocana et cetera.
- 3 On the distinction between "reality" (chog-nvid) or "emptiness" (stong-pa-nvid) and "apparent reality" (chog-can) or "phenomenal appearances" (snang-ba), see above, Ch. 4, note 31.
- 4 On these axioms of Mahâyoga, known as the "four kinds of excellent realisation," (viz. rgyu gcig-pa, vig-'bru'i tshul, byin-gvis brlabs, and mngon-sum-pa), see also above, pp. 116, 172, note 201; also H.V. Guenther, Matrix of Mystery, p. 13.

- 5 The "real nature of the expanse" (dbvings de-bzhin-nvid) indicates the explanation according to the ground, in contrast to those of the path in its utpattikrama and gam-dannakrama aspects which follow.
- 6 Tib. gsum-bral indicates freedom from the dichotomy of subject, object and their interaction.
- 7 The "coalescence of the two stages" (rim-gnyis-kvi zung-'jug) refers to rdzogs-pa chen-po, and is most commonly implied in the phrase bskyed-rdzogs gsum, where gsum refers either to the coalescence of the two stages or to the second stage of the perfection stage. See e.g., NSTB, Book 2, Pt. 4, pp. 184b-185a.
- 8 Tib. gcig-pas gcig-pa'i mtshan-nvid-dang. The translation of this verse follows the interpretation of Dil-mgo mKhyen-brtse Rin-po-che.
- 9 The procedures connected with the wrathful mandala are explained below, Chs. 15-21. ..
- 10 The six offering goddesses (mchod-pa'i lha-mo drug) are those embodying the raptures of the six senses, Lâsyâ and so forth.
- 11 Tib. rnam-pa nvi-shu byang-chub-pa. On this verse, which is interpreted exoterically in accordance with the causal vehicles to mean the emptiness of the four extremes

(existence, non-existence, their conjunction and disjunction) as applied to each of the pañcaskandha, or to indicate the reaching and refinement of the ten bodhisattva levels, and esoterically according to the resultant vehicles to mean twenty kinds of yogic exercise, see NSTB, Book 2, Pt. 1, p. 20, note.

- 12 Tib. bde-ba'i rtsa khvad-par-can. This is a requisite for the practices outlined below, pp. 908-914, 1006ff.
- 13 I.e. most yogins who engage in such practices would have a human consort, generating bliss through her beauty, who is by definition a karmamudrā. On the distinction between the latter whereby kāmadhātu is mastered and the jñānamudrā whereby rūpadhātu is mastered, see NSTB, Book 1, Pt. 4, pp. 175ff.; also see F. Lessing & A. Wayman, Mkhas Grub Rie's Fundamentals of the Buddhist Tantras, pp.319-323, where the distinction is made on the basis of whether or not the consort is concretely present.
- 14 Tib. padma-can (Padminī), dung-can-ma (Sankhinī), ri-mo-can (Varninī), ri-dvags-can-ma (Mrginī), glang-po-can-ma (Hastinī), and sna-tshogs-can-ma (Citrinī). See also H.V. Guenther, The Life and Teaching of Nāropa, p. 77 for sources pertaining to these in the bKa'-brgyud tradition.
- 15 Tib. skyes-pa-las rtsa-sna bdun-cu rtsa-gnyis-kvi mang-ba. Cf. above, note 12.

- 16 Just as the padma-can is held to be the consort of Samanta-bhadra, so the dung-can-ma is that of the tathāgatakula, the ri-mo-can is that of the ratnakula, the ri-dvags-can-ma is that of the vairakula, the glang-po-can-ma is that of the padmakula, and the sna-tshoss-can-ma is that of the karmakula. See below, pp. 903ff.
- 17 Hevajra Tantra, Pt. 2, ch. viii, v. 9-10d. See also NSTB, Book 2, Pt. 7, p. 758.f
- 18 Tib. brtan-pa'i ye-sheg, i.e. the inner experiences of delight associated with the supporting mudrā or female consort.
- 19 On ritual service (sevā), and the rites of attainment & great attainment (sādhana & mahāsādhana), see above, p. 176, note 218. The term dnagos-gzhi indicates the main part of the practice.
- 20 N.L. dga'-ba'i ye-sheg bzhi-ni: dga'-ba'i ye-sheg, mchog-dga'i ye-sheg, dga'-bral ye-sheg, lhan-dga'i ye-sheg. See also below, Ch. 13, pp. 1006ff.
- 21 Tib. 'khrul-'khor-dang dmigs-pa-dang dmigs-med-pa'i gnad-gsum. The yogic exercises are described in many traditions or cycles of the rNying-ma school, the best known of which at the present day being probably the rig-'dzin brgyad-kvi 'khrul-'khor from the ster-ma cycle of 'Jigs-med gLing-pa. See e.g., 'Jigs-med gLing-pa, klong-chen snying-thig rsta-pod, Vol. 3, rig-'dzin 'khrul-'khor sbas-don gsal-ba, pp.

36-51.

- 21b On the five parts of a seed-syllable, see above Ch. 4, pp. 592, note 38.
- 22 For an example of those who do not require such discrimination, see the life of HŪmkara in NSTB, Book 2, Pt. 2, pp. 103-106. On the attributes of diverse female partners and the enlightened families (kula) to which they belong, see above, pp. 900-907.
- 23 On these four rites of ritual service and attainment in general, see above, p. 176, note 218; and on the descent of the seminal fluids from above (vas-rim), see also Ch. 13, pp. 1010-1015.
- 24 Tib. mas-rim-gvis. On this resultant phase of the experience of the four delights when seminal fluids are drawn upwards through the body, see below, Ch. 13, pp. 1015-1017.
- 25 I.e. this practice is considered wholly internal, and is not to be confused with the conduct of a student during the secret empowerment (gsang-dbang), on which see above, Ch. 9, pp. 801-803.
- 26 On the resultant attainment as a skyfarer (mkha'-'gro / ma or mkha'-spvod-pa / ma), see NSTB, Book 1, Pt. 4, pp. 154b, where, as the provisional result of Yogatantra, it is clearly held to be equivalent to the ishe-dbang rig-'dzin, and ibid., p. 152b, where, as the result of Kriyātantra, it is confined within kāmadhātu.

- 27 On the traversal of the levels and paths specifically during the experiences of the perfection stage, see below, Ch. 13, pp. 1012-1016.
- 28 "eight common accomplishments" (thun-mong-gi grub-pa brgyad). Cf. NSTB, Book 1, Pt. 4, p. 144, where sky-faring and invisibility are added to complete the eight, and where "alchemical transmutation" is replaced by "immortality & the suppression of disease". These are held to be the lowest accomplishments of a mundane vidvâdhara.
- 29 I.e. the sixteenth buddha-level or ye-she bla-ma, on which see above, p. 27, note 51, and below, p. 968, note 23.
- 30 On these rites of "liberation," see above, pp. 61-63, and especially below, Chs. 15, 20: and for an example of the importance of compassion and realisation for one who would accomplish the rites of "liberation," see the life of gNyags Jñânakumâra in NSTB, Book 2, Pt. 5, pp. 281-289.
- 31 N.L., but for similar quotations from the Udânavarga (T. 213) and the Bodhisattvacaryânirdeśasûtra (T. 184), see respectively NSTB, Book 1, Pt. 4, p. 120, and Book 2, Pt. 7, p. 738-9.
- 32 On this incident from the past lives of Śâkyamuni, see dPal-sprul Rin-po-che, kun-bzang bla-ma'i zhal-lung, pp. 108a-b.
- 33 On these techniques, see below, Ch. 20.

- 34 Cf. Ch. 20. Lo-chen Dharmasri, gsang-bdag dgongs-rnyan, p. 314, does not mention the seed-syllables MA and A in his interpretation of this verse.
- 35 Among these five ways in which the yogin is liberated (mkhas-tshul lnga), the fourth refers to the sbvor-ba practices, and the fifth to the present rite of wrathful "liberation".
- 36 On the class of deities from which the enumerations of sgrol-ging bcu and their functionaries, the ring-pho bcu, are derived, see Nebesky-Wojkowitz, Oracles and Demons of Tibet, pp. 278-279. See also above Ch. 9, note 116.
- 37 The action described here is also known as "transference of consciousness" ('pho-ba, Skt. sankrānti). On its self-application in consequence of the sampannakrama practices at the time of death, see below, Ch. 13, pp. 1039-1040.
- 38 On the importance of compassion in this rite, see above, note 30.
- 39 Cf. T. Skorupski, Sarvadurgatipariśodhanatantra, pp. 79-80.
- 40 The importance of realising the absence of inherent existence (niḥsvabhāvatā) with respect to the sbvor-sgrol practices is elaborated further in Ch. 19, pp. 1218-1220.
- 41 tshogs rnam-pa bzhi-ni: skal-ldan 'dus-pa'i tshogs, 'byor-ldan vo-byad-kvi tshogs, dngos-grub lha'i tshogs, and bsod-nams ve-sheg-kvi tshogs.

- 42 Tib. dpa'-bo'i dga'-ston-dang dpa'-mo'i ston-mo.
- 43 On these sacraments of meat (sha) and ale (chang), which are prohibited in Kriyātantra (NSTB, Book 1, Pt. 4, p. 214a) but required within the enumeration of five meats and five nectars according to Mahāyoga, see ibid., p. 222a.
- 44 "deliberate practices" (kun-tu spyod-pa).
- 45 "gesture of the three-pronged vajra" (rdo-rie rtse-gsum-pa'i phyag-rgya). The master of ceremonies (karmâcârva) who performs the practical functions of the empowerment is contrasted with the master of indestructible reality (vairâcârva) who presides over and actually confers the empowerment.
- 46 On this fusion of the four abhiseka with the vinaya vows, see also NSTB, Book 2, Pt. 7, pp. 758-764. On the sthavira (gnas-brtan) and their affinity with the bodhisattva vehicle, see NSTB, Book 2, Pt. 1, pp. 52-55; and J. Tate, The Sixteen Elders.
- 47 Tib. rnal-'byor-la gnas-phar gsol-gdab-pa.
- 48 N.L.
- 49 Tib. bregs-gtor are offering-cakes which remove impediments outside the mandala. See e.g., the illustration in klong-chen snying-thig-gi stor-ma'i dpe'u-ris, no. 236.
- 50 On these perimeters of the mandala, see figures 1 and 4, opposite p. 1324 and 1369 respectively; also the illustr-

ation of the vimāna opposite p. 374.

- 51 Tib. bsang-sbyangs spel-bagvur ii-lta-ba-bzhin bya: This procedure is accompanied by visualisation and the recitation of mantras.
- 52 Tib. thod-pa'i snod, Skt. kapāla. On the purity of the five meats (sha-lnga) and five nectars (bdud-rati lnga), see also above, Ch. 9, pp. 815 & note 91; and below, Ch. 19, pp. 1210-1211.
- 53 "lotus seal or gesture" (padma'i phyas-rgya). The tshogs-kvi lha yab-yum bcu are the offering gods and goddesses of the five senses visualised on the ten fingers.
- 54 N.L. The significance of these verses is that they emphasise the purity of all conventionally impure substances, which are to be consumed as sacraments of the five meats and five nectars.
- 55 N.L.
- 56 On the offering of the residual gtor-ma (lhag-ma) which is made in the course of the feast-offering, see below, Ch. 20, p. 1267. "songs of indestructible reality" (rdo-rie glu), "dedication of merit" (ango-ba), "benediction" (bkra-shis briod-pa).
- 57 On this axiom of the "three purities" (dag-pa gsum), see above, p. 172, note 202; also H.V. Guenther, Matrix of Mystery, p. 10.

- 58 On the axiom of the "four samenesses" (mnvam-pa bzhi), see p. 172, note 203; and H.V. Guenther, Matrix of Mystery, p. 10.
- 59 On the five requisites and five rituals, see above, Ch. 9, pp. 850-852; for the four rites, pp. 783-786, 1258-1264; and for the types of vidvâdhara, provisional and conclusive, pp. 810-811, 853-854, 959-974.
- 60 The deities of the five clusters (tshom-bu lnga'i lha-tshogs) correspond to those appearing in the fifth empowerment of ability, the rdo-rie rgyal-po'i dbang. See above, Ch. 9, pp. 800-801; also below, 942-943.
- 61 For the enumeration of khro-bo bcu, see Ch. 9, note 11; and on the khro-mo bcu including Vajranâditâ, see the Vaira-kflavamûlatantrakanda, P. 78, Vol. 3, pp. 154.4.8-155.3.8.
..
- 62 On these classes of deities forming the wrathful mandala of the fifty-eight "Blood-drinkers," see below, Ch. 15.
..
- 63 On the vairadhâtumandala, see also above, Ch. 9, note 120, and below, pp. 943-944.
..
- 64 N.L.
- 65 On these three kinds of mantra, see also above, p. 123, note 226.
- 66 The words "in this context" indicate the single cluster of deities, which represents the vairakula or buddha-mind, in

contrast to those of three or five clusters which follow. On the status of an "awareness-holder of the great seal" (phvag-chen rig-'dzin), see pp. 959-962.

67 This preceding section is known as the appendix of attainment in twenty-two pādas. See p. 662.

68 The eighteen deity mandala is that of the single cluster, enumerated above, Ch. 9, pp. 797-798, 937.

69 On the appropriate locations for these rites, see above, Ch. 9, pp. 756-758, and below, Ch. 20, p. 1272.

70 Hevajra Tantra, II, v, 57.

Chapter Twelve:

1 This first section concerns the sealing of the body with the dance-movements and hand-gestures of the respective deities, on which, see above, Ch. 8.

2 On Maudgalyāyana's visit to Marīcīkā, see Divyāvadāna, pp. 52ff.

3 Nārāyana (gred-med-kvi bu), a proverbially mighty being, often identified with Viṣṇu, on whom see the definitions in F. Edgerton, Dictionary of Buddhist Hybrid Sanskrit. The point of this passage is that even the status of a śrāvaka surpasses that of the highest gods of the kāmadhātu.

4 These daśatathāgatābala are enumerated above, Ch. 1, pp. 384-385.

- 5 A-li and kâ-li are respective symbolic terms for the abyor-agrol practices. See also below, Ch. 20, p. 1272; and NSTB, Book 1, Pt. 4, p. 167. According to Dil-mgo mKhyen-brtse Rin-po-che, the phrase "human and non-human flesh and blood" (zhing-dang zhing-phran-gvi sha-khrag) may also be rendered as "flesh & blood of those born in seven successive lives as a pure brahman [i.e., as a vegetarian], and the flesh & blood of ordinary beings." On the significance of tasting pills derived from the flesh of such seven-times born beings, see NSTB, Book 1, Pt. 6, p. 522, note.
- 6 On the four kinds of vidvâdhara, see also above, pp. 810-811, 853-854, and below, pp. 1247-1248; also NSTB, Book 1, Pt. 4, pp. 144ff., 160ff.
- 7 The attainment of this maturational body or body of pure essences (vipâkakâva) is contrasted here with that of the vairakâva (rdo-rie'i sku). The former through union with a consort is said to result on its abandonment in the mahâ-mudrâkâva (where one's body is identified with that of one's particular yi-dam). The latter, however, by transforming rather than abandoning the maturational body, has the attainment of the ishe-dbang-rig-'dzin and ultimately of the lhun-grub rig-'dzin on the buddha-level. See also above, pp. 853-854.

- 8 Tib. bden-pa bar-ma. The "middling degree of truth" in the context of this Anuyoga text indicates the path of insight (darśanamārga), which subsumes the sixth bhūmi and which, on the cessation of corruptions and the transitory bliss of the prayogamārga, is said to confer great release or inspiration and the accomplishment of the divine body, coalescing bliss and emptiness. See NSTB, Book 1, Pt. 4, pp. 165b-166a.
- 9 Cf. pp. 965-966, where, according to the Sūtrālamkāra, there is said to be only a "proximity to enlightenment" on the first level.
- 10 Cf. NSTB, Book 1, Pt. 3, pp. 80b-84a, where there is a discussion on the two kinds of renunciation and realisation, viz. one that is atemporally acquired and one that is dynamically acquired through the experiences of the path.
- 11 These are "discriminative awareness produced by study" (śrutimayaprajñā), "discriminative awareness produced by thought" (cintāmayaprajñā), and "discriminative awareness produced by meditation" (bhāvanāmayaprajñā).
- 12 The Mahābrahmā (tshangs-pa chen-po) is the third of the twelve ordinary form realms (so-skye'i gnas bcu-gnyis) attained through the caturdhvāna. See the chart in NSTB, Book 1, introduction.
- 13 This entire section is reproduced in the authors's tshangs-

dbyangs 'brug-sgra, pp. 61-62.

- 14 Cf. NSTB, Book 1, Pt. 4, pp. 161b-162a, and kLong-chen Rab-'byams-pa, tshangs-dbyangs 'brug-sgra, p. 62.
- 15 There is a distinction drawn between the dynamic realisation of the lhun-grub rig-'dzin which belongs to the path and the resultant realisation of the thirteenth buddha-level which is a fait accompli. See note 10 above.
- 16 I.e. in the view of the Guhyaśāstra, the lhun-grub rig-'dzin is held to be attained on the path to buddhahood, and the phyag-rgya rig-'dzin, while not explicitly mentioned, is implied in the descriptions of the tshe-dbang rig-'dzin.
- 17 On the gradual acquisition of the daśapāramitā, see e.g., Sgam.po.pa, The Jewel Ornament of Liberation, pp. 148-231, Har Dayal, The Bodhisattva Doctrine in Sanskrit Buddhist Literature, Ch. 4, and NSTB, Book 1, Pt. 3.
- 18 On the immediate acquisition of the daśapāramitā, which accords with the view of rdzogs-pa chen-po, in addition to the present account, see also below, Ch. 13, p. 1014, and NSTB, Book 2, Pt. 7, pp. 736-758, esp. the quotations from rig-pa rang-shar-kvi rgyud (NGB. Vol 10) and the Brahma-viśeṣacintiparirocchasaūtra.
- 19 Tib. bgrod-gcis lam indicates the eighth bhūmi, from which regression becomes impossible.

- 20 "two kinds of perception" ('du-sheṣ gnvis): perception which significantly apprehends reality (don-la mtshan-mar 'dzin-pa'i 'du-sheṣ) and perception which significantly apprehends conventional expressions (tha-snyad-la mtshan-mar 'dzin-pa).
- 21 Tib. sprin-bzhin gnvis: retention (zunga) and contemplation (ting-nge-'dzin) which exemplify respectively punyasambhāra and iñānasambhāra.
- 22 On these attributes, see also kLong-chen Rab-'byams-pa, tshangs-dbyangs 'brug-sgra, pp. 64-65; also, on their acquisition^{ti} through sampannakrama and rdzogs-pa chen-po, see below, Ch. 13, pp. 1029ff, and especially NSTB, Book 1, Pt. 4, pp. 208-209.
- 23 On the six higher or resultant levels, see also above, pp. 661, 672-673, and below, pp. 974-976, 1015.
- 24 For further informatin on "retention" as the causal basis for the "path of liberation" (grol-lam) in Mahāyoga, see also NSTB, Book 1, Pt. 4, p. 158.
- 25 The distinction here is again one between causal and resultant modes of buddhahood.
- 26 The nirmānakāya is said to appear in diverse realms and diverse forms, in the manner of the moon's reflection in water, i.e. without straying from the dharmakāya or sambhogakāya. Cf. NSTB, Book 1, Pt. 2, pp. 50a-60a. Similarly,

bodhisattvas may appear in the same realms through their past aspirations, and yet they are differentiated from buddhas in their attributes and purpose. Cf. NSTB, Book 1, Pt. 3, pp. 80bff. Also, see the following paragraph.

27 Among these four "ways in which birth is assumed", the first corresponds to sentient beings, the second and third to bodhisattvas, and the fourth to buddhas. Cf. NSTB, Book 1, Pt. 3, pp. 80bff. On the twelve deeds (mdzad-pa bcu-gnyis) see above, Ch. 3, pp. 469-491.

28 On this "feeling of warmth" on the pravogamârگا (shvor-lam drod), see NSTB, Book 1, Pt. 3, p. 130; also kLong-chen Rab-'byams-pa, grub-mtha'i mdzod, pp. 142-146.

29 Tib. the-tshom mi-dal zad-pa-dang. The "eight freedoms" (dal-ba brgyad) are the freedoms from birth in the hells, as tormented spirits, animals, frontier tribes, long-living gods, those with erroneous views, those born in a time when there is no buddha, and the stupid. Cf. Smrtiyupasthâna-sûtra, as quoted in Sgam.po.pa, The Jewel Ornament of Liberation, p. 14.

30 N.L.

31 See the above discussion, pp. 661, 672-673, on the interpretations of the eleventh and thirteenth levels as those of the nirmânakâya and dharmakâya respectively. In this context no real distinction is made between the thirteenth level and the sixteenth. On the phrase "enclosure of spon-

taneous gemstones", see above p. 858.

32 See above, pp. 679, 771, 851.

33 This causal system of Buddhist philosophical systems is the subject of NSTB, Book 1, Pt. 3.

34 This emphasis on the direct experience of the resultant view of buddhahood according to rdzogs-pa chen-po, transcending, or regardless of one's skill in, utpattikrama is repeated in biographical literature of the rNying-ma school, e.g., the life of Mi-pham rNam-rgyal in NSTB, Book 2, Pt. 6, pp. 709-710, where the latter is advised by mKhyen-brtse Rin-po-che of the difficulties in utpattikrama and the directness of non-conceptual meditation in khregs-chod.

35 I.e. both the creation and perfection stages include paths of symbolic and non-symbolic meditation. See the respective paths of Mahāyoga and Anuyoga in NSTB, Book 1, Pt. 4.

Chapter Thirteen:

1 On the terms "hidden" (gab) and "concealed" (sbag) with reference to the meaning of the tantra-texts, see above, pp. 321-322, and below, p. 998.

2 On this teaching by the nirmānakāya, see above, Ch. 3; and on the sahalokadhātu and the bhadrakalpa in particular, see R. Kloetzli, Buddhist Cosmology: NSTB, Book 1, Pt. 2, p. 52, Book 2, Pt. 1, pp. 10-12, notes.

- 3 Udānavarga, Ch. 4, v. 9.
- 4 On these categories of non-Buddhist philosophy and views, see also above, Ch. 3, pp. 505-506, 521-522; and for a slightly different classification, which places the "apathetic" (phyal-ba) and "materialists" (rgyang-'phen-pa) among "those of no understanding" (ma-rtogs-pa), see NSTB, Book 1, Pt. 1, pp. 12ab.
- 5 On these philosophical schools, see also NSTB, Book 1, Pt. 1, pp. 12b-16a. Note that here the distinction between the Digambara Jains and the Bārhaspatya nihilists is not made. Kanāda and Ulūka are alternative names for the founder of Vaiśeṣika atomism.
- 6 Śrāvakas are said to realise the selflessness of the individual (puḍgalanairātmya) and pratyekabuddhas are also said to realise the selflessness of the external phenomena composing the outer world (dharmanairātmya). They are not however considered to have realised the selflessness of the inner phenomena of consciousness. In addition to the following account, see also above, Ch. 3, pp. 506-509, 520; and NSTB, Book 1, Pt. 3, pp. 68b-71a, 121b-127a.
- 7 See Blue Annals, pp. 27-33, and NSTB, Book 2, Pt. 1, p. 44, where the account is based on Bu-ston, History of Buddhism, Pt. 2, p. 98.
- 8 Cf. F. Lessing & A. Wayman, Mkhas Grub Rie's Fundamentals of the Buddhist Tantras, p. 69.

- 9 Note that mKhas-grub-rje's description is at variance with this one in that the language is said to be Apabramśa, the number of fringes to be 23-27, and the edge-symbol to be the ṅankha.
- 10 F. Lessing & A. Wayman, op. cit., p. 69, differ in holding the Sthaviras to speak in Prakrit, their robes to have 21-25 fringes, and their edge-symbol to be the caakra.
- 11 F. Lessing & A. Wayman, op. cit., p. 69, add that their edge-symbol was the Sorsika flower.
- 12 Cf. above, note 6.
- 13 Cf. above, note 6.
- 14 On the silence of the pratyekabuddhas, see NSTB, Book 1, Pt. 3, p. 126.
- 15 Cf. above, Ch. 3, pp. 509-513; also NSTB, Book 1, Pt. 3, pp. 71aff.
- 16 On these divisions of Cittamātra, known as Sākāravādin and Nirākāravādin, see NSTB, Book 1, Pt. 3, pp. 78a-72b.
- 17 For the rNying-ma view of the Svātantrika and Prāsangika schools of Madhyamaka, see NSTB, Book 1, Pt. 3, pp. 72b-77a.
- 18 On these and other distinctions between the causal and resultant aspects of the Mahāyāna, see NSTB, Book 1, Pt. 4, pp. 131b-143a.

- 19 This distinction is also discussed generally in NSTB, Book 1, Pt. 4, pp. 131b-143a.
- 20 For an exegesis of this verse, see NSTB, Book 1, Pt. 4, pp. 133-134.
- 21 As quoted in NSTB, Book 1, Pt. 4.
- 22 Tib. sems-bakved, dka'-thub-dang smyung-gnas, and rig-gtad rjes-gnang.
- 23 "temporal conjunctions" (dus-tshigs).
- 24 On the term abhiprāva, see also NSTB, Book 1, Pt. 3, pp. 118a-121a.
- 25 On Mahāyoga, see NSTB, Book 1, Pt. 4, pp. 156a-162b. The category of Mother Tantras (ma-rgyud) is also included in Mahāyoga, and indeed in the Guhyagarbhatantra, as is illustrated by the following incident from the life of Zur-chung Shes-rab Grags (NSTB, Book 2, Pt. 5, pp. 339-359):
- On one occasion Zurcungpa had to leave his hermitage to attend to the problems of three "useless men" could not uphold the teaching. One of these was 'Go-bya-tsha who went to 'Gos Khug-pa Lhas-btsas, a noted critic of the Zurs and of the Guhyagarbhatantra, saying that he needed the Mother-tantras as the background for the path of skillful means. He has failed to realise the because the paths of skillful means and of liberation are both contained in the Guhyagarbha, it fulfills the definition of a Mother-tantra.

- 26 As previously stated, kLong-chen Rab-'byams-pa classifies the Guhya garbhatantra in accordance with the classes of rdzogs-pa chen-po. On the second of these, see NSTB, Book 1, Pt. 4, pp. 190b-198a, and on the others, ibid., 198a-211b; also see below, pp. 999-1044.
- 27 On the gbyor-sgrol practices symbolised by the coded terms â-li kâ-li, see Ch. 11, pp. 896-922.
- 28 While identifying the teacher of the tantra and its compiler (cf. p. 67), a distinction is drawn between its teacher (Samantabhadra) and the vairâcârva who extracts meaning from the tantra.
- 29 This analogy whereby the purification of obscurations is compared to a phlegmatic eye disease is frequently utilised in the exegeses of the causal vehicles, particularly in the case of Great Madhyamaka (dbu-ma chen-po). See NSTB, Book 1, Pt. 3, pp. 77a-116b.
- 30 Bliss (bde-ba), radiance (gsal-ba) and non-conceptualisation (mi-rtog-pa).
- 31 This particular verse is seen as the basis for kLong-chen Rab-'byams-pa'd great exegesis in phyogs-bcu mun-sel on the thod-rgal practices of the rdzogs-pa chen-po, pp. 1022-1044. Cf. its more exoteric treatment in Lo-chen Dharmaśrî, gsang-bdag dgongs-rgyan, p. 331, which is representative of the bka'-ma tradition.

- 32 Tib. stong-pa-nvid gzugs snang-ba-ste. The elements are regarded as the nature of the ground or emptiness, known in the causal tradition of the greater vehicle as Prajñā-pāramitā.
- 33 These corresponding external forms are respectively earth, water, fire, air and space. On the term "great element" ('byung-ba chen-po) see also above, Ch. 11, note 2.
- 34 N.L.
- 35 I.e. the five external elements are understood as the five female consorts, the five inner components are understood as the five male consorts, and the sense-organs, objects, times and awarenesses are understood as the male & female bodhisattvas and gatekeepers. See also above, Chs. 1, 6.
- 36 N.L.
- 37 On the importance of this immediate recognition of the inherent nature of the five poisons or conflicting emotions (pañcakleṣa) at the moment of their arising, see also above, Ch. 11, note 1.
- 38 The basic creation stage (utpattikrama) is the subject-matter of Chs. 11-12. Here, where utpattikrama is seen as an integral part of the entire path, including sampannakrama and rdzogs-pa chen-po, there is a greater emphasis on the inner experiences which connect this stage to the others, rather than on structural visualisation.

39 The coded language of this verse is explained in the following paragraphs. The "upper gate" (gteng-sgo) refers to the energy centres of crown, throat, heart and navel within ones own body. The "lower gate" ('og-sgo) refers to the secret or sexual centres of oneself and ones yogic partner. The former, with reference to the "three life-giving trees" (sgrog-shing) or energy channels, includes the practice of gtum-mo, and the "milking of the cow of space" (nam-mkha'i ba), on which see also above, Ch. 3, p. 516, note 82; The latter generates the sixteen delights through which the sixteen levels are realised. The "three steps" in which seminal fluids are "drawn in" (bkugs-pa gsum) indicate the upward or inward, downward or outward, and balancing or retentive action of vital energy. The "five-sequences of seminal enlightened mind" (sems-lnga'i rim) refer respectively to its activation from an inactive state, to its descent through the energy channels and its coming to rest, to its retention and consequent stability, to its being drawing inwards and its induction upwards through the energy channels, and to its pervasion of the entire body. Cf. kLong-chen Rab-'byams-pa, spyi-don vid-kvi mun-sel, p. 69b; also see above, p. 46, note 97.

40 On these three practices, see below, respectively, pp. 1007-1010, 1010-1018, 1018-1019.

41 N.L.

42 "vital energy of deeds" (las-kvi rlung), "vital energy of pristine cognition" (las-kvi rlung). Cf. H.V. Guenther, The

Life and Teaching of Nāroḍa, pp. 53-61, 270-272.

43 For the standard enumeration of five major and five minor kinds of rlung, which includes the three mentioned here, see NSTB, glossary of enumerations; also A. Wayman, The Yoga of the Guhyasamāja, p. 256.

44 These apparitional forms including smoke and mirage are enumerated above, Ch. 9, pp. 827-828 & note 103.

45 On this mental refinement, which finds its highest expression in the thod-rgal practices, see below, pp. 1022-1044. The "five pure essences" (dvanga-ma lnga) are the elements & components in their most subtle material form of light. See also, NSTB, glossary of enumerations, under "six pure-essences," (the sixth being the mind itself in a refined state).

46 This is the sampannakrama experience developed out of the gbyor-ba practices, which have been described from the standpoint of utpattikrama in Ch. 11.

47 On the dga'-ba bzhi, see also above, pp. 908-910.

48 The structure outlined in this verse is explained in the following paragraph. The four centres (gnas-bzhi) are those of crown, throat, heart and navel.

49 The entire path as conceived in the causal vehicles, from sambhāramārga to the eleventh level, Samantaprabhā, is comprised by the downward motion (yas-rim) of "seminal

enlightened mind" from the crown centre to the tip of the penis.

50 The two impurities (snvigs-ma gnvis) are the pure-essences in their unrefined state. On the shes-rab ye-shes-kvi dbang, see also above, Ch. 9, pp. 802-803.

51 Cf. the immediate presence of these daśapāramitā, pp. 964-965, which is described from the standpoint of the grol-lam in contrast to this account based on the thabs-lam.

52 The experiences of this bde-ba chen-po'i dbang-bskur or 'dod-chags chen-po'i dbang-bskur, on which also see above, Ch. 9, p. 802 & note 69, are described in the following paragraphs.

53 Through the upward motion (mas-rim) of the "seminal enlightened mind" from the tip of the penis to the crown centre and thence to its pervasion of the entire body, the entire structure of the resultant paths and levels are comprised, including the higher buddha-levels.

54 On these higher levels, see also above, pp. 661, 672-673, 964-968.

55 On these sadabhiñā, see also Ch. 3, note 56.

56 For an explanation of this verse, which considers the major & minor marks from the resultant standpoint, see NSTB, Book 1, Pt. 2, pp. 47bff., and notes. "The vital energies become

radiant" (sic! lung-gsal). "twofold bliss of vowels and consonants" (sic! â-li kâ-li bde-ba-nvid).

57 "Receptiveness" (bzod-pa. Skt. ksânti) indicates an experiential stage of the pravogamârگا. See also NSTB, Book 1, Pt. 2, p. 47b, Pt. 3, pp. 121a-131b, and kLong-chen Rab-'byams-pa, grub-mtha'i mdzod, pp. 142-146.

58 On Candâli (gtum-mo), the channel where this practice is activated, see also H.V. Guenther, The Life and Teaching of Nâropa, pp. 53-61.

59 On the grol-lam stage of sampannakrama, which is contrasted with the thabs-lam and is not to be confused with the sgrol practices outlined above in Ch. 11, see also NSTB, Book 1, Pt. 4, under the respective paths of Mahâyoga and Anuyoga.

60 On this unity of tranquility (śamatha) and higher insight (vipaśyana), which is achieved through the integration of periods of meditative absorption (thun) and their aftermath (ries-thob), see also below, p. 1026.

61 Bodhisattvacarvâvatâra, VIII, 4.

62 N.L.

63 Cf. NSTB, Book 1, Pt. 4, pp. 156a-162b, under Mahâyoga.

64 kLong-chen Rab-'byams-pa, phyogs-bcu mun-sel, p. 463.4, reads psam-yas for mtha'-yas.

- 65 On the distinctions between the three provisional kinds of vidvādhara, the anābhogavidvādhara, and the conclusive dharmakāya or buddha-level, see above, Ch. 12, pp. 959-976.
- 66 Cf. Ch. 1, pp. 403-404.
- 67 See Ch. 1, pp. 403-404, where Akanīṣṭha is said to be present in the heart-centre. The point that buddhahood through the path would be impossible but for the primordially present pure ground of buddhahood is reiterated in texts of both causal and resultant vehicles. See NSTB, Book 1, Pts. 3-4, passim.
- 68 These seven postures are outlined in the following paragraph. On the importance of a darkened house (mtshan-mo'i khang-pa) for the "darkness retreat" (mun-mtshams) conducive to the experience of 'od-gsal, see also NSTB, Book 1, Pt. 4, under the perfection stage of Mahāvoga.
- 69 Tib. dong-rtse: coins with a central hole held together by a rod.
- 70 On these signs of inner-radiance, see Ch. 9, pp. 827-828.
- 71 The standard enumeration is of ten kinds of doctrinal conduct (chos-spyod bcu), viz. writing, offering, veneration, listening, retention, reading, exegesis, daily recitation, thought and meditation. Cf. Madhyāntavibhāga. Among these, the last is the only one recommended in the present context.

72 The significance of this period of time is discussed above, pp. 853-854.

73 On the "four visionary appearances" (snang-ba bzhi) see also above, p. 858. The structures through which these visionary appearances are experienced are also known as the "six lamps" (sgron-ma bzhi). The lamp of the "far-sighted watery eyes" (nyang-zhags chu'i sgron-ma) perceives the apparitions of inner radiance. It is connected to the lamp of the "flesh of the heart" (citta sha'i sgron-ma) by means of the lamp of the "soft white channels" (dkar-'jam rtsa'i sgron-ma). Then, the lamp of "naturally present discriminative awareness" (shes-rab rang-byung-gi sgron-ma) is the basis of the apparitions of inner radiance which are perceived by the first three lamps. The lamp of "the pure expanse of awareness" (rig-pa dbyings-kvi sgron-ma) is the ornament of that apparition, and the lamp which is the "emptiness of the seminal point" (thig-le stong-pa'i sgron-ma) is the characteristic of that apparition. See NSTB, Book 1, Pt. 4, pp. 204a-211b, on these lamps and visionary appearances.

74 Cf. previous note.

75 Cf. note 73.

76 Cf. note 73.

77 kLong-chen Rab-'byams-pa here differentiates between the resultant emanational modes of buddha-body, as expressed in NSTB, Book 1, Pt. 2, pp. 46b-60a, and those acquired as a stage on the path towards dharmakāya.

- 78 I.e. the practices of thod-rgal and 'od-gsal described in this section are held to have the potential to grant their result within this present lifetime.
- 79 The names of the thousand buddhas associated with this aeon are enumerated in the Bhadrakalpikasūtra. See also above, Ch. 3, note 54.
- 80 These twenty-five resultant realities ('bras-bu'i chos nvi-shu-rtsa-lnga) are enumerated below, pp. 1034-1039. See also NSTB, Book 1, Pt. 4, pp. 161b-162a.
- 81 Tib. yon-tan nvi-shu-rtsa-lnga is identical to the 'bras-bu'i chos nvi-shu-rtsa-lnga. See previous note.
- 82 Tib. me-long lta-bur chos-brgyad: This enumeration is identical to the "eight similes of apparition" (sgyu-ma'i dpe-brgyad), which are explained in the eight chapters of the author's sgyu-ma'i ngal-gso, i.e., dream, illusion, optical illusion, mirage, reflection of the moon in water, echo, castle in the sky, and phantom. Cf. NSTB, glossary of enumerations.
- 83 On these sixty aspects of buddha-speech (gsung van-lag drug-cu), see above, Ch. 7, notes 8-9.
- 84 I.e. the speech classified here as that of the gambhogakāya belongs to the "extraneously manifest" gambhogakāya, which appears to tenth level bodhisattvas, and not to the self-manifest gambhogakāya of Ghanavyūha. On this distinction, see above, Ch. 1, pp. 357-389.

- 85 Tib. stong-pa-nvid-kvi ye-shes: This is equivalent to the dharmadhātuiñāna.
- 86 See above, Ch. 1, pp. 383-389, for an explanation of the enlightened attributes (yon-tan) associated with the five thrones of the vimāna.
- 87 This text belongs to the mkha'-'gro snying-thig. See NSTB, Book 2, Pt. 4, pp. 213-215.
- 88 This text, which belongs to the bi-ma snying-thig, NSTB, Book 2, Pt. 4, pp. 215-238, concerns the means of applying the practices of thod-rgal at the moment of death in order to attain buddhahood in the post-death bar-do state.
- 89 This is the practice known as 'pho-ba. For its application on behalf of others through the rites of wrathful "liberation" (sgrol), see also above, Ch. 11, pp. 914-922.
- 90 On the distinctions between these types of vidvādhara and their preliminary status of rnam-smin rig-'dzin and tshe-dbang rig-'dzin, see also pp. 959-976, 853-854.
- 91 For the ten signs of inner radiance ('od-gsal rtags-bcu), see above, pp. 827-828.
- 92 This is the fourth visionary appearance (chos-nvid zad-pa'i snang-ba) described above, pp. 858, 1029, 1034. The four mandalas identified in this verse respectively refer to the natural ground (as in Ch. 1), the visualised ground (as in

Ch. 6), the inner radiance of the body-mandala (as in Chs. 11-13), and the discriminative awareness of it (as in Chs. 11-13).

92b This section is the appendix of enlightened activities in five pādas. See above, p. 662.

93 As indicated in NSTB, Book 1, Pt. 1, pp. 22-28, Book 2, Pt. 7, pp. 758-764, these other levels of Buddhist teaching are not rejected but integrated within the overall structure from the resultant point of view.

94 Cf. Hevajra Tantra, Pt. II, viii, 9-10d, which makes a similar claim.

95 On the direct emergence of buddhahood through the resultant vehicle, see NSTB, Book 1, Pt. 4, and on the integration of the nine vehicles, ibid., Book 1, Pt. 1, pp. 22-28.

96 N.L.

97 Cf. the argument in support of the atemporal result in NSTB, Book 1, Pt. 4, pp. 131bff.

98 On Sadaprarudita, who epitomises the ideal student or recipient of the teachings in the Astasāhasrapraiñāpāramitā, see E. Conze, The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary, pp. 277-300.

99 N.L.

Chapter Fourteen:

- 1 On these tones, which with Rsabha form the seven pitches of the octave (glu-dbyangs-kvi nges-pa bdun, Mvt. 5027-5034), see T. Ellingson, The Mandala of Sound: Concepts and Sound Structures in Tibetan, Pt. 1, pp. 161-162; and Savithri Râjan & M. Nixon (eds.), Shobhillu Saptasvara, appendix two, where the attributes of these pitches are compared in tabular form. In the case of the present melody, the intonations occur in the order 5, 1, 4, 3, 6, 7.
- 2 kLong-chen Rab-'byams-pa interprets sections 2-6 in an integrated manner which accords with his unique exegetical approach. The first of them considers the dharmadhâtuiñâna in terms of buddha-body, and its subdivisions of body, speech and mind. According to Lo-chen Dharmasrf, gsang-bdag dgongs-rgyan, p. 360, however, this section refers simply to the five buddha-bodies. Thus, in his view, this first verse refers to the abhisambodhikâva.
- 3 Lo-chen Dharmasrf, op. cit., p. 360, associates this verse with the dharmakâva.
- 4 Lo-chen Dharmasrf, op. cit., interprets this as the rûpa-kâva, "the mandala of merits" referring to the sambhogakâva and the "assembly of buddha-body" referring to the nirmânakâva.
- 5 According to Lo-chen Dharmasrf, op. cit., this verse refers to the vairakâva.

- 6 Again, in kLong-chen-pa's view, section three considers the pratyaveksanaiñāna in terms of buddha-speech and its subdivisions of buddha-body, speech and mind, whereas Lo-chen Dharmaśrī interprets it simply in terms of the five kinds of buddha-speech. On these five, see above, pp. 1035-1036.
- 7 kLong-chen-pa interprets this section as a commentary on the ādarśaiñāna in terms of buddha-mind and its subdivisions of body, speech and mind, whereas in Lo-chen's view it refers to the five pristine cognitions.
- 8 Again, in kLong-chen-pa's view this section concerns the śamataiñāna in terms of enlightened attributes and its subdivisions of body, speech and mind. Lo-chen, however, considers it in terms of the five kinds of enlightened attributes, on which see above, pp. 1037-1038.
- 9 In kLong-chen-pa's view, this section refers to the kṛty-upaśthānaiñāna in terms of enlightened activities and their subdivisions of body, speech and mind. Lo-chen, on the other hand, sees it as a commentary on the five kinds of enlightened activity, on which see above, pp. 1038-1039.
- 10 On the terms kun-tu bzang-po byed-pa-po and kun-tu bzang-mo bya-ba-mo, see also Ch. 1, pp. 401-403, Ch. 2, note 1, and Ch. 6, pp. 645-649.

Chapter Fifteen:

- 1 This is the mandala described in the present chapter. On the position of these deities in the crown-centre, see above, Ch. 1, pp. 403-404, and below, pp. 1078ff.
- 2 Cf, above, Ch. 1, pp. 403-404.
- 3 Just as the peaceful deities appear according to ground, path and result, so these wrathful deities of ground, path and result are respectively the subject of Ch. 15, Chs. 16-20, and Ch. 21.
- 4 As explained above, this atemporal presence of the ground is elaborated in both the causal and resultant vehicles. See NSTB, Book 1, Pts. 3-4.
- 5 mdo dzonggs-pa 'dus-pa, Chs. 22-31, 147.5.1. ff. The Transcendent Lord Heruka (bcom-ldan-'das he-ru-ka) or Chemchog He-ru-ka is Samantabhadra in wrathful form.
- 6 Cf. the account in Yeshe Tsogyal, The Life and Liberation of Padmasambhava, Pt. I, pp. 26-47 where Rudra is subdued by Hayagrīva and Vajravarāhi. Thub-bka' gZhon-nu is regarded as an emanational form of Vajrasattva. On Abhirati, the buddhafield of the eastern direction, see above, Ch. 1, pp. 364.
- 7 The four shocking things (dnngos-po bzhi), as explained below, Ch. 19, pp. 1218-1222, are identified with the

Vinaya enumeration of "four inimical defeats" (phas-pham-pa bzhi), viz., murder, theft, sexual misconduct, and falsehood. See also, p. 1105, on their misapplication.

8 Just as Thar-pa is said to have become Rudra through his misapplication of the sbvor-sgröl practices, so gDan-phag through his genuine progress became Vajrapāni.

9 I.e. as Rudra, Thar-pa became a lord of rūpadhātu and kāmadhātu.

10 This version derived from the mdo dgongs-pa 'dus-pa differs from that of Ye-she Tsogyal. The Life and Liberation of Padmasambhava, Pt. I, pp. 41-46, where the task of taming Rudra is assigned to Hayagrīva.

11 The subjugation of Rudra is here assigned to Vajrapāni because, as gDan-phag, he had formerly made a spiritual connection with Thar-pa.

12 Tib. rang-bzhin vin-nam sprul-pa vin. The former is the self-manifest sambhogakāya in wrathful form, and the latter is the extraneously manifest nirmānakāya.

13 Cf. the explanation in NSTB, Book 1, Pt. 3, pp. 95b-106b, including a similar quotation from kLong-chen Rab-'byams-pa's shing-rts chen-mo.

14 Cf., Ch. 4, pp. 581, 592, where the final syllable AU is said to represent the "glow of the peaceful deities which appears as the wrathful deities" because both peaceful &

wrathful mandalas are equally represented by the garland of syllables.

15 On the interrelationship of the caturdhyāna and the twelve lower realms of rūpadhātu, see the chart in NSTB, Book 1, introduction.

16 It is generally considered that human beings, by definition within kāmadhātu, can attain the caturdhyāna of the form realms (Mvt. 1447-1481) and the catuhsamāpatti of the formless realms (Mvt. 1492-1495).

17 On the five thrones and their respective attributes, see above, Ch. 1, pp. 383-389.

18 By emphasizing the emanational character of Rudra, kLong-chen-pa indicates the allegorical and didactic nature of the Rudra legend. The phrase "by virtue of his past service..." (de sngon bsten-pa'i stobs-kvis...), on which see also pp. 1094, 1108, refers to the past connection between Rudra and Vajrapāni, i.e. between Thar-pa and Thub-dka' gzhon-nu.

19 See the Angulimāliya-sūtra, T. 213. The "supreme antidotes" (gnven-po mchog-rnama) refer to the wrathful means of discipline assumed by the wrathful deities.

20 e.g., the sojourn of Śāriputra and Maudgalyāyana in the hells. See NSTB, Book 2, Pt. 1, pp. 38-39.

- 21 On the axioms of Mahāyoga, including the "single basis" (rgyu gcig-pa), see above, Ch. 11, pp. 890ff.
- 22 On the pure and impure expressions of the seed-syllables within the six centres of the body, which are said to give rise to buddhahood or to the six realms of samsāra, see above, Ch. 4, pp. 552-553.
- 23 On these appearances of the six sages and their colour symbolism, see also above, Ch. 6, p. 655, note 30.
- 24 The pure emanational character of fields, which to obscure vision appear as samsāra, is indicated in the following verses from the Buddhāvataṃsakasūtra. Cf. NSTB, Book 1, Pt. 2, pp. 46bff, especially the quotation from sgyu-'phrul rgyas-pa, p. 50a.
- 25 I.e. impure perception would recur if the basis for its purification were a transient phenomenon.
- 26 In the Cittamātra view, the ālaya is said to give rise to three propensities (bag-chags gsum): those of objects (yu) which appear as the container world-systems, those of concepts (don) which appear as the eight aggregates of consciousness, and those of corporeal forms (lus) which appear as the physical forms of the different classes of living beings. For a rNying-ma discussion of this structure, see kLong-chen Rab-'byams-pa, vid-bzhin mdzod, pp. 10ff. The distinction between this Cittamātra view and that upheld by the Great Madhyamaka (dbu-ma chen-po) is that the former

identify the ālaya with mind (citta) while the latter identify it with pristine cognition (jñāna). Cf. NSTB, Book 1, Pt. 3, pp. 84a-92a.

27 On these differences in the time, trainees, trainings, and essence of the nirmānakāya, as expressed in the sūtras and the tantras, see below, pp. 1093-1095, and NSTB, Book 1, Pt. 2, p. 63a-66b.

28 On the nature of this fourth temporal dimension, also known as "indefinite time" (ma-nges-pa'i dus), see above, Ch. 1, pp. 354-357.

29 On the distinction between the extraneously manifest Akanīṣṭha of the Buddhanivāsa and the self-manifest Ghana-vyūha Akanīṣṭha realm, see above, Ch. 1, pp. 357-389.

30 These words imply that the omniscient one (Heruka) is identical to Vajrapāṇi, who, as gDan-phag, had this past connection with Rudra. See also above, note 18.

31 Again, the subjugation of Rudra is viewed from the resultant standpoint as an internal event occurring at the moment of enlightenment.

32 Tib. 'char-gzhi-dang 'char-byed. Cf. NSTB, Book 1, Pt. 3, pp. 95b-106b, for the sūtra view of this connection.

33 On the three modes of ignorance, viz. "the ignorance of belief in individual selfhood" (bdag-nvid gcig-pu'i ma-rig-pa), "the coemergent ignorance" (lhan-cig skyes-pa'i ma-

rig-pa), and "the ignorance of the imaginary" (kun-tu brtags-pa'i ma-rig-pa), which are said to give rise to samsāra, see NSTB, Book 1, Pt. 1, pp. 4b-7b.

34 See above, notes 8-9.

35 The root-text, p. 1064 (Ch. 15, section 4) clearly indicates that these hot and cold hells are experienced in pairs, Avīci with Mahāpadma, and so forth.

36 Cf. the duration of these hot and cold hells, as enumerated in Sgam.po.pa, The Jewel Ornament of Liberation, pp. 58-62.

37 For a general view of the Buddhist concept of cosmic aeons, see R. Kloetzli, Buddhist Cosmology, pp. 73-76.

38 I.e. in the view of adherents of Madhyamaka among the causal vehicles and in the view of the resultant vehicles. Cf. NSTB, Book 1, Pt. 3.

39 I.e. the duration of Rudra's stay in the hells was determined entirely by the exhaustion of his past deeds, and not by the positive application of an antidote, which under the guidance of Yama (the sage of the hells) would have reduced that period.

40 On the sufferings experienced by these preta, see e.g., Sgam.po.pa, The Jewel Ornament of Liberation, pp. 62-63.

41 See above note 7.

- 42 On the subjugation of these female consorts, who comprise the twenty-eight Iṣvarī and their retinues, and on the emergence of the Mātarī, Piśācī, and gatekeepers from their union with the Herukas, see below, pp. 1122-1136. The sha-za are identified with the Piśācī.
- 43 On these ailments, see above, Ch. 5, note 2; also Rechung Rinpoche, Tibetan Medicine, Ch 2, section 12.
- 44 On these kāmadhātu and rūpadhātu realms, see the chart in NSTB, Book 1, introduction; also ibid., Pt. 1, pp. 10a-11b.
- 45 The "three levels of existence" (grid-pa gsum) refer to aerial, terrestrial and subterranean realms.
- 46 On the term gdangs-kvi yul bva-ba-mo kun-tu bzang-mo, see above, Ch. 6, pp. 645-649, and on the way in which the wrathful deities are said to arise from the glow of the peaceful mandala, see above, Ch. 4, pp. 581, 592.
- ..
- 47 Cf. the corresponding causal basis for the emergence of the peaceful mandala, which is the subject of Ch. 2, above.
- ..
- 48 The "divine drum" (lha'i rnga-bo-che) is the drum of Devendra, the sage of the god-realms, which rouses the gods from their complacency and reveals the impermanence of their celestial condition.
- 49 "subject, object and their interaction" (gzung-dang 'dzin-pa-dang gnvis-bcas); "renunciation, antidote and retention"

(spang-gnyen-'dzin-pa-dang bcas-pa).

50 On the self-manifest appearance of five lights or seminal points, which gives rise to the mandala of deities, see above, Ch. 13, pp. 1022-1044.

51 "consciousness which is refuted, proven, or neither" (sheg-pa dgag-sgrub bar-ma gsum).

52 On the "three approaches to liberation", see above, Ch. 1, pp. 378-380; and on the "four supports for miraculous ability", *ibid.*, p. 385. For "the six perfections", see Har Dayal, *op. cit.*, pp. 165-270.

53 As stated below, p. 1117, in kLong-chen-pa's view, this description refers to the transformation of Che-mchog Heruka into the embodiment at the centre of the wrathful mandala, who is known as Buddha Heruka when corresponding to Vairocana. According to Lo-chen, *op. cit.*, p. 375, this central figure is Vajraheruka, corresponding to Aksobhya. Regarding the "seat", it is perhaps significant, as H.V. Guenther, Matrix of Mystery, p. 279, has indicated, the Indian tradition holds Rudra to be the offspring of Mahâdeva and Umâdevi.

54 Cf. Lo-chen, *op. cit.*, pp. 375-376, who, while recognising kLong-chen-pa's view, holds the alternative opinion on the basis of a Sanskrit manuscript which read âlidhapâda, with reference to the right leg being extended.

- 55 The enumeration of five includes the retinue of Buddha Heruka at the centre.
- 56 As stated above, note 53, Lo-chen Dharmasri is representative of the alternative view.
- 57 The "eight things of the charnel ground" (dur-khrod-kvi chas brgyad) are those enumerated below, Ch. 17, pp. 1166-1167.
- 58 The "four kinds of enlightened activity" (phrin-las bzhi) are the four rites, described above, pp. 783-786, and below, pp. 1258-1264. The "four places of birth" (skyes-gnas bzhi, Skt. caturvoni) are birth from the womb (jarâ-yuja), birth from the egg (andaia), birth from moisture (samsvedaia), and miraculous birth (upapâduka).
- 59 The "four erroneous views" (phvin ci-log bzhi) are to apprehend impurity as purity, to apprehend selflessness as self, to apprehend suffering as happiness, and to apprehend impermanence as permanence. The "four demons" (bdud-bzhi) have already been enumerated, foreward & title, note 12.
- 60 This section is not commented on either by kLong-chen Rab-'byams-pa or by Lo-chen Dharmasri. The source for this passage is version A of the root-text.
- 61 For the full enumeration of twenty-eight male-spirits of the Maheśvara class (dbang-phyug chen-po rgyud nvi-shu-rtsa brgyad-po) alongside their spouses, see below, pp. 1124-1128.,

- 62 The "nine awesome airs of a heruka" (he-ru-ka'i dgu-klong rngams-pa) are enumerated in the Hevaira Tantra, II, v. 26. For the "nine kinds of meditative equipoise" (gnyoms-'jug dgu) see also above, Introduction, p. 173, note 206.
- 63 On the "eighteen liberators", see above, Ch. 9, note 116. The "eighteen kinds of emptiness" (stong-pa-nyid bco-brgyad) are namely: emptiness of outer phenomena, emptiness of inner phenomena, emptiness of emptiness, great emptiness, ultimate emptiness, emptiness of the compounded, emptiness of the uncompounded, emptiness transcending extremes, emptiness without beginning or end, emptiness that cannot be abandoned, natural emptiness, emptiness of all things, emptiness of individual characteristics, emptiness without reference, essential nonsubstantial emptiness, non-substantial emptiness, and essential emptiness. See bod-rgya tshig-mdzod chen-mo for Tibetan equivalents.
- 64 On the "eight approaches to liberation" (rnam-pa thar-pa brgyad) and the "four immeasurables" (tshad-med bzhi) see above, Ch. 1, pp. 378-381.
- 65 The ordinary classes of male & female elementals ('byung-po / mo), including the nâga king Taksaka, are considered to be of ministerial rank in relation to the Iśvaras and Iśvaris, who are likened to kings and queens. Cf. Lochen, op. cit., p. 378. Note that Mahākarnī, the queen of female

elementals who is of ministerial status is not to be confused with Mahākumbhakarnī, one of the twenty-eight Iṣvari enumerated below.

66 See above, pp. 1092-1095, where Rudra is viewed in same manner.

67 Despite the inevitable Purānic source for much of this material, the Sanskrit names of the twenty-eight spouses have been rendered in accordance with their corresponding mantras, which are given completely in the sgyu-'phrul rdo-rie me-long exegetical tantra, Peking bKa'-'gyur, Vol. 10, no. 456, p. 20.4.5-20.4.8. Note that both Manurāksasi and Raudri are considered to be spouses of Maheṣvara, whereas Lo-chen Dharmasri, op. cit., p. 379, claims Manurāksasi as a consort of Daśagrīva the rāksasa and Raudri as a consort of Mahādeva. According to the present description, however, Manurāksasi appears to be the spouse of Rudra, and this logically accords with her position at the head of the twenty-eight Iṣvari.

68 'iug-sred-mo may also be rendered as Nārāyaṇī.

69 bdud-rtsi-mo is also given as Sūryā in rdo-rie me-long.

70 'Śāntī is also known as Saumī, the "cool one". Cf. rdo-rie me-long.

71 On the significance of this deity in the geomantic rites connected with the construction of a mandala, see above, Ch. 9, pp. 759-760, notes 5-7, and fig. 3.

- 72 These peripheral deities include the aforementioned elementals of ministerial class. See p. 1123.
- 73 One would expect kLong-chen Rab-'byams-pa consistently to place the Tathâgata or Buddha Heruka at the centre. Here, however, he clearly indicates the central position of the Vajra Heruka, with Buddha Heruka or Che-mchog in the east. Lo-chen, op. cit., p. 381, has Vajra Heruka in the centre and Tathâgata Heruka in the east.
- 74 Cf. Lo-chen Dharmasri, op. cit., p. 382. The host of each of the eight Mâtari numbers twenty-eight.
- 75 In Ch. 17 below, which concerns the visualisation of the wrathful deities, and in works of practical instruction, such as Karma gLing-pa's bar-do thos-grol, there is no reference to the emergence of the Mâtaris from the union of Herukas and Iâvaris.
- 76 For an explanation of the eight Mâtaris as the mudrâs of the eight sensory locations (gnas-kvi phvag-rsya brgyad), i. e., the eight aggregates of consciousness, see below, p. 1170. Also see above, pp. 394-395.
- 77 I.e. Gauri in the east, Cauri in the south, Pramohâ in the west, Vetâli in the north, Pukkâsi in the south-east, Candâli in the south-west, Ghasmari in the north-west, and .. Smaâni in the north-east.

- 78 I.e. Simhamukhi in the east, Vyāghramukhi in the south, Srgālamukhi in the west, Svānamukhi in the north, Grdhramukhi in the south-east, Kankamukhi in the south-west, Kākamukhi in the north-west, and Ulūkamukhi in the north-east.
- 79 On the "four erroneous views and four demons", see above, note 59. In the case of Vajrāmoghā (rdo-rie don-yod), there is the alternative reading Vajramukhi (rdo-rie rdong-mo). For Vajratejasi (rdo-rie sring-'gro-ma) an alternative reading, Vajrabhagavati, is possible.
- 80 Note that these hand-implements are identical to those held by the female gatekeepers of the peaceful mandala. See above, Ch. 8, p. 733. ..
- 80b I.e. the abodes of sensory location. See above, note 76.
- 81 There are sādhanas dedicated to this deity in bsTan-'gyur, e.g., T. 3743.
- 82 The Hundred Authentic Families (dam-pa rigs-brgya) are those of the forty-two peaceful deities and the fifty-eight wrathful deities combined. The symbolic number of nine-hundred heads corresponds to the nine-hundred attributes, when each of these deities assumes the ye-sheg lnga and the phrin-las bzhi.

- 83 On the relationship between this subjugation within the self-manifest mandala and its extraneous or emanational appearances, see the argument outlined above, pp. 1083-1095.
- 84 On these rites, see above, pp. 783-786, and below, pp. 1258-1264.
- 85 Vajra is added to the names of the twenty-eight Iṣvaris to indicate that they have been transformed and incorporated into the wrathful enlightened mandala. In rdo-rie me-long, their respective mantras are listed with the prefix vajra, but cf. Ch. 16, p. 1155, for an alternative description without the prefix. On the "name empowerment" (ming-gi dbang-bskur), see also above, Ch. 9, note 76.
- 86 I.e., those associated with rites of pacification are in the east, those with enrichment in the south, those with subjugation in the west, and those with wrath in the north.

Chapter Sixteen:

- 1 de-kho-na-nvid snang-ba dam-pa rgyan, p. 102.3.7. On the three kinds of contemplation according to Mahāyoga, see above, pp. 679, 771, 851.
- 2 The "five ritual steps" (cho-ga lnga) are enumerated above, pp. 850-851, under "five kinds of ritual".
- 3 See below, pp. 1174-1183.

- 4 See below, Ch. 20, p. 1267.
- 5 Peking bsTan-'gyur, Vol. 83, pp. 102.2.8-103.5.1.
- 6 kLong-chen-pa reads VIDAMA (rnam-par 'joms-ma), i.e. "subduing". For an alternative reading, see Lo-chen Dharmasri, op. cit., p. 395, where rig-ma is suggested.
- 7 Both kLong-chen-pa and Lo-chen, op. cit., p. 395, read "all-neighing" (kun-tu rrod-pa). For an explanation of this mantra, see following paragraph.
- 8 This section is derived from version A of the root-text. Tibetan attempts to reconstruct the Sanskrit are unclear here as on many other occasions. Lo-chen, for example, reads hriāruta.
- 9 See below, Ch. 20, p. 1270 (commentary on section 18), where Gauri is actually rendered as mdzod-ldan-mo, "Great Repository Goddess".
- 10 It is hard to determine correctly the Sanskrit for this set of mantras. Cf.. Lo-chen Dharmasri, op. cit., p. 396, where the first is glossed "'phags-ma sring-'gro-ma-'am ring-'gro-ma." The second is interpreted by him as "gdong-mo'am don-vod-ma, showing that he is very much aware of the alternative readings-- VAJRĀMOGHĀ and VAJRAMUKHĪ. In the case of the fourth, he reads BHASMI VALAYAVATU, and interprets this to mean "she who turns to ashes" (thal-bar byed-ma).

- 11 The mantras of the twenty-eight Iṣvari are listed in rdo-rie me-long. Peking bsTan-'gyur, p. 20, without the inclusion of bhagini or bhāryā. Lo-chen, op. cit., p. 396 gives two possible interpretations for bhāryā, either "wife" or "she who causes terror."
- 12 Lo-chen, op. cit., p. 397, interprets RULU as a compound of RUJ ("destroy") and LÜ ("cut off"). Tib. las-kvi spin-po, "ogres of ritual activity" indicates the Iṣvari class of spirits who were entrusted with their rites by the Heruka. See below, Ch. 20, section 15, and its commentary, pp. 1267-1269.
- 13 kLong-chen-pa and Lo-chen, pp. 396-397, concur that these mantras contribute to the descent of the ye-she-spa, and that the function of scattering the flowers of awareness is assumed by the following mantra.
- 14 Lo-chen interprets these mantras as follows: ALI is drink, ale in particular, ULI is food, meat in particular. TALI and TAPALI are sacramental substances including grains and fruit. According to Līlāvajra, 'grel-pa spar-khab, p. 189, TALI means fruits and TAPALI means various chewables (bca'-ba sna-tshogs). kLong-chen-pa agrees with the latter in his interpretation of ALI and ULI.
- 15 Lo-chen, p. 398, interprets KHARAM as "harsh" (stob-pa), rather than "with faces ablaze" (zhal 'bar-ba).

- 16 I.e. these offerings are made to the Herukas, Krodhīśvaris, Mâtāris, and Piśâcis, but not to the twenty-eight Iśvaris.
- 17 On the nature of the seed-syllables and the efficacy of reciting mantras, see above Chs. 4-5.

Chapter Seventeen:

- 1 See above, Ch. 6, sections 2-5.
- 2 Cf. H.V. Guenther, Matrix of Mystery, p. 163, where khyu-mchog is rendered as Eagle (Garuda?) and dom as boar. Lo-chen, op. cit., p. 401, holds the central throne to be that of the bear, while the eastern throne in his view is that of the bull.
- 3 Lo-chen, op. cit., p. 401, reads gzung. In addition, he explains that Mahâdeva and consort are prostrate on the central throne, Gandharvas are prostrate on the eastern throne, Yama spirits on the southern one, Râksasas on the western one, and Yaksas on the northern one.
- 4 On the six inâna, see above Ch. 1, p. 413.
- 5 The rdzu-'phrul bzhi are identical to the rdzu-'phrul rkang-bzhi enumerated above, Ch. 1, p. 385. On the "four demons" see also above, foreward & title, note 12.
- 6 Cf. H.V. Guenther, Matrix of Mystery, pp. 165-166, who explains how the position of these bodily ornaments corresponds to the status of the four classes of human beings

recognised by traditional Indian society.

7 dur-khrod chas-brvud: raw hides (ko-rlon), snakes (sbrul), skull-garlands (thod-phreng), disks of sunlight (nyi) and of moonlight (zla), dry blood (rakta), grease (zhag) and ashes (thal-pa). As stated in Lo-chen, op. cit., p. 403, the spots of dry blood are between the eyebrows, the grease marks are on the throat, and the mounds of human ashes are on the forehead. Cf. H.V. Guenther, op. cit., p. 166.

8 All commentators state that in their first right hand the Herukas hold the symbol which designates their particular enlightened family, usually vajra, wheel, gemstone, lotus and sword.

9 Lo-chen, op. cit., p. 404, generally agrees with kLong-chen-pa, with the following exceptions: he allocates the ploughshare to Karma Heruka's last left hand, points out that all the exegetical tantras allocate the crossed-vajra instead of the sword to Karma Heruka's first right hand, and he allocates the bell to all their first left hands. He asserts that this description is consistent with their means for attainment which derive from the eight exegetical tantras (NGB. Vol. 15). kLong-chen-pa, also on the basis of the exegetical tantras (sgyu-'phrul rdo-rie), gives the following sequence: Vajra Heruka (nine-pronged vajra & bell, five-pronged vajra & skull-cup, human club & drum); Buddha Heruka (wheel & axe, five-pronged vajra & skull-cup, human club & khatyāṅga); Ratna Heruka (gemstone & noose of

intestines, five-pronged vajra & skull-cup, human club & axe); Padma Heruka (lotus & bell, five-pronged vajra & skull-cup, human club & drum); Karma Heruka (sword & ploughshare, five-pronged vajra & skull-cup, human club & drum). See the following quotation, p. 1169.

- 10 On this inherent purity of the rnam-sheg tshogs-brgyad, see also above, pp. 394-395. Cf. H.V. Guenther, Matrix of Mystery, p. 167.
- 11 On this inherent purity of rnam-sheg yul-brgyad, see also above note.
- 12 The gatekeepers represent the sensory gates through which the activities of pure sensory location and object emerge. Cf. H.V. Guenther, op. cit., pp. 170-171. On the "four demons", see above, foreword & title, note 12. The ye-sheg bzhi are the four peripheral pristine cognitions.
- 13 Cf. Lo-chen Dharmasri, op. cit., p. 404, who presents slightly different account of these hand-implements from the standpoint of the "means for attainment" (agrub-thabs). Also, pp. 406-407, he explains how the number of deities forming the wrathful mandala may be extended in the course of meditation.

Chapter Eighteen:

- 1 On the distinctions between outer, inner and secret offerings, see also above, Introduction, p. 121, note 219.

- 2 The "eight extremes of erroneous conception" (phvin ci-log spros-pa'i mtha' brgyad): the extremes of creation (skye), cessation ('gag), permanence (rtag), impermanence (chad), going ('gro), coming ('ong), singularity (gcig) and difference (tha-dad).
- 3 Lo-chen, op. cit., p. 408, includes both rtog and rtogs in his explanation of this verse.
- 4 Lo-chen clearly comments on this section only in terms of the liberation of oneself and not from the standpoint of the compassionate "liberation" of others. kLong-chen-pa includes both interpretations.
- 5 The "sentient beings of the ten fields" (zhing-bcu lta-bu'i sems-can) are those of the kāmadhātu, i.e., the Kāmadeva-saṅkula (Mvt. 3078-3083) along with the humans, animals, pretas, and denizens of the hells. See the chart in NSTB, Book 1, introduction.
- 6 I.e, Ch. 11, pp. 914-922; Ch. 20, 1258-1261.
- 7 See Ch. 11, pp. 900ff., esp. pp. 912-913.
- 8 According to mKhan-po Thub-bstan of rDzogs-chen, they comprise eight roots, each of which has one thousand branches.
- 8b This rendering of the obscure terms li-chu and za-ber is suggested by mKhan-po Thub-bstan. As an alternative, "silken cloaks" (zab-ber) has also been suggested. According to Lo-chen, p. 409, the clothing offered is said

to be "fine and soft" (arab-'jam).

- 9 Tib. bdag yab-tu shes-pa-la rdzas yum-du rol-pa. Cf. the explanation of the abyor-pa practices in Ch. 11, pp. 900-913.
- 10 I.e. the non-symbolic rdzogs-pa chen-po is directly experienced, without being conceptually elaborated. Note that kLong-chen-pa emphasises the rdzogs-chen interpretation of this verse rather than that of sampannakrama. Cf. Lo-chen, op. cit., p. 410.

Chapter Nineteen:

- 1 On "ultimate & relative enlightened mind" (don-dam-pa-dang kun-rdzob byang-chub-kvi sems), see above Ch. 2. On the utpattikrama and sampannakrama, see Chs. 11-13. The non-duality of these two stages indicates the Great Perfection (rdzogs-pa chen-po).
- 2 On the structure which refers to this tantra as that of buddha-mind, see above, Introduction, pp. 33-36.
- 3 On the five steps for the recitation of mantra, see above, pp. 850-851, under "five aspects of attainment according to the secret mantras."
- 4 On the "four seals," see above, Ch. 8, pp. 711-745.
- 5 The fifteenth day of the lunar calendar being dedicated to Sâkyamuni Buddha, and the eighth to the eight buddhas of

medicine.

6 Tib. lta-ba zab-mo' spyod-pa brlang-po' lha'i ming gzungs'i
grub-pa'i rtags-te spyir gsang-bzhi' sgrub-pa'i gnas-dus'i
gross'i rdzas-te bar-gsang bzhi' phud-dang gtor-ma la-sogs-
pa mthong-du mi-rung-ba'i dam-rdzas-rname gsar-par 'os-pa'
bla-ma-dang mched-lcam-gvis 'di-ltar gvis-shig la-sogs-pa
gnver-du gtad-pa. Cf. Lo-chen, p. 419-420. On entrustment,
see below, Ch. 22.

7 Cf. Lo-chen, op. cit., p. 420, where this is considered as
an alternative means of explaining the five basic commit-
ments in an abbreviated form.

8 The pañcakleśa of delusion, hatred, desire, pride and envy,
as stated above, pp. 393-394 and in other tantras such as
Guhyasamāja, are actually the pañcakula and pañcañāna in
their purified state. Cf. Lo-chen, op. cit., pp. 420-421.
On the retaining of them as skillful means, in addition to
the following explanation, see NSTB, Book 1, Pt. 4, pp.
131b-143a.

9 N.L.

10 This discussion is closely paralleled by the argument at
the beginning of NSTB, Book 1, Pt. 4, p. 131b-132a.

11 The "three supreme indestructible realities" (rdo-rie gsum
mchog) are the buddha-body, speech and mind.

- 12 The five meats (sha-lnga) are enumerated in the following verses. The "gathering of dâkinis" (mkha'-'gro 'du-ba) is one of the three "gatherings" connected with enlightened activity and its accomplishments, viz. "the gathering of people during the day" (nyin-mor mi 'du-ba), the "gathering of dâkinis by night" (mtshan-mor mkha'-'gro 'du-ba), and "the gathering of material resources at all times" (rtag-tu zas-nor 'du-ba). See NSTB, glossary of enumerations. For examples of this gathering of dâkinis consequent on the offerings of meat and nectar, see the life of kLong-chen Rab-'byams-pa in NSTB, Book 2, Pt. 4, pp. 238-277.
- 13 N.L.
- 14 In Lo-chen's view, op. cit., p. 425, each of the five basic commitments has two aspects of skillful means and discriminative awareness, making ten. Each of the five basic commitments also has thirty further aspects, (i.e. the ten ancillary aspects multiplied by buddha-body, speech and mind)-- making one hundred and sixty aspects altogether.
- 15 Lo-chen, op. cit., p. 425, concurs with this enumeration of two hundred ancillary commitments (10 times 2 times 10), although he does not indicate the nature of their subdivisions.
- 16 As indicated in the following line, Rong-zom-pa's view appears to be that the ten ancillary commitments subsume within them all the other members of this classification.

both those forming the enumeration of 160 and those forming the enumeration of 200. The three hundred and sixty are not therefore distinct commitments, but attributes of the ancillary commitments. Lo-chen, op. cit., p. 425, advises those who wish to discover more about the 360 ancillary commitments to consult Līlāvajra's Samavānuṣāvanirdeśa. P. 4745.

17 However, it is stated below, pp. 1214-1216, that violations of vows held by śrāvakas may be repaired seven times if openly confessed.

18 I.e. "vows" (sdom-pa, Skt. samvara) pertain to the practice of the causal vehicles, while "commitments" (dam-tshig, Skt. samaya) maintain the practices of the resultant vehicles.

19 On the detailed distinctions between and integration of these three vows, see mNga'-ris Pan-chen Padma dBang-rgyal, sdom-gsum rnam-nges ; also 'Jam-mgon Kong-sprul, shes-bya kun-khyab, Vol 2, pp. 34-204.

20 The seven prātimokṣa vows (so-so thar-pa'i sdom-pa bdun), more usually forming an enumeration of eight, include the vows of laymen & laywomen (upāsaka & upāsikā), those of male & female practitioners of the purificatory fast (upavāsa & upavāsi), the male & female novitiate (āramanera & āramanarikā), and the complete vows of monks and nuns (bhikṣu & bhikṣuṇī). On the enumeration of seven, also see NSTB, Book 1, Pt. 3, pp. 128ff.

- 21 On the three aspects of moral discipline cultivated by bodhisattvas, see below, p. 1222.
- 22 These include the categories of commitment maintained by adherents of the outer tantras, Kriyâtantra, and so forth. See NSTB, Book 1, Pt. 4, pp. 213a-219b. They are contrasted immediately below with the commitments of buddha-body, speech and mind, which are upheld from Mahâyoga onwards. See NSTB, Book 1, Pt. 4, pp. 221a-229b.
- 23 On these pham-pa'i sde-tshan bzhi, namely murder, sexual misconduct, theft and falsehood, see 'Jam-mgon Kong-sprul, shes-bya kun-khyab, Vol. 2, pp. 52ff.
- 24 On the pure view and practice of the rites of "liberation", see above Ch. 11, pp. 914-922, Ch. 18, pp. 1176-1179, Ch. 20, pp. 1258-1261.
- 25 Tib. dkvil-'khor gsum, i.e., those of the male consort, the female consort, and their coalescence.
- 26 On the pure application of the abyor-ba practices, see above Ch. 11, pp. 900-913, Ch. 13, 1006-1022.
- 27 On these three aspects of moral discipline, viz. "gathering the virtuous doctrine" (dge-ba chos-sdud), "'acting on behalf of sentient beings" (sems-can don-byed), and "controlling malpractices" (nves-spyod sdom-pa'i tshul-khrims), see also NSTB, Book 1, Pt. 3, pp. 127a-131b, under "moral discipline"; and on bodhisattva conduct in general see

- 'Jam-mgon Kong-sprul, shes-bya kun-khyab, Vol. 2, pp. 98-134.
- 28 Nirmānarata ('phrul-dga') is the penultimate realm of the kāmadhātu. See the chart in NSTB, Book 1, introduction.
- 29 I.e. from the Indestructible Reality of the Magical Net (sgu-'phrul rdo-rie, NGB, Vol. 15).
- 30 On the grades of empowerment (dbang-bskur) according to Mahāyoga, from those of beneficence (phan-pa'i dbang) to those of profundity (zab-dbang), see above, Chs. 9-10.
- 31 On this distinction, see also above, pp. 1202-1203.
- 32 On these and other alternative readings, see above, p. 305, note 24. Lo-chen Dharmaśrī, op. cit., p. 422, in common with kLong-chen-pa, holds the reading snod-bcud to be corrupt, and instead offers snod-chu on the basis of an Indian ms. which read jalām or "water". The "water" in question would of course refer to the amṛta contents.
- 33 On these axioms of "purity and sameness", see above, Ch. 11, section 15.
- 34 On the absence of a "cut-off" family (agotraka, Skt. riṅ-med-pa), see NSTB, Book 1, Pt. 3, pp. 95b-106b.
- 35 Tib. thog-ma med-pa'i chos-khams dge-ba sa-bon is a synonym for dharmakāya. See NSTB, Book 1, Pt. 3, pp. 95bff.

- 36 Corresponding to the dharmakāya and the rūpakāya respectively, these are known as chos-nvid rang-bzhin gnas-pa'i rigs and chos-can rang-bzhin gnas-pa'i rigs. See references in previous two notes.
- 37 Cf. NSTB, Book 1, Pt. 3, pp. 96b-97a.
- 38 I.e. those belonging to the third dharmacakrapravartana. See NSTB, Book 1, Pt. 3, pp.66b-68b, 92a-95b, 116b-118a.
- 39 This refers, in the view of Great Madhyamaka or Yogācāra-Madhyamaka, to the division of the "enlightened family" (gotra) into that "which naturally abides" (rang-bzhin gnas-pa'i rigs) as the "causal basis of separation" (bral-rgyu) from obscuration, and the "enlightened family of inner growth" (rgyas-'gyur-gvi rigs) through which the culminating "result of separation" (bral-'bras) from obscuration takes effect. See NSTB, Book 1, Pt. 3, pp. 95b-106b.
- 40 On the differing attitudes expressed with respect to violations of the commitments in these different vehicles, see the recapitulation of the resultant vehicles in NSTB, Book 1, Pt. 4, pp. 211b-229b.
- 41 I.e. each of the five basic commitments has thirty subdivisions. See also above, pp. 1211-1212, and note 14.
- 42 I.e. each of the ten ancillary commitments has twenty subdivisions. See above, p. 1212, and note 15.

43 This section is known as the appendix of commitments in four pādas.

44 As emphasised by Rong-zom-pa (above, p. 1212), the enumeration of three hundred and sixty is not one of distinct or dissimilar commitments, but rather one comprising the attributes of the ten ancillary commitments.

45 On the four kinds of vidvādhara, see also above, pp. 810-811, 853-854, and 959-976.

46 Tib. var-ldan-gyi tshul bre-mig-tu phul-ltar 'dus. According to bod-rgya tshig-mdzod chen-mo, there are six phul in one bre. The bre is said in the same source to be a square measuring container, twenty of which comprise "one load" (khal-gcig).

47 See above, pp. 1214-1217.

Chapter Twenty:

1 The triangular hearth in the shape of the Sanskrit letter E is described above, Ch. 9, pp. 784-786.

2 Tib. bsgrub-bya. The compassionate motivation behind this wrath is emphasised elsewhere, e.g., Ch. 11, pp. 914-922.

3 The syllables MĀRAYA PHAT express the wrathful rite. See above, p. 786. On the significance of the "life-supporting talisman" (bla-btags/ bla-gnas), which is a magical means

of personal protection often in the form of a fierce animal, see the life of gNyags Jñānakumāra in NSTB, Book 2, Pt. 5, pp. 281-289, and note; also Nebesky-Wojkowitz, Oracles and Demons of Tibet, pp. 173-174, 481-483.

4 "The syllables which effect the summons" ('gugs-byed-kvi
vi-ge).

5 The wrathful rite is effected by Vajrakīla in the form of an iron material kīla. Cf., p. 1262, the rite of subjugation effected by Padmakīla in the form of a copper material kīla; p. 1263-1264, the rite of enrichment effected by Ratnakīla in the form of a gold material kīla; and p. 1265, the rite of pacification effected by Buddha-kīla in the form of a silver material kīla.

6 As stated above, p. 1258, different deities may be visualised in the hearth. Karma Heruka is indicated here because Vajrakīla corresponds to the enlightened family of activity (karmakula).

7 kLong-chen Rab-'byams-pa's view is that all three steps occur in conjunction. Lo-chen, op. cit., p. 429, considers these rites to have five steps-- the preparation of the effigy, the visualisation of the mandala deities, the actual rites which are to be attained, the offerings to be made and their attributes, and the rite of dancing in a chain with its attributes.

- 8 On the rite of subjugation and its hearth, shaped as a semi-circle in the manner of the Sanskrit syllable VAM, see also above, p. 784.
- 9 The sacraments of this rite are enumerated above, pp. 784-785. Cf. Lo-chen, op. cit., p. 434.
- 10 Vajrapadma and Mahendra are aspects of Hayagrīva. Cf. Lo-chen, op. cit., p. 426, who reads Vajrapāni for these two.
- 11 On the rite of enrichment, its hearth, shaped as a square in the manner of the Sanskrit syllable MA, and its offerings, see also above, p. 784.
- 12 On the rite of pacification, its hearth, round like the Sanskrit syllable YA, and its offerings, see above, pp. 783-784.
- 13 On the symbolism of these syllables, see above, Ch. 1, pp. 336-349.
- 14 This is merely a tentative explanation of Rong-zom-pa's view, according to which our text should read banan-pa'i sgra for ban-na'i sgra. Another suggested reading is ban-ni'i sgra, meaning that the shapes of the syllables VAM and YA are imitations or derivatives of the syllable BAM.
- 15 The "residual offering" (lhag-ma) is gathered during the feast-offering ceremony from each participant and, once consecrated, is offered to those lesser deities of ritual activity, who abide outside the locus of the ganacakra.

either because are are immobile or because their arrival there would cause obstacles.

16 Tib. za-lam bdun-cu'i gar bkval.

17 The Wrathful Yaksa (yaksa khro-bo) is a form of Gu-ru Drag-po, here performing the function of a "messenger or intermediary of the rite" (las-kvi pho-nya). On this term, see Nebesky-Wojkowitz, Oracles and Demons of Tibet, pp. 303-304.

17b The sections 16-20 are known as appendices of enlightened activity in twenty-four pādas. See above, p. 662.

18 Tib. pho-nya dgra-la rbad-cing mngag-gzhug las-la gtang.
Cf. the life of gNyags Jñānakumāra in NSTB, Book 2, Pt. 5, pp. 281-289.

19 On the sexual practices, which are clearly distinguished from the present rites, see above, Ch. 11, pp. 899-914, Ch. 13, 1006-1022.

Chapter Twenty-One:

1 See the explanation of this term in Lo-chen, op. cit., p. 445, where zang-g-yag is said to be equivalent to Skt. tikṣṇa.

- 2 On these categories of jñāna, see above, Ch. 1, note 45; also see NSTB, Book 1, Pt. 2, pp. 60a-63a. Note that the latter presentation is somewhat different in that the kṛtyupasthānaiñāna is said to be the preception of the nirmānakāya, and the ji-snyed-pa mkhyen-pa'i ye-sheg is said to include that.
- 3 I.e. dharmadhātuiñāna is the perception of the dharmakāya. Cf. NSTB, Book 1, Pt. 2, pp. 60aff.
- 4 On these "four kinds of demon" (bdud-bzhi), see above, foreword & title, note 12.
- 5 On agrib-gnyis, see above, foreword & title, note 13; and for an explanation of the way in which these compound samsāra, see NSTB, Book 1, Pt. 1, pp. 4b-7b.
- 6 The latter explanation corresponds closely to the description of the subjugation of Rudra given in Ch. 15.
- 7 These eulogies are therefore made respectively to Vajra Heruka, Padma Heruka, Buddha Heruka, Ratna Heruka, and Karma Heruka, with their corresponding retinues.
- 8 On the "wheel of vital energy" (rlung-gi dkyil-'khor), an energy field or mandala of wind on which, according to Abhidharma, the universe is based, see NSTB, Book 1, Pt. 2, under the Emanational Body, pp. 50a-60a.

Chapter Twenty-Two:

- 1 Tib. bde-ba chen-po, rdo-rie snying-po, dam-pa dang-po, gdod-ma'i mgon-po, and rdo-rie 'chang chen-po. On these and other epithets of Samantabhadra, see NSTB, Book 1, Pt. 2, pp. 41b-46b.
- 2 On the role of Vajrapāni as a compiler of Mahāyoga, see NSTB, Book 2, Pt. 2, pp. 69-81.
- 3 Tib. zo-chun 'phyan-ltar rang-dbang med-pa-yi.
- 4 This clearly pinpoints KLong-chen Rab-'byams-pa's view of the Guhyaḡarbha as an Atiyoga text. Cf. NSTB, Book 1, Pt. 1, pp. 17b-28a, on the theḡ-pa'i rim-pa dḡu; and Pt. 4, pp. 169a-190a, on the superiority of Atiyoga over lower vehicles.
- 5 Tib. spangs-pa-dang rtoḡs-pa'i ve-sheḡ. As explained in NSTB, Book 1, Pt. 3, pp. 80b-84a, renunciation and realisation are of two kinds, one a passive fait accompli and the other a dynamic process.
- 6 "Literary or scriptural authority" (lung, Skt. āgama) is recognised in Buddhist logic as a valid form of appraising objects which are "indirectly evident to an extreme degree". See NSTB, Book 1, Pt. 1, pp. 37b-38a.
- 7 The motivations behind the composition of such treatises (bstan-bcos) and the transmitted precepts (bka') with which

their different categories accord are discussed at length in NSTB, Book 1, Pt. 1, pp. 28a-41a.

8 Teachings of buddhas such as Śākyamuni are said to have "four seals indicative of the transmitted precepts" (bka'-rtags dhyag-rnys bzhi), namely that all compounded phenomena are impermanent, all corruption is suffering, all things are without self, and nirvāna is peace.

9 This aspiration resembles the mandate received by ster-aton, who, according to the lineage known as bka'-babs lung-bstan, are entrusted with the central intention of their discoveries and subsequently encouraged through prophetic declarations. See NSTB, Book 2, Pt. 6, pp. 511ff.; also T. Thondup, Hidden Teachings of Tibet, p. 64.

10 On the continuum of the ground, see above, pp. 20ff.; also NSTB, Book 1, Pt. 4, pp. 147b-150b.

11 On the differing degrees of intention (abhiprāva) with which different texts are motivated and the distinction between the provisional and ultimate meaning of texts, see NSTB, Book 1, Pt. 3, pp. 116b-121a.

12 The "indefinite time" (ma-nges-pa'i dus) at which this teaching is disseminated is discussed above, pp. 354-357.

13 See above, Ch. 12, pp. 959-976 on the meaning of vidvādhara; and on the use of the term rig-pa'i skyes-bu as an epithet for the six sages, see NSTB, Book 2, Pt. 1, pp. 16-18.

- 14 Expositors of this tantra who pursue the bodhisattva path are therefore predicted to attain samvaksambuddhatva, whether or not they have yet become "awareness-holders" of the anâbhoga type.
- 15 On these different names for the thirteenth level, see above, pp. 967-968.
- 16 On the multidimensional meaning of the vairapâdas, see NSTB, Book 1, Pt. 4, pp. 166b-169a.
- 17 The point is that the concluding words of this text are in harmony with the concept of "indefinite time", so that the tantra or continuum is thought to have no cessation.
- 18 See the description of Ghanavyûha above, pp. 357ff.

The Perfect Conclusion:

- 1 This extensive version of the sgyu-'phrul dra-ba is said to be that from which all eighteen tantrapitakas of Mahâyoga are derived. See above, 33-58, 72-74.
- 2 On the position of the Guhvagarbha within the Mâyâjâla cycle, see above, pp. 37-59.
- 3 I.e. the Anuttarayogatantra.
- 4 Tib. [ye-she] ganga-chen mtsho or Vairocana in the form of Jñānahimamahâsâgara, said to be the frame around which all

world-systems appear. See above, Ch. 1, note 79; also NSTB, Book 1, Pt. 2, pp. 53b-54a; Book 2, Pt. 1, pp. 10-11.

5 Gangsa ri'i khrod, of course, indicates Tibet.

6 I.e. that of kLong-chen Rab-'byams-pa.

7 The latter is perhaps to be identified with kLong-chen-pa's lay patron, Si-tu Sâk-ya bZang-po, the myriarch of dBu-stod. See the biography of kLong-chen Rab-'byams-pa in NSTB, Book 2, Pt. 4, pp. 238-277, notes; also H.V. Guenther, Kindly Bent to Ease Us, Vol. 1, p. xv.

8 O-rgyan rDzong is the celebrated cave and hermitage of kLong-chen-pa at Gangs-ri Thod-dkar, situated above 'On-chang-rdo Lha-khang in the mountain range known as Tibet's Ri-bo rtse-linga. See the biography in NSTB, Book 2, Pt. 4, pp. 238-277; A. Ferrari et. al., Mk'yen Brtse's Guide to the Holy Places of Central Tibet, pp. 73, 166. The expressions "neck" (ngul) and "core of gemstones" (rin-cen snying-po) liken this location to a geomantic centre. On the geomantic centres of Tibet, see dPa'-bo gTsug-lag Phreng-ba, mkhas-pa'i dga'-ston, Vol. Cha, 35a-39bff.; also M. Aris, Bhutan, pp. 15-41.

9 Tib. kang-ru'i shar-phyogs. kLong-chen-pa claims that formerly, before his series of lives in Tibet, as a direct student of Padmasambhava he had mastered the teachings of the outer and inner vehicles.

- 10 On kLong-chen-pa's former lives in Tibet, especially as Padma Las-'bral rtsal, and his discovery of the mkha'-'gro snying-thig, see NSTB, Book 2, Pt. 4, pp. 213-215.
- 11 Until kLong-chen-pa's extensive dissemination of, and compositions on, the philosophy and history of the rNying-ma school, there were few such lineages during the fourteenth century. See NSTB, Book 2, Pt. 4.
- 12 Tib. zhi-bde'i nags-khrod is a synonym for quiescence or nirvāna.
- 13 Concerning the analytic meditation on impermanence (mi-rtag-pa, Skt. anitya) and its benefits, see e.g., Mi-pham rNam-rgyal, byed-sgom 'khor-lo-ma; Sgam.po.pa. The Jewel Ornament of Liberation, pp. 41-54.
- 14 Tib. mdzod-ldan-rnams-kvi ve-sheg ganga-can-mtsho.
- 15 Tib. lhag-bsam rnam-dag lhag-pa'i ting-'dzin zab-mo bsgom. This phrase, in combination with the previous verse on commitments & vows, indicates the three correct trainings (yang-dag-pa'i bslab-pa gsum) of superior śīla, citta, and praiṇā. See also NSTB, Book 1, Pt. 1, pp. 16ab.
- 16 For skve-rgu yongs-kvi read skve-rgu yongs-kvis.
- 17 I.e. Pūrvavideha in the east, Jambudvīpa in the south, Aparagodaniya in the west, and Uttarakuru in the north. See the chart in NSTB, Book 1, introduction.

- 18 Tib. ston-ka'i ri-bong 'dzin-gzugs.
- 19 Tib. rgyal-ba'i yum-gyur kun-gyi.
- 20 Among the various motivations which justify the composition of treatises, outlined in NSTB, Book 1, Pt. 1, pp. 28a-41a, there are those composed after prophetic declarations and exhortations have been obtained. The works of kLong-chen-pa are considered within this category.
- 21 "mantra and transcendental perfection" (ngags-dang pha-rol-du phyin-pa'i tshul), respectively mantranava and pâramitânava, indicate the resultant & causal vehicles. See NSTB, Book 1, Pts. 3-4.
- 22 The name given to kLong-chen Rab-'byams-pa by Ye-shes mTsho-rgyal in a vision concerning the redaction of the mkha'-'gro gnying-thig. See NSTB, Book 2, Pt. 4, pp. 238-277 and notes.
- 23 This dragon year would have to be either 1340, the year in which he taught the gnying-thig teachings at bSam-yas mChims-phu, or 1352. Since the biography clearly states that he moved to Gangs-ri Thod-dkar after this initial dissemination of Atiyoga, and then systematically arranged his writings and discoveries in that location, the latter date is the more likely. The first autumn month (ston-zla ra-ba) indicates the seventh month of that year. According to the tables in D. Schuh, Untersuchungen Zur Geschichte der Tibetischen Kalenderrechnung, the fifteenth day of that month would correspond to 28 July, 1352.

The edition of the commentary is concluded at this point by a eulogy in praise of the author and a further colophon, added by 'Gyur-med rDo-rje, the son of A-dzom 'Brug-pa Grub-dbang Dri-med kLong-yangs who had been responsible for publishing this edition but had died during the printing of its final pages.

Part Four
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Aspiration of Good Conduct. bzang(-po) spyod(-pa'i smon-lam-gyi rgyal-po). Skt. Bhadracarvāpranidhānarāja. T. 1095 and 4377. Also part of the Sūtra of the Arrayed Bouquet, q.v. MTTWL. 25. Skt. and Tib. ed. Suniti Kumar Pathak, Srīh Āryabhadra-carī pranidhānarāja. Gangtok, Sikkim: Namgyal Institute of Tibetology, 1961.

Awakening of Vairocana. rnam(-par) snang(-mdzad) mngon(-par)
pyang(-chub-pa). Skt. Mahāvairocanābhisambodhitāntra. T.
494. MTTWL. 124. See also under **Tantra of the Awakening of**
Vairocana.

B

Basic Transmission of the Vinaya. 'dul-ba gzhi Skt. Vinaya-
vastu. T. 1. HBI. pp. 181-197. See also Jampa Panglung,
"Preliminary Remarks on the Uddānas in the Vinaya of the
Mūlasarvāstivādin," in TSHR, pp. 226-232; idem., Die
Erzählstoffe des Mūlasarvāstivādin-Vinaya. Tokyo: Reyukai
Library, 1983. Frank-Richard Hamm, Rab tu 'byun ba'i gzi. Die
tibetische Übersetzung des Pravrajivāvastu im Vinaya des Mūla-
sarvāstivādins. Edited by Helmut Eimer. 2 vols. Asiatische
Forschungen 82. Wiesbaden: Otto Harrassowitz, 1983.

Black Yamāri. gshin-rie dgra-nag. Skt. Kṛṣṇayamāri. T. 469. 473.
...
NGB. vols. 20-22. NMKMG. vol. 4. See also under **Tantra of the**
Slayer of Death.

Buddhasamāyoga Tantra. sangs-rgyas mnyam-sbyor. T. 366-367. NGB.
vol. 16, nos. 206-208. NMKMG. vol. 3. SP. 70 (1966).

Buddhasamāyoga Commentary sangs-rgyas mnyam-sbyor-[gvi 'grel-
pa]. A. Padmasambhava. NL.

C

Cakrasamvara. 'khor-lo sdom-pa, bde-mchos, 'khor-lo mchos. T. 368. See also under **Root-tantra of Cakrasamvara.**

Clarification of Commitments. dam-tshig gsal-bkra. Skt. Samavayivakti. A. Lilāvajra (Vilāsavajra). P. 4744.

Clarifying Lamp. sgron-gsal. Skt. Pradīpodvotana. A. Candrakīrti. T. 1785.

Collection of the Greater Vehicle. theg-pa chen-po bdus-pa. Skt. Mahāvānasamgraha. A. Asanga. T. 4048. EIPRB. 1250-1252. MTTWL. 125.

Collection of Meaningful Expressions. ched-du brjod-pa'i tshoms. Skt. Udānavarga. A. Dharmatrāta. T. 326. Tib. ed. Hermann Beckh. Udānavarga: eine Sammlung buddhistischer spruche in tibetischer Sprache. Berlin, 1911. Skt. ed. Franz Bernhard. Udānavarga. 2 vols. Göttingen: Vandenhoeck & Ruprecht, 1965-68. Trans. Gareth Sparham, The Tibetan Dhammapada. Mahayana Publications, 1983.

Commentary of the Eight Volumes of Nectar. bam-brgyad-kvi 'grel-pa. NL.

Commentary on the Ornament of Emergent Realisation. ngon-rtogs rgyan-gyi 'grel-pa. Skt. Abhisamayālamkāravṛtti-kīrtikalā. T. 3799.

Creation and Perfection Stages bakved-rdzogs-rim-gnyis. A. Padmasambhava. From the context, this may well be a section of the author's commentary on the Buddhasamāvoga.

Cutter of Indestructible Reality. rdo-ri'e gcod-pa. Also known as the Diamond Sūtra. Skt. Vajracchedikā Prañāpāramitā. T. 16. EIPRB. 1020-1045. MTTWL. 244. BST. 17 (1961). SOR. 13 (1957).

D

Definitive Order of the Three Vehicles theg-pa gsum rnam-par gzhag-pa. Skt. Triyānavyavasthāna. A. Ratnākaraśānti. T. 3712.

Display of Pristine Cognition. ve-she's rol-pa. NL. See also under Tantra of the Display of Pristine Cognition.

Dohās. do-hā. Skt. Dohākosa. T. 2245, 2251, 2263-4, 2266, 2273. HIL.9.3., pp. 124-133. Prabodh Candra Bagchi, Dohākosa, Part I. Calcutta Sanskrit Series, No. 25C. Calcutta, 1938. H.V. Guenther, The Royal Song of Saraha. Seattle: University of Washington Press, 1968. M. Shahidullah, Les Chants Mystiques de Kānha et de Saraha. Paris: Adrien-Maisonneuve, 1928. D.L. Snellgrove, trans., in Edward Conze, ed., Buddhist Texts through the Ages. New York: Philosophical Library, 1954, pp. 224-239. See, further, the bibliography given in Per Kvaerne, An Anthology of Buddhist Tantric Songs. Oslo: Universitetsforlaget, 1977.

I

Eight Volumes of Nectar. bdud-rtsi ham-brgyad. Skt.
Sarvapañcāmṛtasārasiddhimahadgatahṛdayaparivartāstaka. T.
841. NGB. vol. 26, no. 302.

Eight-Chapter Magical Net. sgyu-'phrul brgyad-pa. NGB. Vol. 14

Eighty-Chapter Magical Net. sgyu-'phrul brgyad-cu-pa. T. 834.
NGB. vol. 14, no. 189. Full title: gsang-ba'i snying-po de-
kho-na-nvid nges-pa.

Eulogy to the Expanse of Reality. chos-dbyings bstod-pa. Skt.
Dharmadhātustava. A. Nāgārjuna. T.1118. EIPRB. 633-634, 637.
MTTWL. 55. HIL.7.1., pp. 31-32, 126.

Eulogy to the Ground. gzhi-la bstod-pa. NA.

Eulogy to Mañjuḥosa. 'jam-dpal bstod-pa. A. Dignāga. T. 2712.

Extensive Magical Net. sgyu-'phrul rgyas-pa. The root-texts of
the Mâyājāla cycle comprising NGB. vol. 14. Most frequently
it refers to the Eighty-Chapter Magical Net. See also Tantra
of the Extensive Magical Net.

Extensive Pristine Cognition ye-sheṣ rgyas-pa. Skt. Nisthā-
gatabhagavajñānavaidūlyasūtraratanāma-mahāvānasūtra.
T. 99.

Eye-opening Commentary on the Supplementary Magical Net. le-lag-gi spyan-'grel. Skt. Vairasattvamāvāḥīlatantraśrīguhyagarbhanāmacakṣustikā. A. Buddhaguhya/ Vimalamitra. P. 4756.

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F

Flash of Splendour. rngam-glog. NGB. vol. 12, no. 163.

Forty-Chapter Magical Net. (sgyu-'phrul) bzhi-bcu-pa. NGB. vol. 14, no. 190. Full title: dpal-gsang-ba'i snying-po de-kho-na-nvid nges-pa.

Fulfillment and Confession of the Denizens of Hell. na-rak skong-bshags. A rite of Vajrasattva belonging to the Transmitted Precepts of the rNying-ma tradition: DZ. vol. 1, pp. 144-158. LCSB. vol. 13. NMKMG. vol. 13.

G

Garland of Narration. klog-gi phreng-ba. NL.

Glorious Tantra of the Cessation of the Four Elements. dpal 'byung-bzhi zad-pa'i rgyud. NA.

Great Bounteousness of the Buddhas. 'phags-pa sangs-rnyas phal-po-che'i mdo. Skt. Buddhāvataṃsaka. T. 44. EIPRB. 967-983. MTTWL. 24. A complete translation into English is in progress: Thomas Cleary, The Flower Ornament Scripture. Boulder: Shambhala, 1984 onwards. See also: Sūtra of the Arrayed Bouquet.

Great Sūtra of Final Nirvāna. See Sūtra of Final Nirvāna.

Great Treasury of Detailed Exposition. bye-brag bshad-mdzod (chen-mo). Skt. Vibhāsakośa. A. Vasumitra. Now extant only in Chinese: Taishō 1545. EIPRB. 459-463. La Vallée-Poussin, L'Abhidharmakośa de Vasubandhu, vol. 1, pp. xliii-lix. HBI., pp. 197-209, and passim.

Guhyasamāja Tantra. gsang-ba 'dus-pa'i rgyud. T. 442-443. NGB. vol. 17, nos. 211-212. BST. 9 (1965). GOS. 53 (1931).

H

Heart Sūtra of Discriminative Awareness. sher-snying. Skt. Prajñāpāramitāhṛdayasūtra. T. 21, 531. EIPRB. 1046-1068. MTTWL. 85. BST. 17 (1961).

Hevajra Tantra. brtag-gnyis, dzves-rdor, kve-vi rdo-rie. Skt. Hevajratantrarāsa. T. 417-418. Ed. and trans. D.L. Snellgrove. The Hevajra Tantra, Parts 1 and 2. London Oriental Series, vol. 6. London: Oxford University Press, 1959; reprinted 1964, 1971. SP. 70 (1966).

Hidden Seminal Point of the Moon. zla-gsang thig-le. Skt. Candraguhyatilakatantra. T. 477. NGB. vol. 16, no. 210.

Holy Ornament of Appearance. dam-pa rgyan. Skt. Tattvālokaparamālamkāra. A. Buddhaguhya. P. 4735.

Hundred Parables on Deeds. mdo-ade las brgya-pa. Skt. Karmaṭataka. T. 340.

I

Indestructible Peak. (rdo-rie) rtse-mo. Skt. Vajradekhara-mahāguhyavogatantra. T. 480.

Indestructible Reality of the Magical Net. agyu-'phrul rdo-rie. A generic name for the exegetical tantras of the Māyājāla cycle, contained largely in NGB. Vol. 15, and referring in most cases to the Mirror of Indestructible Reality, q.v.

Intention of the Nucleus of Esoteric Instructions. man-ngag snying-gi dgongs-pa. NGB. Vol. 5, no. 84. See also under Tantra of Intention: the Nucleus of Esoteric Instructions.

Intermediate Mother. yum bar-ma. See Transcendental Perfection of Discriminative Awareness in Twenty-five Thousand Lines.

Intermediate Purificatory Rite of the Creation and Perfection Stages according to the Gathering of the Sugatas. bde-gshers 'dus-pa'i bskved-rdzogs 'bring-po. A. Padmasambhava. The main tantra-texts forming the subject of this commentary are found in NGB. vols. 31-32, nos. 375-379.

Introduction to the Conduct of a Bodhisattva. byang-chub gema-dpa'i spyod-pa-la 'iug-pa. Skt. Bodhisattvacaryāvatāra. A. Śāntideva. T. 3871. EIPRB. 3412-3443. MTTWL. 34. HIL.7.1., pp. 82-83, 128, 131. BBudh. 28 (1929). BST. 12 (1960).

Introduction to the Madhyamaka. dbu-ma-la 'jug-pa. Skt. Madhyamakāvataāra. A. Candrakīrti. T. 3861. EIPRB. 2081-2083A. MTTWL. 109. HIL.7.1., pp. 71-74, 130. BBudh. 9 (1907-1912).

J

Jewel Garland. rin-chen phreng-ba. Skt. Ratnāvalī. A. Nāgārjuna. T. 4158. BST. 10 (1960). EIPRB. 686-689. MTTWL. 189. A number of newly recovered Skt. fragments have been published by S. Dietz, Journal of the Nepal Research Centre, IV, pp. 189-220. See also, C. Lindtner, Nagarjuniana, pp. 163-169. Michael Hahn, Nāgārjuna's Ratnāvalī. Bonn: Indica et Tibetica Verlag, 1982.

K

Kārikā. ka-ri-ka. Skt. Śrāmanakārikāvṛttiprabhāvatī. A. Śākyaprabha. T. 4125.

L

Lamp (for the Eye) of Contemplation. bsam-gtan (mig)-gi sgron-me. A. gNubs-chen Sangs-rgyas Ye-shes. SSS. 74 (1974). I-Tib 74- See also S. Karmay, "Origin and Early Development of the Tibetan Religious Traditions of the Great Perfection"; Jeffrey Broughton, "Early Ch'an in Tibet," in Robert M. Gimello and Peter N. Gregory, eds., Studies in Ch'an and Hua-yen. Honolulu: University of Hawaii Press, 1983.

- Lamp of Precious Gems** rin-po-che'i sgron-ma. A. Vimalamitra.
- Lamp of Precious Inner Radiance** 'od-gsal rin-po-che'i sgron-ma.
A. Padmasambhava.
- Lamp of Pristine Cognition** ve-sgron. i.e. ve-shes gsang-ba sgron-ma rin-po-che man-ngag-gi rgyud. NGB. Vol. 4, no. 56.
See also under **Tantra of the Precious Gems of Pristine Cognition**.
- Lamp of the Three Modes.** tshul-gsum sgron-ma. Skt. Navatrayaprādīpa. A. Tripitakamala. T. 3707.
- Lasso of Skillful Means** thabs-kvi zhags-pa (padmo'i phreng-ba).
T. 835.
- Letter to a Friend.** bshes(-pa'i) spring(-vig). Skt. Suhrillekha.
A. Nāgārjuna. T. 4182. EIPRB. 690-693. MTTWL. 218. HIL.7.1..
pp. 26-27. Trans. Geshe Lobsang and Artemus B. Engle, Nāgārjuna's Letter: The Suhrillekha. LTWA 1979.
- Litany of the Names of Mañjuśrī.** 'jam-dpal-gvi mtshan yang-dag-par briod-pa. Skt. Mañjuśrīnāmasaṃgīti. T. 360. NGB. vol. 15, no. 196. SP. 18 (ca. 1963). SP. 69 (1966). Ed. and trans. Ronald M. Davidson, "The Litany of Names of Mañjuśrī," in MCB. 20 (1981), pp. 1-69. Alex Wayman, Chanting the Names of Mañjuśrī. Boulder/London: Shambhala, 1985. NMKMG. vol. 22.

M

Magical Net of Mañjuśrī. 'jam-dpal sgyu-'phrul drva-ba. See Litany of the Names of Mañjuśrī.

Magical Net of Vajrasattva. rdo-rie sems-dpa' sgyu-'phrul drva-ba or sgyu-'phrul rdo-rie sems-dpa'. To be identified in general with the root-texts of the cycle, contained in NGB. Vol. 14, and especially with the Guhyagarbhatattvaviniścaya.

Magical Net of the Goddess lha-mo sgyu-'phrul. Skt. Devīāla-mahāmāvatāntara. T. 836. NGB. Vol. 15.

Magical Net of Pristine Cognition ye-sheś dra-ba. i.e., dpal sgyu-'phrul dra-ba ye-sheś snying-po'i rgyud. NGB. Vol. 15. no. 198.

Magical Net of Vairocana rnam-srang sgyu-'phrul dra-ba. Skt. Māvājālamahātāntarāja. T. 466. NGB. Vol. 19.

Nāyājālabhisekavaśyaka. sgyu-'phrul dra-ba'i dbang-gi gal-po. A. Buddhaguhya. P. 4721.

Mahāmāya Tantra. Mahāmāya, or sgyu-'phrul chen-po. T. 425.

Mirror of Indestructible Reality. sgyu-'phrul rdo-rie me-long. Skt. Vairasattvamāvājālaguhvasarvādarśa-nāma-tantra. T. 833. NGB. Vol. 15.

N

Non-dual Victor. gnvis-med rnam-rgyal. Skt. Advayasamafā-
vijavanāmvairāṅgīvaramahākālpādi. T. 453.

O

Oceanic Magical Net. sgyu-'phrul rgya-mtsho. NGB. vol. 15, no.
199.

Oral Instructions of the Moment of Death 'da'-ka-ma'i gdams-
ngag. A. Vimalamitra.

Ornament of Emergent Realisation. mngon-rtogs rgyan. Skt.
Abhisamayālamkāra. A. Maitreyanātha. T. 3786. EIPRB. 1224-
1240. MTTWL. 2. BBudh. 23 (1929). BST. 4 (1960). See also,
Lati Rinbochay, et al., Meditative States in Tibetan
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Ornament of the Sūtras of the Greater Vehicle. (theg-pa chen-po)
mdo-sde rgyan. Skt. Mahāvānasūtrālamkāra. A. Maitreyanātha.
T. 4020. EIPRB. 1253-1266. MTTWL. 129. BST. 13 (1970). Trans.
Robert A.F. Thurman, Ornament of the Scriptures of the
Universal Vehicle. Forthcoming.

P

Pagoda of Precious Gems. dkon-mchog brtsegs-pa. Skt. Mahāratna-
kūṭa. T. 45-93. EIPRB. 127-135. MTTWL. 122.

Penetrating Magical Net. bshad-rgyud sgyu-'phrul thal-ba. NGB.
vol. 15, nos. 200-201.

Precious Jewel Commentary. (gsang-snying 'grel-pa) dkon-mchog-
'grel. A. Rong-zom Chos-kyi bZang-po. NMKMG. Vol. 25. Pub.
Gangtok: Dodrup Sangyay Lama, 1976. I-Tib 76-902140.

Propensity for the Commitments. dam-tshig phra-rgyas. Skt.
Samavānuśayanirdeśa. A. Līlāvajra (Vilāsavajra). P. 4745.

R

Root-Stanzas on the Madhyamaka entitled Discriminative Awareness.
dbu-ma rtsa-ba shes-rab. Skt. Prañānāmamūlamadhyakakārikā.
A. Nāgārjuna. EIPRB. 644-678. MTTWL. 135. HIL.7.1., pp. 9-18,
126-127, 130. BBudh. 4 (1903-13). BST. 10 (1960). Vicente
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Albany: SUNY Press, 1986.

Root Sūtra of the Vinaya. 'dul-ba mdo rtsa-ba. Skt. Vinayasūtra.
A. Gunaprabha. T. 4117.

Root-Tantra of Cakrasamvara. bde-mchog rtsa-rgyud. See Short
Tantra of Cakrasamvara.

S

Samputatantra. sam-pu-ta, kha-sbyor thig-le'i rgyud. T. 381-382.

Secret Seminal Point. this-le gsang-ba, Cf. this-le gsang-ba'i
brda'i rgyud. NGB. Vol. 5, no. 89, and rdzogs-chen this-le
gsang-ba de-kho-na-nvid nges-pa'i rgyud, NGB. Vol. 5, no. 92.

Secret (Tantra) of Pristine Cognition. dpal ye-shegs gsang-ba'i
rgyud. T. 392.

Secret Tantra (of Wrathful Mañjuśrī). 'iam-dpal gsang-ba'i rgyud,
or 'iam-dpal khros-pa gsang-rgyud. Skt. Mañjuśrīkarmacatu-
ścakraguhyatantra. T. 838. NGB. vols. 20-22.

Secret Treasury of Tantra rgyud gsang-mdzod. NL. but cf. the
long title of ye-shegs rnam-glog, listed above as Flash of
Splendour.

Sequence of Indestructible Activity. rdo-rie las-rim. Skt. Vaira-
karmakrama. A. Buddhaguhya. P. 4720 & 4761.

Sequence of Light. 'od-rim. Skt. Māvāīālaprabhākrama. A. Buddha-
guhya. P. 4731.

Sequence of the Path (of the Magical Net). (sgyu-'phrul) lam-
rim. Skt. Māvāīālapathakrama. A. Buddhaguhya. P. 4736.
NMKMG. vol. 23. The shorter version alone is given in DZ.
vol. 1, pp. 1-15.

Short Commentary on the Secret Nucleus. snying-po'i 'grel-chung.
Skt. Śrīguhyagarbhapindārthatkā. A. Vimalamitra. P. 4755.

Sitātāpatrā. gdugs dkar-po-can gzhan-gvis mi thub-pa'i gzungs.
Skt. Tathāgatotsnīsasitātapatre aparājitadhāraṇī. T. 593.

sPar-khab Commentary (on the Secret Nucleus). (gsang-ba gnying-po'i ('grel-pa)) spar-khab. Skt. Guhvagarbhamahātāntra-rājatīkā. A. Līlāvajra (Vilāsavajra). P. 4718. NMKMG. vol. 23. Pub. in Commentaries on the Guhyagarbha Tantra and other rare Nyingma Texts from the Library of Dudjom Rinpoche. Vol. 1. New Delhi: Sanje Dorje, 1974. I-Tib 74-900928. Zhe-chen xylo. ed. pub. Gangtok: Dodrup Sangyey Lama, 1976. I-Tib 76-902711.

(Sublime) Sūtra which Penetrates the Range of the Tathāgata's Inconceivable Pristine Cognition. de-bzhin gshegs-pa'i ve-shegs bsam-gvis mi-khyab-pa'i yul-la 'jug-pa bstan-pa. Skt. tathāgatagunaiṅānacintyavisavāvatāranirdeśasūtra. T. 185.

Subsequent Tantra of Guhyasamāja. gsang-'dus rgyud phvi-ma. T. 443.

Subtle Array of Gemstones. nor-bu phra-bkod. NGB. Vol. 9, no. 148.

Summation of the Mandala. dkvil-'khor (chos-mdor) badu-ba. Skt. Dharmamandalasūtra. A. Buddhaguhya. T. 3705.

Summation of the Real. de-kho-na-nyid bsdus-pa. See under Tantra of the Summation of the Real.

Superior Magical Net. (sgyu-'phrul) bla-ma. T. 837. NGB. vol. 14, no. 193.

Supplementary Magical Net. sgyu-'phrul le-lag. NGB. Vol. 14.

Supreme Commitment. dam-tshig mchog. See under Tantra of the
Supreme Commitment: the Great Array of Pristine Cognition.

Supreme Conqueror. rgyal-mchog. NL.

Supreme Continuum of the Greater Vehicle. (thez-chen) rgyud bla(-
ma). Skt. Mahāvānottaratantraśāstra. A. Maitreyanātha. T.
4024. EIPRB. 932-944. MTTWL. 181-182. Tib. ed. Zuiryu
Nakamura, Zō-wa-taishō, Kūkyō-ichijū-hōshōron-kenkyū. Tokyo:
Suzuki Gakujutsu Zaidan (Suzuki Research Foundation), 1967.

Supreme Reasoning. rig-byed bla-ma. NL.

Supreme Tantra of Clear Expression. nges-brïod bla-ma/ mngon-
brïod bla-ma. Skt. Abhidānottaratantra. T. 369.

Sūtra of the Arrayed Bouquet. sdong-po bkod-pa'i mdo. Skt.
Gandavyūhasūtra. Part of the Sūtra of the Great Bounteousness
..
of the Buddhas, T. 44, q.v. MTTWL. 76. BST. 5 (1960).

Sūtra of the Awakening of the Doctrine and Its Rapture. chog-
dang longg-spyod mngon-par byang-chub-pa'i mdo. NL.

Sūtra of the Bounteous Array. rgyan stug-po bkod-pa'i mdo. Skt.
Ghanavyūhasūtra. T. 110.

Sūtra of Compassion's White Lotus. snying-rie pad-dkar. Skt.
Karunāpundarikasūtra. T. 111-112. MTTWL. 93. Skt. ed. Isshi
..
Yamada. 2 vols. London: School of Oriental and African
Studies, 1968.

Sūtra of the Cornucopia of Avalokiteśvara's Attributes. mdo-sde za-ma-tog (bkod-pa). Skt. Āryakarandavyūhanāmamahāvānasūtra. T. 116. MTTWL. 90. BST. 17 (1961). See also, Constantin Regemey, "Motifs Vichnouites et Sivaïtes dans le Kārandvyūha," in Études tibétaines dédiées à la mémoire de Marcelle Lalou. Paris: A. Maisonneuve, 1971.

Sūtra of the Descent to Lankā. mdo langkār gshegs-pa, or ('phags-pa) lang-kār gshegs-pa('i mdo-sde). Skt. Lankāvatārasūtra. T. 107. EIPRB. 946-966. MTTWL. 103. BST. 3 (1963).

Sūtra which Dispels the Grief of Ajātaśātru. ma-skyes-dgra'i 'gyod-pa bsal-ba'i mdo. Skt. Ajātaśātrukaukrtyavinodanasūtra. T. 216.

Sūtra which Establishes Recollection. dran-pa nyer-gzhag-pa. Skt. Smṛtyupasthāna. T. 287.

Sūtra of Final Nirvāna. nyang-ngan-las 'das-pa'i mdo chen-po. Skt. Mahāparinirvānasūtra. T. 119-121. MTTWL. 118.

Sūtra which Gathers All Intentions. (spvi)-mdo dgongs-pa 'dus-pa. T. 829. NGB. vol. 11, no. 160. NMKMG. vols. 14-16.

Sūtra of Inconceivable Secrets. gsang-ba bsam-gyis mi-khyab-pa'i mdo. Skt. Tathāgatācintyagubhanirdeśasūtra. T. 47. MTTWL. 232.

Sūtra at the Invitation of Bimbisāra. gzugs-can gnying-pos bsu-pa. Skt. Bimbisārapratyudgamana. T. 289.

Sūtra of the Irreversible Wheel. pbvir mi-bzlog-pa 'khor-lo'i
mdo. Skt. Avaiivartacakrasūtra. T. 240.

Sūtra of the King of Contemplation. ting-nge-'dzin rgyal-po'i
mdo. or mdo ting-'dzin rgyal-po. Skt. Samādhirājasūtra. T.
127. EIPRB. 997-1000. BST. 2 (1961).

Sūtra of the Lamp of Precious Gems. dkon-mchog agron-me'i mdo. or
dkon-mchog ta-la-la. Skt. Ratnolkanāmadhāranimahāvānasūtra.
T. 145, 847. MTTWL. 190.

Sūtra of the Non-emergence of All Things. chos thams-cad 'byung-
ba med-par bstan-pa'i mdo. Skt. Sarvadharmāpravṛttinir-
deśasūtra. T. 180.

Sūtra of the Nucleus of the Tathāgata. de-bzhin rshes-pa'i
snying-po'i mdo. Skt. Tathāgatacarbhasūtra. T. 258. MTTWL.
231.

Sūtra of the Ornament of Pristine Cognition's Appearance (which
Penetrates the Scope of All Buddhas). sangs-rgyas thams-cad-
kvi yul-la 'jug-pa ve-shes snang-ba rgyan-gvi mdo. Skt.
Sarvabuddhavisavāvatārañānālokālamkārasūtra. T. 100.

Sūtra of Queen Śrīmālā. dpal-phreng. Skt. Śrīmālādevīśimhanāda-
sūtra. T. 92. MTTWL. 215. Translated in Garma C.C. Chang.
ed. A Treasury of Mahāvāna Sūtras: Selections from the
Mahāratnakūta. pp. 363-386. University Park/ London: The
Pennsylvania State University Press, 1983.

Sûtra of Renunciation. mngon-par 'byung-ba'i mdo. Skt.

Abhiniskramanasûtra. T. 301.

Sûtra Requested by the Devaputra (Suvikrântacinta). lha'i bu

rab-rtsal-sems-kvis zhus-pa'i mdo. Skt. Suvikrântacintadeva-

putrapariprcchâsûtra. T. 161.

Sûtra Requested by Druma. sdong-pog shus-pa'i mdo. Skt.

Drumakimnararâlapariprcchâsûtra. T. 157.

Sûtra Requested by Jñânottara. ve-sheṣ dam-pa'i mdo. Skt.

Jñânottarabodhisattvapariṣṭhâsutrâ. T. 82. Translated in

Garma C.C. Chang, op. cit., pp. 427-468.

Sûtra Requested by Râstrapâla yul-'khor-gis zhus-pa. Skt.

Râstrapâlapariṣṭhâsûtra. T. 62.

Sûtra Requested by Sridatta. dpal-byin-gvis zhus-pa. NL. but

perhaps it should read dpas-byin-gvis zhus-pa, i.e., Skt.

Viradattagrhapatipariṣṭhâsûtra. T. 72.

Sûtra Requested by Subâhu. dpung-bzang-gis zhus-pa. Skt.

Subâhupariṣṭhâsûtra. T. 805.

Sûtra Requested by Sudatta. legs-byin-gvis zhus-pa'i mdo. NL.

Sûtra Requested by Ugra. drag-shul-can-gvis zhus-pa. Skt. Grha-

pati-Ugrapariṣṭhâsûtra. T. 63.

Sûtra Requested by Upâli. nve-'khor-gvis zhus-pa. Skt. Vinava-

vinîścaya-Upâlipariṣṭhâsûtra. T. 68.

Sūtra which Reveals the Diffusion of Light Rays Everywhere. 'od-zer kun-tu bkve-ba bstan-pa'i mdo. Skt. Raṁisamantamuktanirdeśasūtra. T. 55.

Sūtra which Reveals the Nucleus. snying-po bstan-pa'i mdo. NL.

Sūtra of the Supreme Golden Light. gsar-'od dam-pa mdo-sde. Skt. Suvarṇaprabhāṣottama. T. 555-557. EIPRB. 984-996. MTTWL. 226. BST. 8 (1967).

Sūtra of Supreme Pristine Cognition at the Moment of Decease. 'da'-ka ye-shes. Skt. Ataiñānanāma-mahāvānasūtra. T. 122.

Sūtra of the Ten Wheels. 'khor-lo bcu-pa'i mdo, i.e., 'dus-pa chen-po-las sa-'i snying-po 'khor-lo bcu-pa. P. 905.

Sūtra of the Three Buddha-bodies. sku-gaum zhes-bya-ba theg-pa chen-po'i mdo. Skt. Trikāvanāma-mahāvānasūtra. T. 283.

Sūtra of [/ Revealed by] Vimalakīrti. dri-med grags-pas bstan-pa'i mdo. Skt. Vimalakīrtinirdeśasūtra. T. 176. Tib. ed. Jisshu Oshika, Acta Indologica 1 (1970), pp. 137-240. Translated by E. Lamotte, L'Enseignement de Vimalakīrti. Louvain: Institut Orientaliste. 1962; R. Thurman, The Holy Teaching of Vimalakīrti. University park / London: The Pennsylvania State University Press. 1976; and C. Luk, The Vimalakīrti Nirdeśa Sūtra. Shambhala: Berkeley / London. 1972.

Sword at the Gateway to Language. smra-sgo mtshon-cha. Skt. Yacanamukhāvudhopamanāma. A. Smṛtijñānakīrti. T. 4295-4296. Ed. Beijing: Minorities Press, 1980.

T

Tantra [Sūtra] of All-Gathering Awareness. rtsa-rgyud kun-'dus
(rig-pa). T. 831. NGB. vol. 12, no. 162.

Tantra of the Array of Commitments. dam-tshig (chen-po'i rgyal-
po'i) rnam-par bkod-pa'i rgyud. NGB. Vol. 12, no. 167.

Tantra of the Awakening of Vairocana. rnam-snang mngon-par
byang-chub-pa. T. 494. See under Awakening of Vairocana.

Tantra of the Coalescence of Sun and Moon. nyi-zla kha-sbyor.
NGB. Vol. 9, no. 146. GCD. Vol. 3.

**Tantra which Comprises the Supreme Path of the Means which Clear-
ly Reveals All-Positive Pristine Cognition (or: "the pristine
cognition of Samantabhadra").** kun-bzang ye-shes rgal-bar
ston-pa'i thabs-kyi lam-mchog 'dus-pa'i rgyud. NGB. vol. 3,
no. 46.

Tantra of the Deity. lha-rgyud. Possibly to be identified with
lha-rgyud rin-po-che spungs-pa. NGB. Vol. 4, no. 69.

Tantra of the Display of Pristine Cognition. ye-shes rol-pa'i
rgyud. NL.

Tantra of Excellent Attainment. legs-par grub-pa'i rgyud. Skt.
Susiddhikaramahātantrasādhanoḍāyikapatala. T. 807.

Tantra of the Extensive Magical Net. See Extensive Magical Net.

Tantra of Gemstones: the Secret Seminal Point. gsang-ba thig-le nor-bu'i rgyud, i.e., 'phags-pa gsang-ba nor-bu thig-le mdo. P. 125.

Tantra of the Hidden Point of the Moon. zla-gsang thig-le. Skt. Śrīcandraguhvatīlakanāmamahātantrarāja. T. 477. NGB. vol. 16, n. 210.

Tantra of the Illuminating Sun: the Nucleus. snying-po nvi-ma rab-tu snang-byed-kvi rgyud. NL.

Tantra of Intention: the Nucleus of Esoteric Instruction. (man-ngag)-snying-gi dgongs-pa'i rgyud. NGB. Vol. 5, no. 84.

Tantra of Mañjuśrī. 'jam-dpal (rtsa)-rgyud. Skt. Mañjuśrī-mūlatantra. T. 543. BST. 18 (1964). Ariane Macdonald, Le Mandala du Mañjuśrīmūlakalpa. Paris: Adrien-Maisonneuve, 1962. Macdonald's bibliography, pp. 177-181, thoroughly documents earlier studies of this tantra.

Tantra of the Marvellous King. rmad-byung rgyal-po'i rgyud. NGB. Vol. 2. See also under **Marvellous King**.

Tantra of the Ocean of Activity. las-kvi rgya-mtsho'i rgyud. i.e. bdud-rtsi las-kvi rgya-mtsho'i rgyud. NGB. Vol. 26, no. 310.

Tantra of the Open Space of the Sky. (rdzogs-chen lta-ba'i) nam-mkha' klong-yangs-kvi rgyud. NGB. Vol. 7, no. 114.

Tantra of the (Precious) Empowerment. (rin-po-che) dbang-gi rgyud. This is perhaps to be identified with dbang-gi rgyal-po dbang-bskur rgyal-po'i rgyud. NGB. Vol. 12, no. 165. Note

however the commentary on Mahāyoga empowerments by Indrabhūti entitled Ratnacakrābhisekopaḍaśākrama. T. 2472.

Tantra of the Precious Gems of Pristine Cognition. ye-sheṣ rin-po-che'i rgyud. See under Lamp of Pristine Cognition.

Tantra which Purifies All Evil Destinies. ngan-song sbyong-rgyud. Skt. Sarvadurgatipariśodhanatantra. T. 483. Skt. and Tib. ed. and trans. Tadeusz Skorupski, The Sarvadurgatipariśodhana Tantra: Elimination of All Evil Destinies. Delhi: Motilal Banarsidass, 1983. See also, idem., "Tibetan Homa Rites," in J.F. Staal, Agni: the Vedic Ritual of the Fire Altar. Berkeley: Asian Humanities Press, 1983, vol. 2, pp. 403-417.

Tantra of the Radiant Expanse. (rgyud-kvi rgyal-po nyi-zla 'od-'bar mkha'-klong rnam-dag rgya-mtsho klong-gsal rgyud. NGB. Vol. 7, no. 124.

Tantra of the Rutting Elephant. glang-po-che rab-'bog-gi rgyud. NGB. Vol. 19, no. 221.

Tantra of Sky-like Pristine Cognition. ye-sheṣ nam-mkha'-dang mnyam-pa'i rgyud. NGB. Vol. 8, no. 136.

Tantra of the Slayer of Death. va-ma-ri. The great proliferation, particularly in the Nyingma tradition, of meditational and ritual cycles focusing upon the manifold wrathful aspects of Mañjuśrī -- Yamāntaka, Yamāri, and Bhairava, makes exact identification of texts especially difficult. Following are some main collections of relevant texts: T. 467-475, 478.

NGB. vols. 20-22. NMKMG. vols. 4-6. See also under Black Yamāri.

Tantra of the Summation of the Real. ('phags-pa de(-kho-na)-nyid badus-pa('i rgyud) or sam-gra-ha. Skt. Sarvatathāgata-tattvasaṅgrahaṅāmamahāvānasūtra. T. 479. Ed. Isshi Yamada, Sarva-tathāgata-tattva-saṅgraha-nāma Mahāvāna-sūtra. SP. 262 (1981); Lokesh Chandra and David Snellgrove, Sarva-tathāgata-tattva-saṅgraha-- Facsimile Reproduction of a Tenth Century Manuscript from Nepal. SP. 269 (1981).

Tantra of Supreme Commitment: the Great Array of Pristine Cognition. ve-sheṣ bkod-pa chen-po dam-tshig mchog-gi rgyud. NL., but see also under Supreme Commitment.

Tantra of the Supreme Seminal Point. thig-le mchog-gi rgyud. Possibly to be identified with the Tantra of the Hidden Point of the Moon, g.v.

Tantra of Vajrakīla. rdo-rie phur-pa'i rgyud. T. 439. NGB. Vols. 19, 27-29; and Vol. 32, no. 384.

Transcendental Perfection of Discriminative Awareness in Eight Thousand Lines. (sher-phyin) brgyad-stong-pa. Skt. Astasāhasrikāpraiñāpāramitā. T. 12. EIPRB. 108-126. MTTWL. 22. BST. 4 (1960).

Transcendental Perfection of Discriminative Awareness in Twenty-five Thousand Lines. sheṣ-rab-kvi pha-rol-tu phyin-pa stong-phrag nvi -shu-rtsa-lnga-pa. Skt. Pañcaviṃśatisāhasrikā-

praiñāpāramitā. T. 9. EIPRB. 98-99. MTTWL. 154. See also Nancy R. Lethcoe, "The Bodhisattva Ideal in the Asta. and Pañca. Praiñāpāramitā Sūtras," in PRS.

Transmissions of the Vinaya. 'dul-ba lung. T. 1-7.

Treasury of the Abhidharma. (chos mngon-pa) mdzod. Skt. Abhidharmakośa. A. Vasubandhu. T. 4089. EIPRB. 1395-1430. BB. 5-8 (1970-72). BBudh. 20 (1917, 1930), 21 (1912-1931). MCB. 16 (1971). TSWS. 8 (1967, 1975).

Two Stages. rim-pa gnvis. Skt. Śrīguhyaśarabhakramadvavoddeśa. A. King Ja (Indrabhūti). P. 4771.

v

Vajrasattva, the Great Space. rdo-rie sems-dpa' nam-mkha'-che. NGB. vol. 1, nos. 9, 13, 19; vol. 2, nos. 31-32.

Verification of Secrets. gsang-ba grub-pa. Skt. Sakalatantra-gambhavasāñcodanī-śrīguhyasiddhināma. A. Padmavajra. T. 2217.

Verse Summation of the Transcendental Perfection of Discriminative Awareness. mdo adud-pa, or sher-phyin adud-pa. Skt. Praiñāpāramitāsamcavagāthā, or Ratnagunasamcavagāthā. T. 13. EIPRB. 445-454. MTTWL. 183. BBudh. 29. BST. 17 (1961). See also E. Conze, The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary. Four Seasons Foundation: San Francisco. 1983.; Akira Yuyama, "The First Two Chapters of the Praiñā-pāramitā-ratna-guna-samcava-gāthā," in PRS., pp. 203-218.

W

White Lotus Commentary on the Magical Net of Mañjuśrī. 'jam-dpal
sgyu-dra 'grel-pa padma dkar-po. NL.

White Lotus of the Genuine Doctrine. also known as the Lotus
Sūtra. dam-chos pad-dkar. Skt. Saddharmapundarikasūtra. T.
113. EIPRB. 556-601. MTTWL. 191. BBudh. 10 (1908-1912). BST.
6 (1960). SBE. 21. Akira Yuyama, A Bibliography of the
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[Note that this section does not include texts already given in the list of abbreviations]

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kun-byed rgyal-po'i rgyud. T. 828.

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pa'i rgyud, NGB. Vol. 3.

khro-bo rin-po-che'i stobs-kvis rnal-'byor dbang-phyug sgrub-
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rgyan stug-po bkod-pa, Skt. Ghanavyūhasūtra. T. 110.

rgyud-kvi rgyal-po chen-po sgyu-'phrul snying-po bkod-pa, NGB.
Vol. 16.

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26.

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ii) Indian Commentaries:

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rim-kvi smad. P. 4761.

Māvāīālabhisekāvadvaka. Tib. gyu-'phrul dra-ba dbang-gi gal-po.
P. 4721, 4762.

Abhisekhārthanirbheda. Tib. nges-'byed che-chung. P. 4722.

Cittabindūpadeśa. Tib. thigs-pa rsum. P. 4738. [authorship shared
with Līlāvajra and Vimalamitra].

Māvāīālapathakrama [/Mārcavyūha]. Tib. sgyu-'phrul lam-rim. P.
4736.

Māīālapathakrama. Tib. lam-rim chung-ba / sgyu-'phrul lam-gyi
rnam-bshad chung-ba. Dz. Vol. 1.

Sūksamāīāla. Tib. dra-ba chung-ngu. P. 4734.

Tattvālokaparamālamkāra, de-kho-na-nvid snang-ba dam-pa rgyan, P.
4735.

Guhyaśarbhavibhāṣavṛtti. Tib. gsang-ba'i snying-po-la 'grel-ba

rnam-bshad/ rnam-dbve-kvi 'grel. NL. [his major commentary on the Guhyaḡarbhā].

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P. 4720.

Dharmamandalasūtra. Tib. dkvil-'khor chos-kvi bsdu-don. T. 3705.

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Ratnaiālabhisampatti. Tib. drva-chen, P. 4733.

Indrabhūti:

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Srīguhyaḡarbhakramadvavoddeśa. Tib. rim-pa gnyis-pa. P. 4771.

Kukkurāja:

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1669.

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Cittabindu. thugs-kvi thigs-pa. P. 4723.

Kramasatka. Tib. rim-pa drug-pa. P. 4741.

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Samavacitrāprakāśa. Tib. dam-tshig gsal-bkra. P. 4744.

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4745.

Maitreyanātha:

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30 (1936). EIPRB. 1241-1249. MTTWL. 50. TSWS. 10 (1967).

Nāgārjuna:

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Padmasambhava:

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'phreng-ba. P. 4726.

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kho-na-nvid nges-pa'i rgya-cher bshad-pa'i 'grel-pa. P. 4719.
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Vimalamitra:

Māvāiālopadēśaprakāśadīpa. Tib. sgyu-'phrul man-ngag gsal-ba'i
sgron-me. P. 4739.

sgyu-'phrul bla-ma'i 'grel-ba mun-sel. NL.

Vairasattvamāvāiālatantraṣṛiṅguhvaṅgarbhanāma cakṣustīkā. Tib. rdo-
rie sems-dpa'i sgyu-'phrul dra-ba'i rgyud dpa'i gsang-ba'i
snying-po shes-bya-ba'i sgyan 'grel-pa. P. 4756.

brgyad-bcu-pa'i bsodus-'grel. NL.

Mahāvogaprajñāpraveśacakṣurupadeśanāma. Tib. rnal-'byor chen-po
shes-rab sgyan-'byed-kvi man-ngag. P. 4725.

Māvāiālopadēśakramatrava. Tib. sgyu-'phrul dra-ba'i man-ngag rim-
pa gsum-pa. P. 4742.

Māvāiālamudrādhyāna. T. sgyu-'phrul phvag-rgya bsam-gtan. P.
4732.

Māvāiālahomasamksiptakrama. Tib. sgyu-'phrul sbyin-sreg-gi rim-pa
mdor-bsodus-pa. P. 4746.

Māvāīālaśavasamskāarakarmāvali. Tib. sgyu-'phrul ro-greg las-kvi
phreng-ba. T. 4747.

Guhvabindūpadeśākrama. Tib. thig-rim. P. 4764-4765.

Guhvagarbhapindārtha. Tib. gsang-snying don-bdus 'grel pind-
Artha. P. 4755.

Vairasattvamāvāīślaprabhākrama. Tib. 'od-rim. P. 4731.

Kulvakarmāvali. Tib. sku-gdung las-phreng. P. 4749.

Māvāīālalaghudrstāntasvāśravākrama. Tib. dur-khrod bde-ba'i dpe-
chung rang-gnas. P. 4748. [attributed also to Līlāvajra].

Krodhaikamudrā. Tib. khro-bo phvag-rgya gcig-pa. P. 4779.

Caturmudrādhyāna. Tib. rtse-gcis bdus-pa phvag-rgya bzhi-pa'i
bsam-gtan. P. 4778.

Cittabindūpadeśa. Tib. thugs-kvi thigs-pa'i man-ngag. P. 4738,
NGB. Vol. 14, pp. 639-665.

Viśvamitra:

Guhvasamājatantropadeśasāgarabindu* Tib. dpal gsang-ba 'dus-pa
'grel-chen. T. 1844.

Saroruha [=Padmavajra]:

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68.

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