

Nicola Bajetta

The Clear Realisation of the Quintessential Instructions on All Dharma Practices

A Critical Edition and Annotated Translation of
the **Sarvadharmacaryopadeśābhisamayatantra*
(*Chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud*)
Based on Two Unpublished Manuscripts from the
'Bras-spungs-gnas-bcu-lha-khang



INDIAN AND TIBETAN STUDIES 6

Hamburg • 2019

Department of Indian and Tibetan Studies, Universität Hamburg

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Edited by Harunaga Isaacson and Dorji Wangchuk

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Published by the Department of Indian and Tibetan Studies, Asien-Afrika-
Institut, Universität Hamburg, Alsterterrasse 1, D-20354 Hamburg, Germany
Email: indologie@uni-hamburg.de

© Department of Indian and Tibetan Studies, Universität Hamburg, 2019
ISBN: 978-3-945151-05-1

Bajetta, Nicola: The Clear Realisation of the Quintessential Instructions on All
Dharma Practices: A Critical Edition and Annotated Translation of the
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First published 2019

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Printing and distribution:

Aditya Prakashan, 2/18 Ansari Road, New Delhi, 110 002, India.

Email: contact@bibliaimpex.com

Website: www.bibliaimpex.com

Printed and bound in India by Replika Press Pvt. Ltd.

This publication has been supported by the Khyentse Center for Tibetan
Buddhist Textual Scholarship (KC-TBTS), Universität Hamburg.

*To my grandparents
Lina, Angelo, Giulia, Bruno*

དགའ་བར་བྱེད་པ་སྦྱིན་པའི་མཚོགས།
སྒོ་གསུམ་བསྐྱམས་པ་ཚུལ་བྲིམས་མཚོགས།
ཁོང་མི་ཁྲོ་བ་བཟོད་པའི་མཚོགས།
དོན་དུ་གཉེར་བ་བཙོན་འགྲུས་མཚོགས།
སེམས་མི་གཡོང་བ་བསམ་གཏན་མཚོགས།
ཉོག་དང་བྲལ་བ་ཤེས་རབ་མཚོགས།
འགྲོ་བས་འདི་དུག་རབ་སྦྱད་ན།
རྗོགས་སངས་རྒྱས་སུ་དེ་འགྱུར་རོ།

**Nāgeśvara, gZi brjid snang ba*

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Acknowledgements

I would like to express my gratitude to a number of esteemed individuals who helped me in different and much appreciated ways throughout this endeavour.

First and foremost, I gratefully thank both Prof. Dr. Dorji Wangchuk and Prof. Dr. Harunaga Isaacson for encouraging me to publish this modest work (which is a slightly revised edition of my M.A. thesis) in their Series.

Prof. Wangchuk introduced me to the topic of this book back in 2016, when he provided me with an electronic copy of MS A of the **Sarvadharmacaryopadeśābhisamayatantra* (courtesy of Karma-bde-legs of the dPal-brtsegs Research Centre), and his then-unpublished article on the subject (WANGCHUK 2016), on which my study heavily relies. I thank him again for his constant support and for readily dedicating me his time on numerous occasions for the clarification of unclear passages in the Tibetan text.

Further thanks are due to Prof. Isaacson for his precious remarks in the evaluation (Gutachten) of my thesis, and for welcoming me in his office time and again to discuss Sanskrit-related issues.

I owe Dr. Orna Almogi, towards whom I am very grateful, the correct interpretation of important Tibetan sources that I had grossly misunderstood.

I thank the Khyentse Foundation for its repeated funding, which allowed me to extend my studies in Hamburg for a year longer than planned and enabled a research trip to Nepal in March 2017. Speaking of which, I wish to thank all the scholars whom I had the pleasure to meet in Kathmandu back then (and again last spring, within the framework of the ARPI project led by Prof. Wangchuk and Dr. Almogi) and in Tsukuba in September 2018, for their insightful comments and suggestions on the topic of this study.

In particular, many thanks to Rupchandra and Bla-ma dPal-ldan, who in 2017 granted us access to Zhe-chen Monastery's fascinating library, and to Matthieu Ricard for his help in seeking (sadly, in vain) for a third manuscript of the *tantra* supposedly kept in said Monastery. My sincere thanks are also due to Atsuki Nakagami, whom I met in Zhe-chen two years ago, for providing me with various sources consulted for my thesis.

I would also like to express my gratitude to all my friends in Hamburg who in one way or another helped me during the realisation of this work. Special thanks are due to Evgenii Buziatov, with whom I spent countless rainy but amusing afternoons translating Tibetan texts; to Marco Hummel and Song Junwei, for welcoming me into their home numerous times and being wonderful hosts; to John Nitowski, for proofreading my English translation; to Mengyan Li, for putting me in touch with Sun Penghao; and to Sebastian Nehrlich and Daisy Cheung, for their unselfish assistance when I needed it most in Japan.

Had it not been for Dr. Fabian Sanders' (International Atiyoga Foundation) excellent introduction to Tibetan language and literature at Università Ca' Foscari di Venezia, I would not have pursued Tibetology for my M.A. studies: for this I thank him dearly.

Finally, my most heartfelt thanks go to my parents and my aunt, who unceasingly support me in my passions; to my girlfriend Giulia Cassinari, for her careful perusal of my draft and accurate criticisms that made me improve my formulations on several occasions; and to my long-time friend Alessandro Cocchetto for his further proofreading of the revised work.

Any mistakes, of which the following certainly abounds, are mine only.

Nicola Bajetta
Verona, August 2019

Chapter One

Introducing the **Sarvadharmacaryopadeśābhisamayatantra*

1. Introductory Remarks

Except for a few other secondary sources mentioning it,¹ only two articles, to which my study is very much indebted, have been written

¹ The earliest secondary source mentioning the **Sarvadharmacaryopadeśābhisamayatantra* that I am aware of, is ARIS 1977: 226, n. 66, in which six verse-lines are wrongly attributed to the scripture (see Appendix 2, under the heading ‘C. Misattributions,’ and WANGCHUK 2016: 102, n. 24). The *tantra* is mentioned in EIMER 1979a: 75–76, 226 in the study and translation of the corresponding passage (EIMER 1979b: 175.1–14) of **Adhīśa*’s^a biography (*r.Nam thar rgyas pa*), in which the tantric scripture is said to have been studied and taught in the Indian monastic seminary of Vikramaśīla (WANGCHUK 2016: 100, nn. 17, 18). The title of the text is translated as *Tantra of Thorough Comprehension of the Instructions on all Dharma Practices* in PADMAKARA 1998: 18, in the translation of dPal-sprul Rin-po-che’s (1808–1887) *sNgon ’gro’i khrid yig*, in which a passage from the *tantra* is quoted in the context of the Six Perfections (*pāramitā*) (see Appendix 2 under ‘A. *Citatum in alio modo edendi*’). In KRETSCHMAR 2003a: 558 the *Chos spyod thams cad kyi man ngag mngon par rtogs pa’i rgyud*, quoted by mKhan-po Kun-dpal (1862–1943) in his *sPyod ’grel* (see KRETSCHMAR 2003a: 182–185 [Tibetan text and English translation], and Appendix 2 under ‘A. *Citatum in alio modo edendi*’) is classified as an ‘unidentified text’ in the bibliography. In BARRON 2005: 137, a translation of sMyo-shul mKhan-po’s (1931–1999) *rDzogs chen chos ’byung* (vol. 1, pp. 317.6–318.1) that provides a list of Klong-chen-pa’s (1308–1364) works, among which figures a commentary on the *tantra* called *Byang chub ljon shing*, the title *Chos spyod thams cad kyi mngon par rtogs pa* is rendered as *The Manifest Realization of All Spiritual Activities*. As already noted in WANGCHUK 2016: 96, n. 3, Cortland Dahl states that

thus far on the **Sarvadharmacaryopadeśābhisamayatantra*: the first one, in Tibetan, written by dByangs-can of the dPal-brtsegs Research Centre in Lhasa, was published back in 2008 with the title *Chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud kyi mtshams sbyor mdor bsdus* (henceforth *rGyud kyi mtshams sbyor*); the second one, in English, written by Prof. Dr. Dorji Wangchuk (Universität Hamburg), was published in 2016 with the title “On the Identity and Authenticity of the **Sarvadharmacaryopadeśābhisamayatantra*: A Tantric Scripture Associated with the Vikramaśīla Tradition” (henceforth WANGCHUK 2016). Given the thoroughness of the two articles and the abundance of background historical information on the *tantra* collected therein, what I shall do in the following introductory pages is to merely reiterate the main points dealt with by the two scholars, with some minor corrections and a few contributions.

2. Extant Editions of the *Tantra*

The discovery of three manuscript editions of the **Sarvadharmacaryopadeśābhisamayatantra*, in Tibetan, was reported in 2008 by dByangs-can. A MS written in a Tibetan script called 'Bru-tsha-zhabs-ring was found in the library (*dpe mdzod*) of Zhe-chen Monastery in Kathmandu.² When I visited Zhe-chen on the ninth of March 2017 and

“[a]ccording to Alak Zenkar Rinpoche, this tantra is an uncategorized tantra that is found in neither the bKa' 'gyur or rNying ma rgyud 'bum. At present, it is only partially extant” (DAHL 2007: 237 and id. 2008: 209; see also Appendix 2 under ‘C. Misattributions’ for Nges-don bsTan-'dzin-bzang-po's (1759–1792) quotation of the *tantra* as translated by Dahl). A verse passage quoted from the **Sarvadharmacaryopadeśābhisamayatantra* (*chos spyod mngon rtogs kyi rgyud*) in the *bsTan bcos lung gi nyi 'od* ascribed to sGam-po-pa (1079–1153) (see Appendix 2 under ‘A. *Citatum in alio modo edendi*’) has been classified as ‘unidentified’ in KRAGH 2015: 684, n. 1564. It should be made clear that the failure to identify the *tantra*, or passages (purportedly) located therein, should not be imputed to any shortcoming whatsoever of the above-mentioned scholars, but rather to the fact that the discovery of three MSS of the *mūla* was only reported in 2008 by dByangs-can, and that no version of the text has yet been published (the scans of two of these MSS, critically edited and translated in the present study, were kindly sent to us by Karma-bde-legs of the dPal-brtsegs Research Centre).

^a Throughout the present work, the epithet *Adhīśa, suggested in ISAACSON & SFERRA 2014: 70–71, n. 51, has been used with reference to the Indian scholar *Dīpaṃkaraśrījñāna (982–1054), more commonly referred to as *Atīśa/*Atīśa (*jo bo rje* in Tibetan). Cf. VAN DER KUIJP 2018b: 414, n. 27, and ROESLER 2019: 1146.

² dByangs-can, *rGyud kyi mtshams sbyor* (p. 115.5–7): *chos spyod kyi man ngag mngon par rtogs pa'i rgyud 'di'i ma dpe ni | bal yul zhe chen dgon gyi dpe mdzod nang du bzhujs pa bris*

was kindly granted access to its beautiful library, however, I discovered much to my dismay that the MS was neither listed in the catalogue (*dkar chag*), nor to be found in the library itself. Professor Wangchuk, who also was in Zhe-chen Monastery together with Dr. Orna Almogi (Universität Hamburg) for a workshop on textual scholarship,³ would find out later that day, via personal communication with Karma-bde-legs of the dPal-brtsegs Research Centre, that the MS had been brought to Tibet (presumably to the dPal-brtsegs Centre in Lhasa) together with other volumes from the Monastery. These texts were then returned to Matthieu Ricard, who, exactly two years later (on the ninth of March 2019), very generously tried to locate the MS in Zhe-chen’s library, but again in vain.

Two more manuscripts were also discovered in the ’Bras-spungs-gnas-bcu-lha-khang in Lhasa: according to dByangs-can, one MS in dBu-can script bears the reference number ‘*phyi ma 380*,’ while the other one, also in dBu-can, together with its purportedly Indian commentary (the **Tejāloka: gZi brjid snang ba*), bears the reference number ‘*phyi ma 414*.’⁴ However, as already noted in WANGCHUK 2016: 97, while the catalogue of the ’Bras-spungs-gnas-bcu-lha-khang does indeed list a 16-folio MS (henceforth MS B) of the root-text (*mūla*) and a 55-folio MS of its commentary,⁵ both in dBu-can script, bearing the reference number ‘*phyi ma 414*’ (serial

ma ’bru tsha zhabs ring par slog brgyab pa’i ngos bshus shig dang | ... It is not entirely clear to me whether a copy (*ngos bshus*) made from a photocopy (*par slog brgyab pa*) of a MS in ’Bru-tsha-zhabs-ring was found in Zhe-chen’s library, or if the original MS itself was located in the monastery, and the dPal-brtsegs Research Centre had at its disposal only a copy of it. The latter hypothesis seems to be suggested in WANGCHUK 2016: 97.

³ The title of the workshop, to which I was generously invited to participate with a presentation of my yet incipient research topic, was *Bod brgyud nang bstan gyi gsung rab zhib ’jug thabs lam zab sbyong (rim pa gnyis pa)*.

⁴ dByangs-can, *rGyud kyi mtshams sbyor* (p. 115.7–9): *’bras spungs gnas bcu lha khang dpe rtags phyi ma 380 nang bzhugs bris ma dbu can zhig dang* | *yang ’bras spungs gnas bcu lha khang dpe rtags phyi ma 414 nang du bzhugs pa’i rtsa ’grel gnyis char dbu can bris ma mying pa* |.

⁵ Even though the MS begins on fol. 1a and ends on fol. 55a, the total number of folios actually amounts to 57 due to the presence of fol. 27[’og ma]ab (following fol. 27b) and fol. 44[’og ma]ab (following fol. 44b).

numbers 008961 and 008964),⁶ there is no MS in dBu-can script marked ‘*phyi ma 380*.’ The only other edition of the *mūla* listed in the ‘*Bras spungs dkar chag*’ is a 10-folio MS in ‘Bru-tsha script (henceforth MS A), bearing the reference number ‘*phyi ma 575*’ (serial number 010206).⁷

As already mentioned above, Karma-bde-legs provided Prof. Dorji Wangchuk with a high-definition scan of MS A, which the latter presented to me in 2016 suggesting me to study it for my M.A. thesis. Later in March 2017, when Professor Wangchuk enquired with him about the whereabouts of the MS in ‘Bru-tsha-zhabs-ring that according to dByangs-can was discovered in Zhe-chen Monastery, Karma-bde-legs was so generous as to send him scans of both MS B and the 57-folio MS of the *gZi brjid snang ba*.

3. The Commentaries on the *Tantra*

Even though, to the best of my knowledge, the *mūla* has not been transmitted in any *bKa’ gyur* edition,⁸ the above-mentioned *gZi brjid snang ba* (**Tejāloka*), the purportedly Indian commentary on the *tantra*, ascribed to one Klu’i-dbang-phyug (*Nāgeśvara), has been transmitted in the sNar-thang (N) and Golden (G) editions of the *bsTan gyur*.⁹ In addition to these two canonical editions, two manuscript versions of the commentary are listed in the ‘*Bras spungs dkar chag*’: one is the already mentioned 57-folio MS in dBu-can (L) bearing the reference number ‘*phyi ma 414*’ (serial number 008964);¹⁰ the other one is a 22-folio MS in ‘Bru-tsha script marked ‘*phyi ma 643*’ (serial number

⁶ dPal-brtsegs-zhib-’jug-khang, ‘*Bras spungs dkar chag*’ (vol. 1, p. 804.9, 12). To be noted that the volume of the ‘*Bras spungs dkar chag*’ in which the two MSS figure is vol. 1, not vol. 2 as stated in WANGCHUK 2016: 97, n. 5.

⁷ dPal-brtsegs-zhib-’jug-khang, ‘*Bras spungs dkar chag*’ (vol. 1, p. 907.8).

⁸ See, for instance, DAHL 2007: 237; dByangs-can, *rGyud kyi mtshams sbyor* (p. 116.6–8); *rgyud rtsa ba ni sde dge’i bka’ gyur gtso bor gyur pa’i bka’ gyur gzhan nams su’ang dpe rgyun bzhuḡs med*]; and WANGCHUK 2016: 96. The *tantra* is not found in any ‘para-canonical’ collection (such as the *rNying ma rgyud ’bum*) either.

⁹ *Nāgeśvara, *gZi brjid snang ba* (G, rGyud-’grel, vol. Nyu, pp. 185–284; N, rGyud-’grel, vol. Nyu, pp. 142–212). The commentary has also been included in the modern dPe-bsdur-ma (‘Collated’) edition (C, vol. 37, pp. 173–248).

¹⁰ dPal-brtsegs-zhib-’jug-khang, ‘*Bras spungs dkar chag*’ (vol. 1, p. 804.12).

010922), not at our disposal.¹¹ As for the aforementioned purported Indian author of the commentary, the colophon of the *gZi brjid snang ba* reports that he was a king of Śrī-Laṅkā (*śing ga la* [li L]), known as an emanation (*sprul pa*) of Avalokiteśvara, prophesied in the *Laṅkāvatārasūtra* as a *bodhisattva* of the eighth stage (*bhūmi*).¹²

¹¹ dPal-brtsegs-zhib-'jug-khang, 'Bras spungs dkar chag (vol. 1, p. 967.8). To be noted that all editions of both *mūla* and commentary that are included in the 'Bras spungs dkar chag are marked as 'phyi ma:' 'phyi' ('external') because their origin lies outside of the 'Bras-spungs library (ALMOGI & WANGCHUK 2016: 18), as all texts found in the gNas-bcu-lha-khang, and 'ma' as those belonging to a rather broad category called bKa'-rgyud-chos-skor-sogs-sna-tshogs ('Bras spungs dkar chag, vol. 1, p. 14).

¹² *Nāgeśvara, *gZi brjid snang ba* (L, fol. 55a2–3; G, p. 284.1–3; N, p. 212.3–5; C, p. 247.13–17): slob dpon chen po yul śing ga la'i (li'i L) rgyal po (po | | L) 'phags pa spyān ras gzigs kyi sprul(d L) par grags pa | (| | L) mdo sde lang kar gshegs pa nas (nas | | L) sa brgyad pa'i byang chub sems dpar (dpa'r [sic] L) lung bstan pa | | klu'i dbang phyug ces (zhes L) bya bas mdzad pa'i (pa | | G, pa | NC) chos spyod thams cad kyi man ngag mngon par (bar L) rtogs pa'i rgyud kyi mam par bshad pa (rtogs pa'i mam bshad | | GNC) gzi brjid snang ba zhes bya ba (ba | | L) rdzogs so (s.ho L) | | (the brief underlined segments are illegible in the unpublished manuscript L, perhaps due to a scanning problem). Ultimately, I was not able to identify such a prophecy, and the only *vyākaraṇa* in the *Laṅkāvatārasūtra* concerning 'one whose name is Nāga' (Nāgāhvaya: Klu-zhes-bod-pa) appears to be the following one (*Laṅkāvatārasūtra* X.163c–166d):

paścātkāle gate nāthe brūhi ko 'yaṃ dharisyati | |
nirvṛte sugate paścātkālo 'tīto bhaviṣyati |
mahāmate nibodha tvam yo netrīm dhārayisyati | |
dakṣiṇāpathavedalyaṃ bhīkṣuḥ śrīmān mahāyaśāḥ |
nāgāhvayaḥ sa nāmnā tu sadasatpākṣadāraḥ | |
prakāśya loke madyānaṃ mahāyānaṃ anuttaram |
āsādyā bhūmiṃ muditāṃ yāsyate 'sau sukhāvātīm | |.

I should like to thank Jia Shanshan 贾姗姗 for directing me to this passage of the *sūtra*, which runs as follows in Tibetan translation (P, fol. 180b6–8; T¹, fol. 301a4–7; T², fol. 317a4–6):

mgon po 'das pa'i 'og tu (du P) *ni | |*
'dzin par (pa T¹) *su 'gyur bshad du gsol | |*
bde (bder T²) *gshegs mya ngan 'das pa'i 'og | |*
tshul mams 'dzin par 'gyur ba de (pa ste P) | |
dus dag 'das nas 'byung ba ni (de P) | |
blo gros chen po khyod shes byos | |
lho phyogs be da'i yul du ni | |
dge slong dpal ldan cher grags pa | |
de ming klu zhes bod pa ste | |
yod dang med pa'i phyogs 'jig pa | |
nga yi theg pa 'jig rten du | |
bla med theg chen rab bshad nas | |
rab tu dga' ba'i sa bsgrubs te | |

It should be clarified, moreover, that even though the *'Bras spungs dkar chag*, when recording the details of the 57-folio MS in dBu-can (L), reports the author of the commentary to be one Klu'i-byang-chub (Nāgabodhi), wondering whether he might have been Nāgārjuna's student of the same name, the colophon of the MS—in which, among the syllables forming the name of the author, only *phyug* is legible—rather seems to suggest the name Klu'i-dbang-phyug (*Nāgeśvara) too (see n. 12).¹³

The *gZi brjid snang ba* is also listed in the early catalogue (ca. 1310–20) of a sNar-thang manuscript *bsTan 'gyur*, compiled by dBus-pa Blo-gsal Byang-chub-ye-shes (ca. 1265/70–1350/55);¹⁴ in the catalogue of Drung-chen sMon-lam-rdo-rje's (ca. 1283/4–1346/7) Tshal-pa *bsTan 'gyur*, compiled by the *kalyāṇamitra* dGe-'dun-rin-chen in Tshal-gung-thang between 1317 and 1323;¹⁵ in the catalogues of two *bsTan 'gyur* collections made at the wish of Karma-pa

bde ba can du de 'gro 'o | |.

For an English translation based on the Sanskrit, see WAYMAN 1997: 232; briefly, on 'Nāgāhvaya,' see SEYFORTH RUEGG 1981: 56.

¹³ dPal-brtsegs-zhib-'jug-khang, *'Bras spungs dkar chag* (vol. 1, p. 804.12): *klu'i byang chub 'di klu grub kyi slob ma klu byang yin nam snyam |*. The same *'Bras spungs dkar chag* (vol. 1, p. 967.8), when recording the details of the 22-folio MS of the *gZi brjid snang ba*, reports its author to be Klu'i-dbang-phyug (*Nāgeśvara). It should also be noted, however, that we do find a gloss at the beginning of the 57-folio MS in dBu-can (L) that gives the name of the author as *klu'i byang chub* (see nn. 18, 19 & 34). On Nāgabodhi/Nāgabuddhi, see VAN DER KUIJP 2007.

¹⁴ For the approximate dates of the catalogue and its compiler dBus-pa Blo-gsal, see VAN DER KUIJP 2009: 30 and id. 2014: 154. dBus-pa Blo-gsal, *bsTan bcos kyi dkar chag* (fol. 29a1–2): *ji pa la chos spyod thams cad kyi man ngag mngon bar [sic] rtogs pa'i rgyud kyi 'grel pa gzi brjid snang ba dge tshul khyung grags kyi bsgyur zer ba dang |*. To be noted that dBus-pa Blo-gsal already shows some doubt on the authenticity of dGe-tshul Khyung-grags's translation, by specifying that the *gZi brjid snang ba* was 'allegedly/said to be' (*zer ba*) translated by him. On the controversy surrounding the authenticity of Khyung-grags's translations, to which Bu-ston dedicates a considerable degree of attention, see below, especially subchapters '5. The Disputed Indian Origin of the *Tantra* and Its Commentary,' and '6. dGe-tshul Khyung-grags: Forger or Translator?'

¹⁵ On sMon-lam-rdo-rje's dates, compare SAMTEN 2016: xi with VAN DER KUIJP 2018a: 16. For an introduction to the Tshal-pa *bsTan 'gyur*, see SAMTEN 2016: xi–xvii. dGe-'dun-rin-chen, *Tshal pa bstan dkar*, no. 872: *chos spyod mngon par rtogs pa'i rgyud kyi 'grel pa gzi'i brjid snang ba klu'i dbang phyug gis mdzad pa khyung grags kyi 'gyur |*.

III Rang-byung-rdo-rje (1284–1339) around 1333–1336;¹⁶ in Bu-ston Rin-chen-grub’s (1290–1364) catalogue appended to his *Chos ’byung*¹⁷ and his 1335 catalogue of the Zhwa-lu *bsTan ’gyur*;¹⁸ in the catalogue of the rTse(s/d)-thang (or sNe-gdong) *bsTan ’gyur*, compiled, *inter alia*, by Ta’i-si-tu Byang-chub-rgyal-mtshan (1302–1364) in 1362;¹⁹ as well as in Zhu-chen Tshul-khrims-rin-chen’s (1697–1774) 1744 catalogue of the sDe-dge *bsTan ’gyur*.²⁰ In these

¹⁶ MARTIN 2009: 4. Anonymous, *Rang byung bstan dkar* (p. 483.6): *chos spyod mngon par rtogs pa’i rgyud kyi ’grel pa gzi brjid snang ba | klu’i dbang phyug gis mdzad pa khyung grags kyi ’gyur* |; Anonymous, *bsTan bcos ’gyur ro ’tshal gyi dkar chag* (pp. 681.6–682.1): *chos spyod thams cad kyi man ngag mngon par rtogs pa’i rgyud kyi nam par bshad pa gzi brjid snang ba klu’i dbang phyug gi mdzad pa dge tshul khyung grags kyi ’gyur* |. The integrity of the latter catalogue is questioned in VAN DER KUIJP 2007: 1014–1015, n. 35.

¹⁷ As stated in VAN DER KUIJP 2013: 115, Bu-ston authored his chronicle sometime between 1322 and 1326. Bu-ston, *Bu ston chos ’byung* (A, p. 996.6; B, p. 1335.2): *chos spyod thams cad kyi man ngag gi mngon par rtogs pa’i ’grel pa gzi brjid snang ba dge tshul khyung grags kyi ’gyur* | ’di rtsod pa can yin |.

¹⁸ For the date of the catalogue, see VAN DER KUIJP 2013: 187, n. 156. Bu-ston, *bsTan dkar phreng ba* (A, pp. 522.7–523.1; B, p. 735.4–7): *chos spyod (spyod kyi A) thams cad kyi mngon par rtogs (gtogs B) pa’i man ngag gi rgyud kyi ’grel pa gzi brjid snang ba zhes bya ba klu’i byang chub kyis mdzad pa | dge tshul khyung grags kyi ’gyur* | ’di rtsa ’grel gnyis ka (ga B) rdzun ma yang dag pa zhig (cig B) ’dug ste | nag tsho lo tsā (tstsha B) ba yang dag tu bzhed pa yin zer nas (| B) sngar gyi mams kyis bris ’dug pas ’dir yang bzhugs su bcug pa yin |. To be noted that the author of the commentary is said to be a Klu’i-byang-chub (Nāgabodhi), as in the *’Bras spungs dkar chag* (vol. 1, p. 804.12: see nn. 13 & 19).

¹⁹ As stated in VAN DER KUIJP 1994: 140, the *bsTan dkar za ma tog*, dated the eighth day of the sixth month of the water-male-tiger year (30th June 1362), wrongly attributed to Bu-ston’s disciple sGra-tshad-pa Rin-chen-rnam-rgyal (1318–1388), was compiled by bSod-nams-dpal-bzang-po, Shākya-’od and Ta’i-si-tu Byang-chub-rgyal-mtshan. Byang-chub-rgyal-mtshan et al., *bsTan dkar za ma tog* (A, p. 460.6–7; B, p. 617.1–3): *chos spyod thams cad kyi mngon par (bar B) rtogs pa’i man ngag gi rgyud kyi ’grel pa gzi brjid snang ba zhes bya ba klu’i dbang phyug gis mdzad pa | dge tshul khyung grags kyi ’gyur* | ’di rtsa ’grel gnyis ka rdzun (brdzun B) ma yang dag cig ’dug ste | nag tsho lo tsā (tstsha B) ba yang dag tu bzhed pa yin zer nas sngar gyi mams kyis bris ’dug pas ’dir (’di B) yang bzhugs su bcug pa yin |. This is almost a verbatim repetition of Bu-ston’s statement in *bsTan dkar phreng ba* (A, pp. 522.7–523.1; B, p. 735.4–7); however, whereas in Bu-ston’s catalogue (at least in the two editions I have consulted) the name of the author of the *gZi brjid snang ba* is written Klu’i-byang-chub (see nn. 13 & 18), in the *bsTan dkar za ma tog* it is (correctly) spelt Klu’i-dbang-phyug.

²⁰ Zhu-chen Tshul-khrims-rin-chen, *sDe bstan dkar chag* (p. 274.6–7): *chos {ma byung} spyod thams cad kyi mngon par rtogs pa’i man ngag gi rgyud kyi ’grel pa gzi brjid snang ba zhes bya ba klu’i dbang phyug gis mdzad pa | dge tshul khyung grags kyi ’gyur* | ’di rtsa ’grel gnyis ka rdzun ma yang dag pa cig [sic] ’dug ste | nag tsho lo tsā ba yang dag tu bzhed pa yin zer nas | sngar gyi mams kyis bris ’dug pas ’dir yang bzhugs su bcug pa yin no | |. Cf. *bsTan dkar*

catalogues, the commentary is listed among the treatises on the General Kriyātantras.²¹

phreng ba (A, pp. 522.7–523.1; B, p. 735.4–7) and *bsTan dkar za ma tog* (A, p. 460.6–7; B, p. 617.1–3). See also dByangs-can, *rGyud kyi mtshams sbyor* (pp. 115.19–116.8): *yang tshal pa smon lam rdo rjes bzhangs pa'i bstan 'gyur rgyud ka rtags de pod nang du | chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud kyi 'grel pa gzi brjid snang ba dang | man ngag bdud rtsi'i 'khor lo zhes bya ba'i dpe gnyis yod pa dkar chag las gsal yang | de rtags can gyi pod de da lta mjal rgyu ma byung | yang sde dge'i bstan 'gyur dkar chag las | bya rgyud kyi skor nu rtags can gyi chos tshan bzhi par...*

²¹ dGe-'dun-rin-chen, *Tshal pa bstan dkar* (p. 83.7): *de nas bya ba'i rgyud la | spyi dang bye drag gnyis las | spyi'i rgyud la | ...*; Anonymous, *Rang byung bstan dkar* (p. 483.4): *de nas bya ba'i rgyud la | spyi dang bye drag gnyis las | spyi'i rgyud la...;* id., *bsTan bcos 'gyur ro 'tshal gyi dkar chag* (p. 663.3): *bya rgyud la bya ba spyi'i rgyud dang | so'i rgyud gnyis las | dang po ni | ...*; Bu-ston, *Bu ston chos 'byung* (A, p. 990.6; B, p. 1327.2–3): *gnyis pa rgyud kyi dgongs 'grel la so so dang | spyi'i dgongs 'grel gyi dang po la bzhi las | bya ba'i rgyud kyi dgongs 'grel ni | ...*; id., *bsTan dkar phreng ba* (A, p. 520.6; B, p. 732.5): *bya ba'i rgyud kyi skor la | chu pa la | bya ba spyi'i rgyud...;* Byang-chub-rgyal-mtshan et al., *bsTan dkar za ma tog* (A, p. 458.5; B, pp. 613.7–614.1): *bya ba'i rgyud kyi skor la | chu pa la bya ba spyi'i rgyud...;* Zhu-chen Tshul-khrims-rin-chen, *sDe bstan dkar chag* (p. 271.7): *bya ba'i rgyud kyi skor la | ...* It might be interesting to report what the *gZi brjid snang ba* (L, fol. 54a2–b1; G, p. 282.3–6; N, p. 211.2–5; C, p. 246.9–18) itself has to say in this regard: *de la kha cig gi bsam pas (bas L) dam pa'i chos 'di la mal 'byor(d L) chen po'i rgyud yin pas (bas | L) mal 'byor(d L) chen por (po'i GNC) dbang ma bskur(d L) par (bas GNC) longs spyod du mi rung bar 'dod de | (| L) de ltar sems dpa'i [read pa'i?] gang zag mans ni(| L) shin tu rmongs (tshangs G) par gyurd pa ('gyur ba GNC) yin pas (bas L) na (na | | L) de ltar ni mi (myi L) bsam mo | | mal 'byor(d L) chen po'i rgyud yin na (na | | L) dang por 'khor dge slong la sogs (stsogs L) pa bzhi dang | lha tshangs pa la sogs (stsogs L) pa ci'i phyir 'du | | yang mal 'byor(d L) chen po'i gsung ba'i (pos gsungs pa'i GNC) gnas ni (ni | | L) btsun mo'i bha (ba L) ga yin la | (| GN) 'di ni ('dir GNC) bya rgod 'phungs (phungs L) pa'i (po'i NC)^a ri la gsungs pa'i phyir (phyir | | L) de bzhin gshegs pa'i bstan(d L) pa la^b zhugs so (zhugso GN) cog thams cad kyis (kyis | | L) mnyan pa dang(| GNC) bshad pa dang | bsgrub tu (par G, du NC) rung ba (rang bar G) kho na yin pas (bas L) na(| L) the tshom mi (tsom myi L) bya ba nyid do | |* (“Some think that this Sublime Doctrine [I have commented upon] is a Mahāyogatantra and therefore maintain that one cannot enjoy it without being initiated into the Mahāyoga; insofar as those who think (*sems pa'i*) like that happen to be very ignorant, one should not think like that. If it [really] were a Mahāyogatantra, firstly, why would the four [types of] retinue such as monks, etc. and deities such as Brahmā, etc. gather [in order to listen to its teaching]? Moreover, the place where the Mahāyoga[tantras] are taught is the vagina (*bhaga*) of a lady, but insofar as this [*tantra*] was taught on Vulture-Peak, all those who have engaged in the *tathāgata*'s teaching are allowed to listen to, explain, and practice [it]. Therefore, one should have no doubt [that it is not a Mahāyogatantra].”)

^a There is a very faded, almost illegible, *na ro* above *pa* in L. See *brDa dkrol*, s.v. *'phungs pa*: “*spungs pa'i don la 'jug.*”

^b In L, *la* appears to have been inserted at a later time in dBu-med.

Interestingly, as already noted in WANGCHUK 2016: 99, Klong-chen-pa Dri-med-'od-zer (1308–1364), who oftentimes cites the *tantra* (though sometimes misattributing a few verses to it),²² has been credited with the authorship of a commentary on the **Sarvadharmacaryopadeśābhisamayatantra* entitled *Byang chub ljon shing*,²³ which does not appear to be extant.

dByangs-can also mentions three Tibetan works on the tantric scripture: one consisting of brief introductory narratives (*gleng gzhi*), and the other two providing a summary (*bsdus don*) and outline (*khog don*) of the *tantra*. The table of contents (*dkar chag*) of volume 88 (Su) of the *bKa' ma shin tu rgyas pa* in 110 volumes, does indeed list a 24-folio *Chos spyod mngon rtogs gleng gzhi*, a 7-folio *Chos spyod mngon rtogs bsdus don* and a 9-folio *Chos spyod mngon rtogs rgyud kyi khog don*, but these three works seem to be missing in the collection. dByangs-can, however, seems to have consulted a certain unspecified edition of these three works: she states, in fact, that even though the identity of the author of these three texts is not clear, a marginal annotation (*zur mchan*) suggests that they might have been written by one g'Tsang-ston. Perhaps, she wonders, the thirteenth-century *Māyā[jāla]* expert (*sgyu 'phrul gyi mkhas pa*) by the same name: thus, I suppose, referring to g'Tsang-ston rDo-rje-rgyal-mtshan (ca. 1126/37–1216/27), successor of Kaḥ-thog Dam-pa-bde-gshegs (1122–1192) on the seat of Kaḥ-thog Monastery.²⁴ On the second of December 2018, Karma

²² See WANGCHUK 2016: 95, and Appendix 2, under the headings 'A. *Citatum in alio modo edendi*,' 'C. Misattributions,' and 'D. The Ten Dharma Practices (*chos spyod bcu*).'

²³ See, for instance, Klong-chen-pa (ascribed), *Rin chen mdzod khang* (p. 7.2): *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud kyi bshad 'grel byang chub ljon shing* |; and Chos-grags-bzang-po, *mThong ba don ldan* (p. 216.1–2): *chos spyod thams cad kyi mngon par rtogs pa'i rgyud kyi bshad 'grel byang chub ljon shing* |. The *Byang chub ljon shing* is also included in the list of Klong-chen-pa's writings found in Glag-bla bSod-nams-chos-'grub's (1862–1944) *Dad gsum 'jug ngogs* (p. 103.2–4), and sMyo-shul mKhan-po's (1931–1999) *rDzogs chen chos 'byung* (vol. 1, pp. 317.6–318.1; BARRON 2005: 137). See also ARGUILLÈRE 2007: 163.

²⁴ dByangs-can, *rGyud kyi mtshams shyor* (p. 115.12–18): *chos spyod mngon rtogs kyi gleng gzhi zhes pa lo rgyus gtam rgyud dang 'brel ba* | *chos spyod mngon rtogs kyi bsdus don dang* | *chos spyod mngon rtogs kyi rgyud kyi khog don gnyis ni rgyas bsdus kyi khyad par tsam las nang don sa bcad gcig yin pa bcas* | *chos tshan gsum mjal rgyu byung ba'i rtsom pa po kha gsal med rung* | *zur mchan las gtsang ston gyis bris zhes gsal ba ltar na 'di'i rtsom pa po ni* | *dus rabs bcu gsum pa'i nang tsam la byon pa'i sngags mying ma'i sgyu 'phrul gyi mkhas pa gtsang ston zhes pa de yin par sems* |. For a brief biography of g'Tsang-ston rDo-rje-rgyal-mtshan, see

Gongde, the Head Librarian of BDRC, very kindly sent me the scans of three yet unpublished manuscripts of those three Tibetan compositions. Due to what I suppose to be a problem of size, however, a significant portion of each folio was not scanned, and no annotation concerning a gTsang-ston is to be found anywhere else in the manuscripts: I thus cannot tell with certainty if these are the same editions of the texts consulted by dByangs-can.²⁵

4. The Cycle of Nectareous Quintessential Instructions

The aforementioned *Tshal pa bstan dkar* and *Rang byung bstan dkar* also list a certain *Man ngag bdud rtsi'i 'khor lo* composed (*mdzad pa*) by the *bodhisattva* Vajrapāṇi (Phyag-na-rdo-rje), said to be extracted (*phyung ba*) from the *tantra*;²⁶ the same work is also mentioned in the *bsTan bcos 'gyur ro 'tshal gyi dkar chag*, where it is said to have been abridged (*bsdus pa*) by the same Lag-na-rdo-rje.²⁷ All three catalogues list this text among those pertaining to the General Kriyātantras.²⁸

NSTB (pp. 691–693). It might be of interest to note that a *rTsa ba'i rgyud dpal gsang ba snying po'i dbu phyogs lags so*, ascribed to one gTsang-ston, is listed in the *'Bras spungs dkar chag* (p. 804.11) in between the 16-folio MS of the **Sarvadharmacaryo-padeśābhīsamayatantra* and the 57-folio MS of the *gZi' bijid snang ba*.

²⁵ The longest of these three manuscripts in dBu-med ('Bru-tsha) script is the 5-folio *Chos spyod mngon rtogs gi* [sic] *gleng gzhi*, with 9 lines per folio (except fols. 1a and 3a that count 8 lines). The *Chos spyod mngon rtogs gi* [sic] *bsdus don* is only two folios long, with 7 lines on fol. KAa, 8 lines on fols. KAb–KHAA, and 3 lines on fol. KHAb. Finally the 2-folio *Chos spyod mngon rtogs gi* [sic] *rgyud kyi khog don* numbers 8 lines on fol. 1a, 9 lines on fols. 1b–2a, and 3 lines on fol. 2b. These three MSS have been (temporarily?) subsumed by the BDRC in a volume called *Chos spyod mngon rtogs kyi rgyud kyi skor* (W3CN1469).

²⁶ Anonymous, *Rang byung bstan dkar* (pp. 483.6–484.1): *chos spyod kyi mngon rtogs kyi rgyud las phyung ba'i man ngag bdud rtsi'i 'khor lo | byang chub sems dpa' phyag na rdo rjes mdzad pa mams bzhugs |*; dGe-'dun-rin-chen, *Tshal pa bstan dkar*, no. 873: *chos spyod mngon rtogs kyi rgyud las phyung ba'i man ngag bdud rtsi'i 'khor lo byang chub sems dpa' phyag na rdo rjes mdzad pa |*.

²⁷ Anonymous, *bsTan bcos 'gyur ro 'tshal gyi dkar chag* (p. 663.6): *man ngag bdud rtsi'i 'khor lo lag na rdo rjes bsdus pa |*.

²⁸ dGe-'dun-rin-chen, *Tshal pa bstan dkar* (p. 83.7): *de nas bya ba'i rgyud la | spyi dang bye drag gnyis las | spyi'i rgyud la | ...*; Anonymous, *Rang byung bstan dkar* (p. 483.4): *de nas bya ba'i rgyud la | spyi dang bye drag gnyis las | spyi'i rgyud la ...*; id., *bsTan bcos 'gyur ro 'tshal gyi dkar chag* (p. 663.3): *bya rgyud la bya ba spyi'i rgyud dang | so'i rgyud gnyis las | dang po ni | ...*

A *Man ngag bdud rtsi'i 'khor lo* abridged by Vajrapāṇi, moreover, is also mentioned among the texts dealing with the stages of the mantric path (*gsang sngags kyi lam rim*) listed in the *Jo bo'i chos chung brgya rtsa* collection, as found within the *bKa' gdams chos 'byung nam thar* of Lo-dgon-pa bSod-nams-lha'i-dbang-po (1423–1496).²⁹ Indeed, *Adhīśa's biography *rNam thar rgyas pa* reports that a *gDams pa ngo mtshar can lag len bdud rtsi 'khor lo*³⁰ (of which *Man ngag bdud rtsi 'khor lo* could be a plausible abbreviation) was, just like the **Sarvadharmacaryopadeśābhisamayatantra* (as discussed below), found in Vikramaśīla. It is also stated that the text, translated into Tibetan by Nag-tsho-lo-tsā-ba Tshul-khrims-rgyal-ba (1011–1064), was at that time in the hands of Zul-phu-ba Bya 'Dul-ba-'dzin-pa (ca. 1091/1101–1165/74).³¹

The *gZi brjid snang ba*, shortly after a couple of eulogistic verses outlining its content,³² tells us that the *Quintessential Instructions* (*man ngag*, i.e. the **Sarvadharmacaryopadeśābhisamayatantra*) were finally granted (*gnang ba*) to sentient beings at the end of time (*dus tha ma*)³³ through a fourfold transmission (*brgyud pa bzhi*): 1) the instructions were initially entrusted (*gtad pa*) by the Exalted One to Mañjuśrī, upon his request, 2) who further entrusted them to Vajrapāṇi, the keeper of the esoteric teachings, 3) who accurately abridged (*bsdus pa*) them in the *Cycle of Nectareous Quintessential Instructions* (*man ngag bsdud rtsi 'khor lo*)! 4) *Nāgeśvara (*bdag gis*) finally expounded their

²⁹ bSod-nams-lha'i-dbang-po, *bKa' gdams chos 'byung nam thar* (p. 358.12–13); *man ngag bdud rtsi'i 'khor lo | phyag na rdo rjes bsdus pa*.

³⁰ To be noted that the title of this text appears as *gDams ngag ngo mtshar can bdud rtsi'i thigs pa* in the *rNam thar yongs grags* (EIMER 1979b: 175.9–10, nn. 9 & 10); see also dByangs-can, *rGyud kyi mtshams sbyor* (p. 116.9–21).

³¹ Zul-phu-ba et al. (?), *rNam thar rgyas pa* (p. 175.9–12); *de la* (i.e. in Vikramaśīla) *gdams pa ngo mtshar can lag len bdud rtsi 'khor lo bya ba yang 'dug | de lo tstsha bas* (i.e. by Nag-tsho-lo-tsā-ba) *bod du bsgyur nas da lta zul phu pa'i phyag na bzhus kyin 'dug gsung |*. Cf. Sog-bzlog-pa, *Nges don 'brug sgra* (A, p. 666.1–2; B, p. 576.2): *de la bdud rtsi('i A) thig pa zhes bya ba'i gdams (gdam B) ngag ngo mtshar can gcig (cig A) 'dug pa'ang nag tshos bsgyur te | B) shin tu gtsigs (rtsigs B) che bar mdzad pas thams cad yid ches pa yin | zhes grags so |*. See also dByangs-can, *rGyud kyi mtshams sbyor* (p. 116.9–21), and n. 492 in the Annotated Translation. On dGe-bshes Zul-phu-ba's dates, see VAN DER KUIJP 2006b: 13–14 (cf. EIMER 1982: 43).

³² See n. 98.

³³ Likely similar to *dus (kyi) mtha'* (cf. *TSD*, s.v.: “*yugāntah*,” or “*kalpāntah*”), thus ‘at the end of the age/æon.’

content by means of the *gZi brjid snang ba*, in the *vihāra* of *Utpalākūṭa.³⁴ Furthermore, the same commentary states that the *Cycle of Nectareous Quintessential Instructions* serves as causal Gnosis (*rgyu'i ye shes*), through which resultant Gnosis (*'bras bu'i ye shes*), i.e. the clear realisation of non-dual Gnosis (*gnyis su myed pa'i ye shes*), is properly obtained.³⁵

It seems quite likely, therefore, that the *Man ngag bdud rtsi 'khor lo* listed in the aforementioned catalogues and among the tantric texts in the *Jo bo'i chos chung brgya rtsa* collection (being perhaps the same *gDams pa[/ngag] ngo mtshar can lag len bdud rtsi['i] 'khor lo[/thig pa]* mentioned in the *rNam thar rgyas pa[/yongs grags]*), is the same *Cycle of Nectareous Quintessential Instructions* allegedly composed by Vajrapāṇi upon being entrusted by Mañjuśrī with the *tantra*, as reported in the *gZi brjid snang ba*. At present, however, a text bearing such a name does not appear to be extant.³⁶

³⁴ *Nāgeśvara, *gZi brjid snang ba* (L, fol. 2a2–5; G, p. 187.1–4; N, pp. 143.5–144.1; C, p. 174.7–14): *dus tha ma'i sems can la bla mas slob ma la man ngag byin pa (ba L) bzhi du(| L) man ngag yang dag par gñang ba yin te | (| L) brgyud pa (rgyud GNC) bzhi las yang (yang om. L) brgyud pa'i phyir ro | | de la (de la om. L) brgyud pa (rgyud GNC) bzhi zhes bya ba ni | (| L) bcom ldan 'das la 'jam dpal gyis zhus te | 'jam dpal la(| L) bcom ldan 'das kyis yang dag par gtad pa dang | (| L) 'jam dpal gyis gsang ba'i bdag po lag na rdo rje la yongs su gtad pa dang | (| L) gsang ba'i bdag po lag na rdo rjes (rje NC) man ngag bdud rtsi 'khor lor (lo L) yang dag par bsdu pa dang | de dag gi don bdag^a gis ud (u GNC) pa la brtsegs pa'i gtsug lag khang du gzi brjid snang ba 'dis | | ('di GNC) yang dag par bkrol bas (ba GNC) na brgyud pa (rgyud GNC) bzhi zhes bya'o | |*

^a Interestingly, *bdag* is glossed in L as *klu'i byang chub*, clearly a slip for *Klu'i-dbang-phyug* (cf. nn. 13, 18 & 19), the alleged author of the *gZi brjid snang ba*.

³⁵ L (fol. 49a2: see Appendix 1, Passage B): *rgyu'i ye shes zhes bya ba ni | bla ma dam pa'i man ngag bdud rtsi'i 'khor lo | phyin ci ma log pa nyid yongs su brnyes pa nyid do | | 'bras bu'i ye shes ni de rkyen la (see Appendix 1, n. 11) yang dag par thob pa gnyis su myed pa'i ye shes mngon du rtogs pa'o | |*; cf. also L (fol. 49a4–b2: see Appendix 1, Passage B): *de nyid man ngag bdud rtsi 'khor lo las [read la?] yongs su bsgoms pa'i gnas skabs na | | rgyu'i ye shes skyes ste [sic] | [...] de nyid yang dang yang du bsgoms pa las | | skad cig ma'i mthar 'bras bu gnyis su myed pa'i ye shes yongs su bsgrub ste | |*

³⁶ dByangs-can, *rGyud kyī mtshams shyor* (pp. 116.21–117.4): *deng sang yongs grags bod kyī bka' bstan khag tu gzhung 'di'i rtsa 'grel dang | gdams ngag bdud rtsi'i thigs pa gsum char mi bzhus pa ni | nag tsho lo tsā ba'i mam thar las gsal ba ltar bod pas dge tshul khyung grags kyis mdzad par ngos 'dzin byas te | bod rtsom la mthong chung byas pa'i rkyen gyis 'chad nyan gyi rgyun ma 'phel ba tsam du ma zad dpe rgyun yang chad la nye ba zhig byung 'dug de yang |*

5. The Disputed Indian Origin of the *Tantra* and Its Commentary

In the words of Professor Wangchuk: “In the absence of the Sanskrit manuscript of the *tantra* (or of its commentary), or some independent testimony, such as citations in Indian works in the Sanskrit original or in translation, we cannot say anything definitive about the authenticity or the Indian provenance of the *tantra* in question.”³⁷ For the time being, all we can do is to rely on a few Tibetan sources that deal with this issue.

As far as I can tell, the aforementioned extensive biographies of *Adhīśa Dīpaṃkaraśrījñāna, the *rNam thar rgyas pa* and *rNam thar yongs grags*, are the only sources that provide some evidence, shaky though it may be, in favour of the authenticity (i.e. Indian origin) of the *tantra*, in the form of a report by Nag-tsho-lo-tśā-ba Tshul-khrims-rgyal-ba (*dge bshes lo tśsha ba*). The latter, who had been dispatched to India by lHa-bla-ma Byang-chub-'od (984–1078) of mNga'-ris in order to deliver an invitation to the renowned Master *Adhīśa, found out that while the *tantra*, in Tibet, was dismissed as a Tibetan (*bod ma*) composition by one dGe-tshul Khyung-grags,³⁸ the *paṇḍitas* in the monastic seminary of Vikramaśīla were studying and teaching it. The *rNam thar rgyas pa*, perhaps the earliest among the two *Vitā*,³⁹ also includes a passage, not transmitted in the *rNam thar yongs grags*, in which it is reported (*skad*)⁴⁰ that dGe-tshul Khyung-grags found both the *mūla* and the commentary on it in the Treasury Complex (dKor-mdzod) of bSam-yas Monastery. Upon careful study, he explained their content saying that the doctrine in Tibetan translation (*bod du 'gyur ba'i chos*) was fine, but nobody came to listen, maintaining that the works were his own compositions.⁴¹

³⁷ WANGCHUK 2016: 102.

³⁸ The supposed translator of the tantric scripture and its commentary *gZi brjid snang ba*. For the dates of lHa-bla-ma Byang-chub-'od, see VITALI 2003: 56 & 65.

³⁹ EIMER 2008: 380.

⁴⁰ Briefly, on the use of the verb *skad* in early sources on the bKa'-gdams-pa tradition, including one by mChims Nam-mkha'-grags (1210–1285), the compiler of the *rNam thar yongs grags*, see ROESLER 2008: 405–406.

⁴¹ Zul-phu-ba et al. (?), *rNam thar rgyas pa* (p. 175.1–9): *dge bshes lo tśsha ba de bod na bzhuḡs tsa na chos spyod thams cad kyī man ngag mngon par rtogs pa'i rgyud bya ba de dge tshul khyung grags bya ba cig gis byas pa'i bod ma yin zer nas gtsigs mi 'dug pa la | dge tshul khyung grags kyis bsam yas dkor mdzod nas rgyud 'di rtsa 'grel gnyis myed nas gzigs rtog mdzad pas*

In spite of Nag-tsho-lo-tsā-ba's reported testimony regarding the Indian provenance of the *tantra*, Tibetan scholars of the calibre of Sa-skyapaṇḍita Kun-dga'-rgyal-mtshan (1182–1251) and Bu-ston Rin-chen-grub (1290–1364) did not seem to hold the **Sarvadharmacaryopadeśābhīsamayatāntra* in high repute. The former, in his replies to Chag-lo-tsā-ba Chos-rje-dpal (1197–1263/64), states, in polemical tone, that the *tantra* was composed by 'old Tibetans' (*bod rgan mams*).⁴² Bu-ston, though caustically asserting that both root-text and commentary are 'authentic forgeries' (*rdzun ma yang dag pa*), includes the latter in his catalogue of the Zhwa-lu *bsTan 'gyur* insofar as 'earlier [Tibetan scholar]s' had recorded it [in their catalogues] (*sngar gyi mams kyis 'bris 'dug pas*), having been allegedly considered authentic by Nag-tsho-lo-tsā-ba.⁴³ In his *Chos 'byung*, he had

bod du 'gyur ba'i chos legs gsungs nas bshad pas khong rang gi byas pa yin zer nas nyan mkhan ma byung skad | bri ka ma la shī la'i pa ṇḍi ta mams nyan bshad byed kyin 'dug |. While paraphrasing the above-written passage from the *rNam thar rgyas pa*, Professor Wangchuk (WANGCHUK 2016: 100) infers that the root-text and commentary found in the dKor-mdzod of bSam-yas were in Sanskrit, and that dGe-tshul Khyung-grags himself translated the two works into Tibetan. Even though, according to my understanding, *Adhīśa's biography does not explicitly state so, Professor Wangchuk's inference is corroborated by, and probably based upon, the colophons of both *tantra* and commentary: *dbang phyug dam pa'i mnga' bdag | | dpal lha btsan po bo de ra tsa'i bka' lung gis dbu rtse nas rgya gar gyi dpe phyung nas | | bod kyī lo tsa ba dge tshul khyung grags kyis bsgyurd cing zhus te gtan la phab pa'o | |* (see the Critical Edition under the heading 'VIII. Colophon'). The *gZi brjid snang ba* (G, p. 284.3–4; N, p. 212.5–6; C, p. 247.19–21) similarly reads: *lha dbang phyug dam pa'i mnga' bdag lha btsan po bo dhi rā dza'i bka' lung gis | dbu rtse nas rgya gar gyi dpe phyung nas | bod kyī dge tshul khyung grags kyis bsgyur cing zhus te gtan la phab pa'o | |*. Version L of the commentary is incomplete and partly illegible, probably as a result of a scanning problem; what remains of the colophon on fol. 55a4 is the following: *dpal lha btsun po bod de ra tsa'i bka' lung gis dbu rtse nas...* For Professor Wangchuk's statement that Helmut Eimer misunderstood the passage from the *rNam thar rgyas pa*, see WANGCHUK 2016: 100, and n. 640 in the Annotated Translation.

⁴² Sa-skyapaṇḍita, *Chag lo'i zhus lan* (A, p. 476.4; B, p. 500.4–6):

*chos spyod mngon par rtogs pa dang | |
lam lnga bkol ba la sogs pa | |
gsar mying kun la mang po zhiḡ | |
bod rgan mams kyis sbyar ba mthong | |*.

On the polemical use of the expression *bod rgan* in anti-Bon polemics, see MARTIN 1997b: 301, n. 96; on the same expression and the rhetorical device of the *argumentum ad hominem* as used by Chag-lo-tsā-ba, see ALMOGI (forthcoming): §3.1.

⁴³ WANGCHUK 2016: 100. For Bu-ston's statement, repeated by Byang-chub-rgyal-mtshan and Zhu-chen, see nn. 18–20. I thank Dr. Almogi for the correct

somewhat less polemically stated that even though [the issue of the authenticity of] the **Sarvadharmacaryopadesābhisamayatantra* was known to be a matter of dispute (*rtsod pa can du grags kyang*), some people (*kha cig*) maintained the scripture to be genuine because Nag-tsho-lo-tsā-ba considered it so.⁴⁴ As for the Indian commentary, it follows that it, too, was a matter of dispute.⁴⁵

On the other hand, a couple of centuries later, Sog-bzlog-pa Blo-gros-rgyal-mtshan (1552–1624), in reply to rGyang-ro Byang-chub-'bum (ca. 1270–1330), defends the authenticity of the *tantra* by reporting the same account of Nag-tsho-lo-tsā-ba's encounter with the scripture in Vikramaśīla.⁴⁶ Whereas Bu-ston stated that just a few persons (*kha cig*) held the *tantra* to be genuine (see n. 44), Sog-bzlog-pa now rebuts by saying that actually few (*kha cig*) are those who maintain the *tantra* to be a Tibetan (*bod ma*) forgery.⁴⁷ Curiously,

interpretation of Bu-ston's statement, which, regarding another text, has been misunderstood in VAN DER KUIJP 2007: 1013. For other examples of Bu-ston and Zhu-chen including doubtful works in their catalogues insofar as scholars of the past deemed them genuine, see ALMOGI (forthcoming): §2.1.e. (last paragraph).

⁴⁴ Bu-ston, *Bu ston chos 'byung* (A, p. 984.2–3; B, p. 1318.6–7): *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud dge tshul khyung grags kyi 'gyur | 'di rtsod pa can du grags kyang nag tsho lo tsā (tsa B) bas rgyud yang dag tu mdzad pas yang dag go zhes kha cig go | |*. To be noted that this appears to be the only catalogue of canonical works that lists the **Sarvadharmacaryopadesābhisamayatantra* (see the Appendix in SUN (unpublished) for a table of “Works Attributed to Khyung-grags in Canonical Catalogues”), which is placed by Bu-ston among the Kriyātantras: *Bu ston chos 'byung* (A, p. 975.1–2; B, p. 1307.1): *gnyis pa sngags phyogs la(| A) rgyud dang | bstan bcos gnyis las rgyud la(| A) rgyud sde bzhi las bya ba'i rgyud la | ...*

⁴⁵ Bu-ston, *Bu ston chos 'byung* (A, p. 996.6; B, p. 1335.2): *chos spyod thams cad kyi man ngag gi mngon par rtogs pa'i 'grel pa gzi brjid snang ba dge tshul khyung grags kyi 'gyur | 'di rtsod pa can yin |*.

⁴⁶ WANGCHUK 2016: 101.

⁴⁷ Sog-bzlog-pa, *Nges don 'brug sgra* (A, pp. 665.5–666.2; B, pp. 575.6–576.2): *yang kha cig chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud dang | slob dpon 'jam dpal grags pas mdzad pa'i rtsa lung rgya cher 'grel gnyis dge tshul khyung grags kyi byas pa'i bod ma yin no | (| | om. B) zhes zer | 'di la nag tsho lo tsā ba'i zhal snga nas kyi (zhal nas | B) dang po rgya gar du ma phyin gong du de ltar gtsigs (rtsigs B) mi 'dug pa la (las B) | phyis bi kra ma (bi kra ma la B) shī la'i pañdi ta mams 'di la bshad nyan byed kyin (cing B) 'dug par (nas B) | de la bdud rtsi('i A) thig pa zhes bya ba'i gdams (gdam B) ngag ngo mtshar can gcig (cig A) 'dug pa'ang nag tshos bsgyur te(| B) shin tu gtsigs (rtsigs B) che bar mdzad pas thams cad yid ches pa yin | zhes grags so | |*. We can see that Sog-bzlog-pa also writes that some claimed that dGe-tshul Khyung-grags also fabricated a *rTsa lung rgya cher 'grel* by a *Mañjuśrīkīrti, probably having in mind the *rDo rje theg pa'i rtsa ba'i*

earlier in his reply to Pho-brang Zhi-ba-'od's (1016–1111) ordinance (*bka' shog*), Sog-bzlog-pa appears to say that Nag-tsho-lo-tsā-ba, after seeing the *tantra* being studied in the monastic complex of Uddanḍapura (not Vikramaśīla as he later states!), also revised its Tibetan translation (*bod du 'gyur bcos kyang mdzad*).⁴⁸

Despite the apparently general belief in Tibet that the scripture had been forged by dGe-tshul Khyung-grags, the **Sarvadharmacaryopadeśābhīsamayantra* has been cited on a number of occasions throughout the history of Tibetan thought. Perhaps the earliest citations that I am aware of are found in the *bsTan bcos lung gi nyi 'od* traditionally ascribed to sGam-po-pa bSod-nams-rin-chen (1079–1153).⁴⁹ This work may be chronologically followed by Kun-bzang-rdo-rje's (ca. late 12th cent.) *rDo rje zam pa'i gdams ngag gzhung bshad che ba*;⁵⁰ Klong-chen-pa Dri-med-'od-zer's (1308–1364) *Grub mtha' mdzod*, *Yid kyi mun sel*,⁵¹ etc.; A-mes-zhabs Ngag-dbang-kun-dga'-

ltung ba'i rgya cher bshad pa (D 2488; P 3314) by that author, translated by *Upadhaśrīvajraśīla and brTson-'grus-seng-ge, revised by Rin-chen-grags-pa. As will be seen below (nn. 65 & 66), however, dGe-tshul Khyung-grags reportedly translated a *rTsa ltung bcu bzhi'i 'grel pa* by a Śāntipa, which is presumably the text that was actually meant by Sog-bzlog-pa.

⁴⁸ Sog-bzlog-pa, *Nges don 'brug sgra* (A, p. 521.3–6; B, pp. 474.5–475.1): *lar de dus tshad mar mi 'dzin pa'i chos mang po pbyis su(| B) lo tsā (tsa B) ba mams kyis (kyi B) rgya gar nas myed pa dang | bod du sngar gyi rgya dpe mying pa lo tsā (tsa B) ba dag gis gzigs pas chos yang dag tu song ba mang du byung | chos spyod mngon par rtogs pa'i rgyud 'di yang(| B) dge tshul khyung grags kyis bsgyur bas bod na brtsams (brtsam B) rgyud du 'dod pa la | nag tsho lo tsā (tsa A) bas (bas | B) o tantra pu ri'i gtsug lag khang gzigs pa la byon pas | de na (nas B) paṇḍita mams rgyud de la slob gnyer byed pas(| B) der paṇḍita la zhus nas(| B) bod du 'gyur bcos kyang mdzad do | |*. The *tantra* is also mentioned in id., *Lung dang rig pa'i 'brug sgra* (A, p. 39.1; B, p. 22.2).

⁴⁹ sGam-po-pa (ascribed), *bsTan bcos lung gi nyi 'od* (A, pp. 134.1, 153.6–7; B, pp. 126.2–3, 165.2–3). According to Ulrich Timme Kragh, be it noted, it is highly unlikely that sGam-po-pa was the actual author of the *bsTan bcos lung gi nyi 'od* (see Appendix 2, n. 3). I should also like to stress that whenever I specify that a work is '(ascribed)' to a certain individual, it is because I am aware of scholarly discussions on the issue of its attribution; in other words, it does not mean that the traditional attribution of the text should be taken for granted whenever such a specification is not found.

⁵⁰ Kun-bzang-rdo-rje, *rDo rje zam pa'i gdams ngag gzhung bshad che ba* (A, p. 258.1–3; B, p. 237.2–3).

⁵¹ Klong-chen-pa, *Grub mtha' mdzod* (A, p. 675.2–4; B, pp. 36.18–37.3); id., *Yid kyi mun sel* (A, pp. 114.5–115.2; B, p. 132.14–19).

bsod-nams's (1597–1659) *mDo sngags sgo 'byed*;⁵² and more recently by dPal-sprul 'Jigs-med-chos-kyi-dbang-po's (1808–1887) *sNgon 'gro'i khrid yig*,⁵³ as well as mKhan-po Kun-bzang-dpal-ldan's (1862–1943) *sPyod 'grel*,⁵⁴ to mention but a few texts.⁵⁵

Judging by the scant evidence at our disposal, it is hard to offer a definitive and unassailable conclusion to the issue of the authenticity (or 'Indianness') of the *tantra*. If we consider, however, a) the absence of Indian testimonia, b) the style of both root-text and commentary (which in neither case seems to be that of an Indian text in translation), and c) we give credit to the uncompromising accusations moved by Sa-skya-panḍita and Bu-ston, we could tentatively buttress the assumption that neither *tantra* nor, consequently, *gZi brjid snang ba* appears to be Indian in origin, at least as a whole.⁵⁶

6. dGe-tshul Khyung-grags: Forger or Translator?

As we approach the conclusion of this introductory chapter, a few words should be said on the somehow ambivalent figure of dGe-tshul Khyung-grags.⁵⁷ As clearly phrased in WANGCHUK 2016: 101, for those Tibetan scholars, such as Sa-skya-panḍita and Bu-ston, who believed the *tantra* and its commentary to be inauthentic Tibetan counterfeits, Khyung-grags was the forger of the two texts; for those, instead, who believed in the Indian provenance of the works, such as Sog-bzlog-pa and perhaps the aforementioned sGam-po-pa,⁵⁸ Klong-chen-pa, A-mes-zhabs, etc. who cited the *tantra* in their works, the novice Khyung-grags was the translator.

⁵² A-mes-zhabs, *mDo sngags sgo 'byed* (A, p. 410.2–5; B, p. 36.11–18).

⁵³ dPal-sprul, *sNgon 'gro'i khrid yig* (A, p. 21.3–5; B, p. 23.9–14).

⁵⁴ mKhan-po Kun-dpal, *sPyod 'grel* (A, pp. 21.5–22.3; B, pp. 156.11–157.3).

⁵⁵ For a more exhaustive list, in a tentative chronological order, of citations of the *tantra* in other texts, see Appendix 2.

⁵⁶ I am here reiterating Prof. Wangchuk and Prof. Isaacson's opinions on the issue. For a sounder evaluation of the style of both *tantra* and commentary, a study of the other texts allegedly translated by Khyung-grags would obviously be necessary.

⁵⁷ The most thorough investigation on the issue of Khyung-grags's identity is to be found in SUN (unpublished): §4. My most sincere thanks go to Sun Penghao for sharing with me his yet unpublished paper, of which I became aware thanks to Dan Martin's treasure-trove *Tibskrit Philology*.

⁵⁸ If one posits his authorship of the *bsTan bcos lung gi nyi 'od* (see Appendix 2, n. 3).

A very brief sketch of the life and translations of *lo tsā ba* dGe-tshul Khyung-grags is found in the *mKhas grub ming mdzod*.⁵⁹ Khyung-grags was born in the first part of the eleventh century in Tibet, where he studied and was ordained as a novice monk (*śrāmaṇera*: *dge tshul*); he then travelled to Nepal and India, where he learned Sanskrit and became a translator. The *mKhas grub ming mdzod* also lists five works supposedly translated by the same *lo tsā ba*: together with an Indian *paṇḍita* Ratnakīrti, he translated only one text found in the *bKa' gyur*, namely, an alleged *tantra* called *Phyag na rdo rje gos sngon po can gnod sbyin drag po chen po rdo rje me lce'i rgyud*.⁶⁰ Among the texts included in the *bsTan gyur*, he translated, together with an Indian *paṇḍita* called *Kiraṇākaravarman, the *Ngan song thams cad yongs su sbyong ba'i dkyil 'khor gyi cho ga thugs rje phreng ba*, composed by the *vajrācārya* Anandagarbha, disciple of the *vajrācārya* *Vajravarman from Śrī-Laṅkā.⁶¹ As seen above, dGe-tshul Khyung-grags also allegedly translated *Nāgeśvara's *gZi brjid snang ba* (**Tejāloka*), the commentary on the **Sarvadharmacaryopadeśābhīsamāyatantra* (itself allegedly translated by him but not included in the *bKa' gyur*). In cooperation with a Bengali Divākaracandra,⁶² he translated a *Phyag stong spyan stong gi*

⁵⁹ Ko-zhul & Blo-bzang-mkhas-grub, *mKhas grub ming mdzod* (p. 1676.3–16): *khong ni spyi lo'i dus rabs bcu gcig pa'i dus mgo tsam du sku 'khrungs | khong gis thog mar bod nas slob gnyer mdzad cing rab byung dang dge tshul bsgrubs | rjes su bal yul dang rgya gar sogs su phebs te thos bsam mdzad pas legs sbyar gyi skad la nang byan tshud cing sgra bsgyur gyi lo tsā ba chen por gyur | khong gi bsgyur rtsom ni «bka' gyur» las «phyag na rdo rje gos sngon po gnod sbyin drag po rdo rje me lce'i rgyud» le'u bco lnga ba dang | «bstan gyur» las «dpal ngan song thams cad yongs su sbyong ba'i dkyil 'khor gyi cho ga thugs rje'i phreng ba» | «chos spyod thams cad kyi mngon par rtogs pa'i man ngag gi rgyud kyi 'grel ba gzi brjid snang ba» | «phyag stong spyan stong gi sgrub thabs» | «'phags pa 'jam dpal kyi mtshan yang dag par brjod pa'i 'grel ba» tshigs su bcad pa stong phrag gcig dang drug brgya lnga bcu yod pa bcas bzhugs so | |.*

⁶⁰ P 97; T 422. Colophon (P, fol. 29a8–b1; T, fol. 430a2–3): *rgya gar gyi mkhan po chen po ratna kīrti (rad nakīr ti P) dang | (| P) bod kyi lo tstsha (tsa T) ba dge tshul khyung grags kyis bka' drin mnos (gnos P) nas rgya dpe bod du spyan drangs te bsgyur ba lags so | |.*

⁶¹ D 2631; P 3458. Colophon (D, fol. 156b6–7; P, fol. 187a4–6): *yul singga (sing ga P) la'i rdo rje slob dpon chen po | rdo rje go cha'i slob ma rdo rje slob dpon chen po kun dga' snying pos mdzad pa | mal 'byor chen po'i rgyud dpal ngan song thams cad yongs su sbyong ba'i dkyil 'khor chen po'i cho ga zhes bya ba rdzogs so | | rgya gar gyi mkhan po ki re ṅa ka ra barma (ba ra P) dang | lo tsā (tsha P) ba dge tshul (slong D) khyung grags kyis bsgyur cing zhus te gtan la phab pa'o | |.* Notice that Khyung-grags bears the title dGe-slong (*bhikṣu*) in D. Briefly, on Anandagarbha, see SKORUPSKI 1983: xxv.

⁶² Briefly, on Divākaracandra, see ISAACSON 2009: 101–102.

sgrub thabs by a *Tathāgatavajra.⁶³ Finally, Khyung-grags is also credited with the translation of a **Jam dpal gyi mtshan yang dag par brjod pa'i 'grel pa* composed by a Ḍombiheruka.⁶⁴ A seventh work translated by Khyung-grags is also mentioned in the *Tshal pa bstan dkar*,⁶⁵ as well as in the catalogues of the two *bsTan 'gyur* collections commissioned by Karma-pa III Rang-byung-rdo-rje,⁶⁶ i.e. a *rTsa ltung bcu bzhi'i 'grel pa* composed by a Śāntipa.

The translation colophon of the commentary on the *Nāmasaṃgīti*, which “constitutes the first indigenous voice from the eleventh-century Tsongkha regime,”⁶⁷ provides us with one of

⁶³ D 2848; P 3669. Colophon (D, fol. 188b2–3; P, fol. 219b1–3): *slob dpon chen po dngos grub bmyes pa | ta thā ga ta ba dzra'i (dzri P) zhal snga nas mdzad pa | bcom ldan 'das phyag stong (stong om. P) spyan stong gi sgrub thabs rdzogs so | | mkhas pa'i 'byung gnas shar phyogs bham (bang P) ga la'i | | nyi ma 'byung gnas zla ba (ba | D) zhes bya ba | | mkhas pa chen po de yi (po'i P) zhal snga nas | | bod kyi lo tsā (tsa P) dge tshul khyung grags kyis | | 'dul ba'i bstan pa snying por (po P) gnas pa'i sa | | dpal ldan rgyan gong gtsug lag khang de ru | | bder gshegs bstan la phan phyir bsgyur (sgyur P) lags kyis (kyi D) | | mal 'byor spyod mams nges par brtson par mdzod | |*

⁶⁴ D 2542; P 3365. Colophon (D, fol. 275a5–7; P, fol. 265a6–8): *mtshan yang dag par brjod pa'i 'grel pa | | slob dpon chen po phyag rgya chen po dngos grub bmyes (bsnyes P) pa ḍombi (ḍomphi [sic] P) he ru ka'i zhal snga nas mdzad pa rdzogs so | | bod kyi lo tsā ba khyung grags kyis bsgyur bar grags pa'o | | (bod kyi lo tsā ba khyung grags kyis bsgyur bar grags pa'o | | om. P) sa pho spre'u dpyid zla tha chung (chung D) yar gyi ngo tshes bco lnga la | gza' mig dmar (mar D) gyi nyin par dbang phyug dam pa'i mnga' bdag dpal (dpal | P) lha btsan po khri dbang phyug rin po che don thams cad sgrub pa'i bka' lung gis | rgyal mo sum bu za (za ill. D) lun gyis (gyi D) 'od zer gyi (gyis D) sku gnyer mdzad nas | bkra shis kyi gdan sa chen po | (| D) tsong (bcong P) kha (ka D) ser to bla mkhar (khar D) gyi nang du bod kyi lo tsā ba khyung grags kyis 'jam dpal sgyu 'phrul dra ba bsgyur zhing (cing P) gtan la phab pa'o | |*. For a translation and analysis of the translator's colophon, which Sun Penghao argues to be an interpolation, see SUN (unpublished): §§1 & 3. To be noted that we find the very same profusion of epithets (*dbang phyug dam pa'i mnga' bdag dpal lha btsan po*) assigned to Bodhirāja in the colophons of both **Sarvadharmacaryopadesābhisamayatantra* and *gZi brjid snang ba* (see n. 41). See also n. 73.

⁶⁵ dGe-'dun-rin-chen, *Tshal pa bstan dkar*, no. 1973: *rtsa ltung bcu bzhi'i 'grel ba shan ti bas mdzad pa khyung grags kyi 'gyur |*.

⁶⁶ Anonymous, *Rang byung bstan dkar* (p. 541.2): *rtsa ltung bcu bzhi'i 'grel pa shan ti bas mdzad pa | khyung grags kyi 'gyur |*; id., *bsTan bcos 'gyur ro 'tshal gyi dkar chag* (p. 671.6): *rtsa ltung gi 'grel pa shan ti bas mdzad pa | khyung grags 'gyur |*. Cf. n. 47.

⁶⁷ SUN (unpublished): §1.

Khyung-grags's most precise temporal and spacial locations at our disposal. The translation is said to have taken place in the earth-male-monkey year, during the last month of Spring, on the fifteenth day of the waxing moon, a Tuesday, by order of the 'Powerful Sublime Sovereign, Glorious Divine Mighty One (*btsan po*)' Khri dBang-phyug-rin-po-che Don-thams-cad-sgrub-pa, in the Ser-to-bla-mkhar of (b)Tsong-kha. The earth-male-monkey year "can only be 1068, since the Tsongkha regime would have been long gone by 1128,"⁶⁸ and the *btsan po* who commissioned the translation is thus identified by Sun Penghao with Jiaosiluo's 隍囉 (996–1065) son Dongzhan 董甄 (1032–1083), otherwise known in Tibetan chronicles as Don-chen.⁶⁹

As seen above, dGe-tshul Khyung-grags's integrity as a translator has been questioned quite severely by the great scholar Bu-ston Rin-chen-grub. As a matter of fact, not only did he explicitly accuse the **Sarvadharmacaryopadeśābhisamayatantra* and its commentary to be 'authentic forgeries,'⁷⁰ but also did he question (in his *Chos 'byung* and *bsTan dkar phreng ba*) the authenticity of three other translations allegedly made by the *lo tsā ba*:⁷¹ the *Phyag na rdo rje gos sngon po can gnod sbyin drag po chen po rdo rje me lce'i rgyud*,⁷² the *'Jam dpal gyi mtshan yang dag par brjod pa'i 'grel pa*,⁷³ and the *Ngan song thams cad yongs su sbyong ba'i dkyil 'khor gyi cho ga thugs rje phreng ba*.⁷⁴

⁶⁸ SUN (unpublished): §1.

⁶⁹ SUN (unpublished): §1. Sun also identifies rGyal-mo Sum-bu-za-lun with Dongzhan's second wife, Guomu Xinmu 國母心牟, and the Ser-to-bla-mkhar with the royal castle of (b)Tsong-kha's capital Qingtang 青唐.

⁷⁰ See n. 18, and p. 14.

⁷¹ See the Appendix in SUN (unpublished).

⁷² Bu-ston, *Bu ston chos 'byung* (A, p. 987.2–3; B, p. 1322.5–6): *phyag na rdo rje me lce'i rgyud dge tshul khyung grags kyi 'gyur | 'di 'grel ba (pa B) mdzad pas mal 'byor chen por bkral bas bod ma yin zer ba mi bden no | | zhes kha cig go | |*. Cf. KARMAY 1998: 36, n. 115.

⁷³ Bu-ston, *bsTan dkar phreng ba* (A, p. 511.5; B, p. 719.5): *mtshan brjod kyi 'grel pa (ba A) dom bi (bhi A) he ru kas mdzad pa(| A) dge tshul khyung grags kyi 'gyur | 'di'ang ('di'ang B) the tshom gyi gzhi gcig (cig B) snang |*. Repeated verbatim in *bsTan dkar za ma tog* (A, p. 449.5–6; B, p. 601.4) and *Dri med 'od kyi phreng ba* (p. 82.18–19); reported in *sDe bstan dkar chag* (p. 261.1–2): ALMOGI (forthcoming): §2.1.e. (last paragraph).

⁷⁴ Bu-ston, *Bu ston chos 'byung* (A, p. 1001.1; B, p. 1341.2): *ngan song sbyong ba'i dkyil 'khor cho ga dge tshul khyung grags kyi 'gyur | 'di rtsod (brtsod B) pa can no | |*; id., *bsTan dkar phreng ba* (A, p. 517.1–2; B, p. 727.3–4): *ngan song thams cad yongs su sbyong ba'i*

Furthermore, in his 1342⁷⁵ history of Yogatantra, Bu-ston accuses one Khyin-lo-tsā-ba dGe-tshul Khyung-grags from rGyan-gong in Lower Nyang (whom we may tentatively assume to be the same *lo tsā ba*) of fabricating three texts related to the *Sarvadurgatipariśodhanatantra* and falsely attributing (*kha 'phangs pa*) them to *Vajravarman and his disciple Anandagarbha. These texts are an extensive commentary on the *tantra*, called *mDzes pa'i rgyan*, canonically attributed to either Ānandagarbha (D) or his Master *Vajravarman (P);⁷⁶ a certain *sByin sreg ro sreg bzhi pa*;⁷⁷ and the aforementioned *Thugs rje phreng ba*, ascribed to Ānandagarbha.⁷⁸

That a certain 'Khyin-lo-tsā-ba⁷⁹ dGe-tshul Khyung-grags from rGyan-gong had fabricated the *Beautiful Ornament*, attributing it to Ānandagarbha, had already been argued by rJe-btsun Grags-pa-rgyal-mtshan (1147–1216) in the introduction to his overview of the *Sarvadurgatipariśodhanatantra*, within a wider critique of

rtsa ba'i dkyil 'khor chen po'i cho ga thugs rje'i phreng ba (pa B) zhes bya ba | slob dpon chen po kun dga' snying pos mdzad zer ba | paṇḍi ta ki re na ka ra warma (bar ma B) dang | lo tsā (tstsha B) ba dge tshul khyung grags kyi 'gyur | 'di gnyis snga ma cung drag (grag B) par snang ngo | |; the latter is repeated verbatim in *bsTan dkar za ma tog* (A, p. 455.1–2; B, pp. 608.7–609.2), and with only slight differences in *sDe bstan dkar chag* (p. 267.5–6).

⁷⁵ See VAN DER KUIJP 2013: 165, n. 108.

⁷⁶ D 2626; P 3453. Khyung-grags is not mentioned in the colophon of the text, which was written down (in Tibetan) by a Shākya'i-dge-slong Rin-chen-'byung-gnas-bzang-po (D, fol. 219b6; P, fol. 239b2). On D 2627; P 3454, see *sDe bstan dkar chag* (pp. 266.7–267.2): ALMOGI (forthcoming): §2.1.e. (last paragraph).

⁷⁷ Perhaps the *Ngan song thams cad yongs su sbyon ba'i ro'i sbyin sreg gi cho ga* (D 2632; P 3459) attributed to Ānandagarbha and translated by the Indian *paṇḍita* Kanakavarman and Rin-chen-bzang-po (958–1055)?

⁷⁸ Bu-ston, *rNal 'byor rgyud kyi chos 'byung* (A, p. 164.3–5; B, pp. 191.6–192.2): *de'i tshe nyang smad rgyan gong gi khyin lo tstsha ba dge tshul khyung grags zhes (ces B) bya ba zhig gis | bal por sbyong rgyud la 'grel pa (ba A) mdzes pa'i rgyan zhes bya ba dang | sbyin sreg (bsreg B) ro sreg (bsreg B) bzhi pa zhes bya ba dang | dkyil 'khor (dal/dala B, i.e. [maṅ]dala) cho ga thugs rje phreng ba zhes bya ba brtsams nas rdo rje go cha dang kun dga' snying po la kha 'phangs pa byas nas phyis bod du khong gis bsgyur ba yin byas nas spel ba dang | paṇḍita la phyis dris pas ngas de 'dra bshad pa med | khong rang bcos pa ri ru sgo bsdams nas yi ge ka 'bri yi 'dug pa yin zer skad |*. See also KARMAY 1998: 31, n. 75.

⁷⁹ On (a presumably different Master called) ('Khyin-lo-tsā-ba 'Od-kyi-snang-ba born in the eleventh century, perhaps also known as Khyim-, 'Tshur-, or sBal-ti-lo-tsā-ba, teacher of 'Khon dKon-mchog-rgyal-po (1034–1102), see STEARNS 2001: 109 & 230, n. 106; DAVIDSON 2005: 273 & 429, n. 103; and SOBISCH 2008: 78, n. 225.

controversial commentaries on the root-text that was carried on by the likes of Tsong-kha-pa Blo-bzang-grags-pa (1357–1419) and Go-rams-pa bSod-nams-seng-ge (1425–1469).⁸⁰

The connection between ([']Khyin-lo-tsā-ba) dGe-tshul Khyung-grags and rGyan-gong (in Lower Nyang) is also found in the colophon of the aforementioned *Phyag stong sphyan stong gi sgrub thabs* (see n. 63), said to have been translated by the *lo tsā ba* in the *vihāra* of rGyan-gong, “located in the immediate vicinity of Zhwa-lu monastery, a couple of stones’ throw from [gZhis-ka-rtse].”⁸¹

Further clues on the historical and geographical whereabouts of the *lo tsā ba* can also be gleaned from the translation colophons of both *tantra* and commentary, where it is stated that dGe-tshul Khyung-grags, at the behest of King Bodhirāja, translated the Indian manuscripts that were retrieved from the Central Temple of bSam-yas.⁸² lHa-btsun Bodhirāja, the ruler of Chos-'khor bSam-yas

⁸⁰ See VAN DER KUIJP 1992: 110–111, and SUN (unpublished): §4. Grags-pa-rgyal-mtshan, *Ngan song sbyong rgyud kyi sphyi don* (A, fol. 2a4; B, p. 425.2–3): *mdzes pa'i rgyan zhes bya ba kun dga' snying po la kha 'phangs nas | 'khyin (mchims B) lo tsā (tsha A) ba dge tshul khyung grags zhes bya ba nyang smad rgyan gong pa (ba B) zhig* (conj., 1 A, cig B) *gis byas pa dang |*; Tsong-kha-pa, *Ngan song sbyong rgyud mchan dang bcas pa* (A, p. 272.1; B, p. 251.4–5): *mdzes rgyan (can B) zhes pa'i 'grél pa slob dpon rdo rje go chas mdzad zer ba ni (na B) nyang (nyeng B) smad rgyan gong gi lo tsā ba dge tshul khyung grags kyis byas nas pañḍita la kha g.yar bar snang ngo | |*; Go-rams-pa, *gZhan phan kun khyab* (A, p. 267.2; B, p. 305.4): *mdzes pa'i rgyan ces bya ba 'khyin lo tsā ba dge tshul khyung grags kyis byas nas kun snying la kha 'phangs pa dang |*. To be noted that while Grags-pa-rgyal-mtshan and Go-rams-pa argue that the text was attributed (*kha 'phangs pa*) to Anandagarbha (as it is in the sDe-dge *bsTan 'gyur*), Tsong-kha-pa argues that it was attributed (*kha g.yar ba*) to *Vajravarma (as it is in the Peking *bsTan 'gyur*).

⁸¹ VAN DER KUIJP 1992: 111. Leonard van der Kuip also suggests the possibility of identifying dGe-tshul Khyung-grags with Khyung-po Grags-se(ng) (ibid.: 111: “Khyung Grags-pa seng-ge”), the fourth abbot of Zhwa-lu Monastery in the ‘old abbatial succession’ (*mkan brgyud mying ma*).^a This possibility is not considered by Sun Penghao, since “Bu ston [...] would not call Dge tshul Khyung grags ‘a Khyin Lo tsā ba from Rgyan gong’ if Khyung grags was virtually one of his predecessors in Zhwa lu” (SUN (unpublished): §4). On a quarrel between Khyung-po Grags-se(ng) and his predecessor lCe g.Yu-thog-sgra gSer-(b)zangs, see VITALI 2014: 531, n. 30. See also SUN (unpublished): §4, for (probably yet another rNying-ma scholar called) Mi-nyag Khyung-grags, student of Zur-po-che Shākya-'byung-gnas (1002–1062).

^a See Zhwa-lu Blo-gsal-bstan-skyong (1804–ca. 1874), *Zhwa lu gdan rabs* (p. 356.6): *de nas mkhan rab [read rabs] bzhi pa ni khyung po grags seng ste |*.

⁸² See also n. 640 in the Annotated Translation.

who received *Adhīśa (982–1054) on his visit there around 1047,⁸³ was the youngest among the four sons born to the ruler Khri-pa in the royal lineage of Yum-brtan.⁸⁴ According to Ne’u-paṇḍita’s 1283 chronicle,⁸⁵ Bodhirāja also invited ’Bring Ye-shes-yon-tan (one of the ten men from dBus and gTsang [*dbus gtsang mi bcu*] who revived the Vinaya tradition in central Tibet)⁸⁶ to bSam-yas, where he resided in the Khams-gsum-zangs-khang(-gling).⁸⁷

7. A Brief Overview of the Contents of the *Tantra*

As a preliminary to Chapters Two and Three, in which the *tantra* is critically edited and translated, it might be useful to give an overview of the content of the scripture.

After the title of the *tantra* in both transcribed Sanskrit and Tibetan (1.1.1),⁸⁸ followed by an homage to Vajrapāṇi (1.1.2), the text begins with an introduction (*gleng gzhi*) describing the place where the Exalted One (*bhagavat*) was dwelling (1.1.3), together with his retinue (1.1.4), and the wondrous phenomena that occurred after his entrance in meditative concentration (*samādhi*, 1.1.5–1.2.1).

Mañjuśrī Kumārabhūta then asks the Buddha what are the causes for the appearance of those phenomena, whereupon the

⁸³ ’Gos-lo-tsā-ba gZhon-nu-dpal (1392–1481), *Deb ther sngon po* (vol. 1, p. 314.15–16): *spel dmar gyi gru la byon te chos ’khor bsam yas su phebs | lha btsun bo dhi rā dzas zhabs tog legs par mdzad | bod ston mi che ba mang po’ang ’dus |* (for an English translation, see ROERICHS 1949: 257); cf. Las-chen Kun-dga’-rgyal-mtshan (1432–1506), *bKa’ gdams chos ’byung* (p. 96.9–12): *mes yar gyi gru la byon | chos ’khor bsam yas su phyag phebs | lha btsun bodhi rā dzas zhabs tog legs par mdzad | bod kyi mi chen mang po’ang ’dus |*. See also VETTURINI 2013, Part 1: 89, n. 407.

⁸⁴ Kaḥ-thog Tshe-dbang-nor-bu (1698–1755), *Don gsal yid kyi me long* (p. 76.6–8): *gcung khri par sras bzhi’i chung tha bho dhe rā dza yin | jo bo bsam yas su phebs skabs dang khong dus mtshungs |*. For all the above and other references to other sources on Bodhirāja, see SØRENSEN 1994: 442, n. 1586.

⁸⁵ Briefly, on the dating of Ne’u-paṇḍita’s *sNgon gyi gtam me tog phreng ba*, see VAN DER KUJIP 2013: 149, n. 76.

⁸⁶ WANGCHUK 2016: 101.

⁸⁷ Ne’u-paṇḍita, *sNgon gyi gtam me tog phreng ba* (p. 46.9–12): *’bring ye shes yon tan bsnu mes pas cung zad ’chi ba na byon te | lha btsun bo ti ra dzas bsam yas su sphyan drangs nas | khams gsum zangs khang du bzhugs |*. See also dByangs-can, *rGyud kyi mtshams sbyor* (p. 112.2–9), and DAVIDSON 2005: 92ff. on the young men from dBus and gTsang.

⁸⁸ The numbers within brackets are the sections of the text in the Critical Edition and Annotated Translation.

Exalted One replies that the reason is that he is going to teach a profound doctrine called *Clear Realisation of the Quintessential Instructions on All Dharma Practices* (1.2.2–1.2.4). Mañjuśrī, seeking for instruction, supplicates him to expound such doctrine (1.2.5), whose virtues and advantages are praised by the Exalted One at length (1.3.1–1.5.5).

The Buddha then starts uttering the teaching in seven-syllable verse-lines,⁸⁹ beginning with a concise outline ([1.0]–[1.7]) of the main general sections (*spyi sdom*)/general topics (*spyi don*) and subsections (or ‘branches:’ *yan lag*, i.e. the nine main Dharma practices) of the scripture, that can be schematised as follows:⁹⁰

A. Establishing a Basis (Cause)⁹¹	B. Propagating (Path)⁹²	C. Correctly Accomplishing (Fruition)⁹³
a. The Causal Basis⁹⁴ (The branches of the first section) ⁹⁵ <ol style="list-style-type: none"> 1. Transcribing ([1.8]–[2.1]) 2. Listening ([2.2]–[2.5]) 3. Retaining ([2.6]–[2.9]) 	(The branches of the second section) ⁹⁶ <ol style="list-style-type: none"> 4. Giving ([4.2]–[4.5]) 5. Expounding ([4.6]–[4.9]) 6. Promulgating ([5.0]–[5.3]) 	(The branches of the final section) ⁹⁷ <ol style="list-style-type: none"> 7. Offering ([5.4]–[8.7]) 8. Repeating [<i>mantras</i>] ([8.8]–[9.1]) 9. Meditating ([9.2]–[10.2])

⁸⁹ More precisely, in “metrical line[s] of three feet with a single synalepha [i.e. two unstressed syllables in a single weak position] in the last foot” (BEYER 1992: 410). This is the standard Tibetan metrical line that translates a verse-quarter (*pāda*) of a Sanskrit *anuṣṭubh/śloka*.

⁹⁰ For a more detailed scheme of the three main general sections (*spyi sdom*)/general topics (*spyi don*) of the *tantra*, including the eleven (or twelve) ancillary practices, see the table on pp. 256–257 (cf. also pp. 254–255, n. 42).

⁹¹ Cf. the second and third gloss in the fifth line of section [1.0] of the Critical Edition (n. 103 in the Annotated Translation).

⁹² Cf. the fifth and sixth gloss in the fifth line of section [1.0] of the Critical Edition (n. 104 in the Annotated Translation).

⁹³ Cf. the second and third gloss in the sixth line of section [1.0] of the Critical Edition (n. 105 in the Annotated Translation).

⁹⁴ Cf. n. 121 in the Annotated Translation.

⁹⁵ Cf. the first gloss from MS B in section [1.2] of the *tantra*.

⁹⁶ Cf. the second gloss from MS B in section [1.3] of the *tantra*.

⁹⁷ Cf. the first gloss from MS B in section [1.4] of the *tantra*.

b. The Symbolic Basis

([3.0]–[3.7])

c. The Fruitive Basis

([3.8]–[4.1])

Each subsection of the *tantra* is opened by a description of the features (*yan lag*) of a given practitioner (e.g. a scribe, a listener, etc.), followed by the teaching of quintessential instructions (*man ngag*) which always begin with the generation of *bodhicitta* and consist in different kinds of visualisations that are explained in greater detail in the commentary (the *gZi brjid snang ba*). The text then lists six actions correctly performed by the adept, that the commentary correlates to the Six Perfections (*pha rol phyin drug*). Finally, a brief account of times gone by closes the subsection, narrating how, as a result of those practices (*de 'bras*), a person attained Awakening.

After the detailed treatment of all Dharma practices, the scripture proceeds with further instructions (*gdams ngag*) on different topics ([10.3]–[12.3]), such as the Four Great Offenses (*pārājika*) or the correct understanding of emptiness (*sūnyatā*) and the Two Truths (*saṃvṛtisatya* and *paramārthasatya*).⁹⁸

⁹⁸ These various divisions (*gleng gzhi*, *sdom*, *yan lag*, *man ngag*, *pha rol phyin drug*, *de'i 'bras*, *gdams ngag*) we have just briefly delineated are not explicitly marked by (sub)titles in the *tantra*, which runs as a continuous text throughout (however, see p. 31 on the position of *sbrul shads*). These divisions are made explicit in the commentary (the *gZi brjid snang ba*), which, for instance, introduces the exegesis of a certain group of verses with sentences such as *de'i mthar* (*mthar ni* GNC) *'dri ba'i yan lag bshad par bya ste* (L, fol. 10b2; G, p. 202.4; N, p. 154.6; C, p. 185.20); *de'i mthar* (*mthar om.* GNC) *man ngag bshad par bya'o* (L, fol. 11a2; G, p. 203.3; N, p. 155.3; C, p. 186.11); *de'i mthar* *pha rol(d L) tu phyin(d L) pa drug dang ldan par* (*ba L*) *bstan pa ni 'di dag go* (L, fol. 11b4; G, p. 204.5; N, p. 156.2; C, p. 187.10), and so forth; the commentary then reports such verses from the *tantra*, and finally glosses them. Such an exegetical structure of the commentary is also set forth in a couple of eulogistic verses^a at the very beginning of the *gZi brjid snang ba* itself (L, fol. 1b4–5; G, p. 186.4–5; N, p. 143.3–4; C, pp. 173.19–174.2):

bde bar gshegs pas rab gsungs pa'i (*gsungs pa yi* GNC) | |
chos 'di 'gro ba kun gyi (*kyi L*) *dpal* | |
de' [read *de'i*] (*'di* GNC) *ngyan me tog rab bkod pa* (*pa'i* GNC) | |
gleng gzhi sdom dang yan lag bcas | |
man ngag pha rol(d L) phyin(d L) drug ldan | |
de 'bras gdams ngag bstan(d L) pa'o | |
de bdun gzi brjid snang ba yis (*'is L*) | |
skyon bral bzang por nges par bshad | |.

^a L (fol. 1b4) indeed reads the following gloss beneath the first verse: *che ba brjod pa sngon du song ba can gyis* [read *gyi*] *shyi'i don ni*.

Mañjuśrī Kumārabhūta, the *adhyeṣaka* who had initially sought for instruction, finally rejoices in the Buddha’s teaching of offering words of praise ([12.4]), emulated by “all worlds consisting of *devas*, *nāgas*, *yakṣas*, *asuras*, and *gandharvas*” (1.6.1).

As mentioned earlier, MS B also features a translation colophon with a short piece, written by the *lo tsā ba* dGe-tshul Khyunggrags himself, in praise of lHa-btsun Bodhirāja, the ruler who had requested him to translate the Indian manuscripts of the *tantra* and its commentary, retrieved from the Central Temple (dBu-rtse) of bSam-yas Monastery.

Chapter Two

Critical Edition

1. Introductory Remarks

The critical edition is based on two unpublished Tibetan manuscripts that were discovered in the 'Bras-spungs-gnas-bcu-lha-khang in Lhasa. High-definition scans of both were kindly sent to Prof. Dr. Dorji Wangchuk (Universität Hamburg) by Karma-bde-legs of the dPal-brtsegs Research Centre:

A = Unpublished 10-folio manuscript (6 lines per folio, 5 in fol. 10b) in dBu-med ('Bru-tsha) script, the scan of which was the first one we were provided with (*phyi ma* 575 [serial number 010206] in the *'Bras spungs dkar chag*);

B = Unpublished 16-folio manuscript (5 lines per folio, 4 in fol. 16a) in dBu-can script (*phyi ma* 414 [008961]).

The versions of the *gZi brjid snang ba* (the commentary on the tantric scripture) that are cited throughout the critical edition are the following ones:

C = ('Collated') *bsTan 'gyur dpe bsdur ma*. Beijing: Krung-go'i-bod-rig-pa'i-skrun-khang, 1994–2005, vol. 37, rGyud, Nu (73), pp. 173–248;

G = ('Golden') *bsTan 'gyur gser bris ma*, rGyud-'grel, vol. Nyu, pp. 185–284;

L = Unpublished 57-folio manuscript (5 lines per folio)¹ in dBu-can script from the 'Bras-spungs-gnas-bcu-lha-khang in Lhasa (*phyi ma* 414 [008964]);

N = sNar-thang *bsTan 'gyur*, rGyud-'grel, vol. Nyu, pp. 142–212.

The following abbreviations are also employed in the apparatus:

conj. = conjectured;

em. = emended;

ill. = illegible;

om. = omitted;

or. = originally [written...]

Numerals, written in figures in the MSS (most frequently in the glosses of MS A), are always reproduced in letters in the edition, with the original reading (the figure preceded by the abbreviation *or.*) given in the endnotes only when deemed helpful: for instance, when a figure does not represent the corresponding numeral, but rather a term having the same (or a similar) pronunciation, e.g. the figure 1 standing for the indefinite article *cig*, *zhig*, or *shig*.

Orthographic abbreviations (*skung yig*), of which the MSS are replete (especially MS A), are always expanded in the edition, with the original, unexpanded reading (preceded by the abbreviation *or.*) provided in the endnotes only on the *skung yig*'s first occurrence.

The archaic orthography of both MSS is simultaneously retained in the edition.² Therefore, since both MSS feature the *ma ya btags* (e.g. *myed* for *med*, *myi* for *mi*, *myig* for *mig*, etc.), but only MS A features the 'a *mtha*' (e.g. *bde*' for *bde*, *gzhi*' for *gzhi*, *mdo*' for *mdo*, etc.), and the *da drag* (e.g. *bstand* for *bstan*, *gsold* for *gsol*, *shind* for *shin*, etc.) is to be found only in MS B, if the critical edition reads, for instance:

bde' bar *gshegs pa'i cha lugs can* | |

[...]

'*jig rten kun la chos bstand te* | |

phyi nas myi snang mngon sangs rgyas | |,

¹ To be noted that even though the MS begins with fol. 1a and ends with fol. 55a, the total number of folios actually amounts to 57 due to the presence of fol. 27[*'og ma*]ab (following fol. 27b) and fol. 44[*'og ma*]ab (following fol. 44b). Moreover, fol. 55a numbers only 4 lines, being incomplete.

² Inverted *gi gus* (*gi gu log*) found in MS B, and *anusvāra*-like signs used for Tibetan *-m-* (e.g. *sems* for *sems*), however, are not reproduced nor recorded in the edition.

it follows that MS A actually features both *bde*' and *myi*, but *bstan* instead of *bstand*, and MS B, on the contrary, actually reads both *bstand* and *myi*, but *bde* instead of *bde*'.

In order to lighten the apparatus, I have not recorded common variants that I regard as non-substantive, such as the use of the affix *pa* instead of *ba*, the *la don* particle *du* instead of *tu* (or vice versa), etc., tacitly choosing or emending to the reading required by the rules of 'standard orthography'.³ Similarly, as far as punctuation is concerned, 'standard punctuation' (usually found in MS B) has been preferred in the edition over 'non-standard punctuation' (usually found in MS A), and the latter is either disregarded or recorded in the endnotes only when deemed of particular interest. Instances of 'non-standard punctuation' found in the glosses of MS A (especially two-segment *shads*, etc.) are normally disregarded, or, if considered syntactically relevant, represented by normal *shads* (or double *shads* when preceded by a final particle, etc.), with the original punctuation mark as found in the MS recorded in the endnotes (preceded by the abbreviation *or.*).

I have not emended the Tibetan transliterations of Sanskrit words, of which I have given the correct spelling in the translation.

Glosses (very numerous in MS A) are subscripted, enclosed within braces, and placed right after the word or clause they are clarifying in the critical edition.⁴

For convenience, I subdivided the Tibetan text into sections:⁵ the text in prose runs from section 1.1.1 to 1.6.2, interrupted (between 1.5.5 and 1.6.1) by sections [1.0] to [12.4] in verse,⁶ and is followed by the colophon (only found in MS B).

³ For instance, MS A's glosses very often read the affix *pa* even when the rules of 'standard orthography' would require *ba* (e.g. *snang pa* instead of *snang ba*, etc.—MS B often shows the inverse phenomenon: e.g. *ldan ba* instead of *ldan pa*, etc.), and *du* seems, as far as I can tell, to be used indiscriminately (e.g. *sngon du*, *don du*, *rten du*, but also *rab du*, *'jug du*, etc.) in the same glosses throughout the MS.

⁴ The capital letter 'A' following the Tibetan text of the gloss within braces indicates that such annotation is found in MS A; the letter 'B' indicates that the gloss is from MS B.

⁵ These subdivisions, especially as far as the text in verse, consisting in the **Sarvadharmacaryopadeśābhisamayatantra* proper, is concerned, usually follow the thematic subdivisions made in the commentary (the *gZi brjid snang ba*).

⁶ One exception is section [3.6], which consists in a gloss in prose.

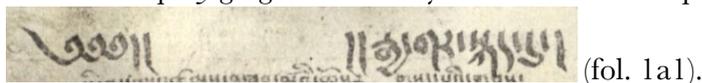
2. Description of the Manuscripts

As a further introduction to the critical edition proper, a few words can be said on the salient palaeographical features of the MSS used for the edition.

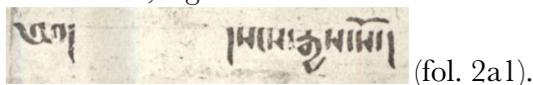
– MS A

According to the *'Bras spungs dkar chag* (p. 907.8) this ten-folio MS in 'Bru-tsha script measures 61 cm × 10.50 cm.⁷ Except for fol. 10b that counts only five lines, the MS is written in six lines per folio.

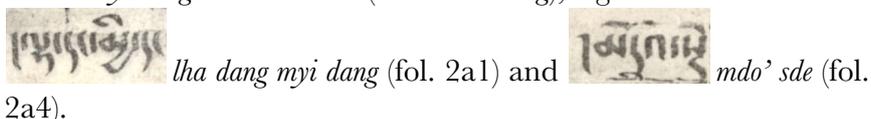
A triple *yig mgo* followed by two double *shads* opens the *tantra*:



The *recto* of each folio is then opened by a double *yig mgo* followed by two strokes, e.g.:

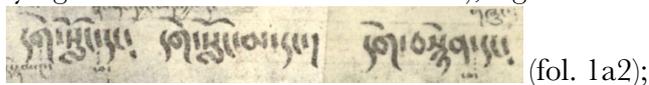


As mentioned in the introductory remarks, the MS reads both *ma ya btags* and *'a mtha'* (but no *da drag*), e.g.:

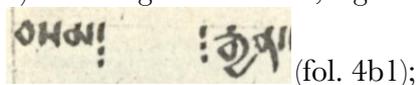


The MS features different kinds of punctuation marks in the main text, such as:

a) two-segment strokes (represented by the sign '!' in a few exemplifying endnotes to the critical edition), e.g.:



b) three-segment strokes, e.g.:



(as can be seen above, whereas normal strokes are always preceded by a *tsheg*, the latter is never found before a two- or three-segment *shad*)

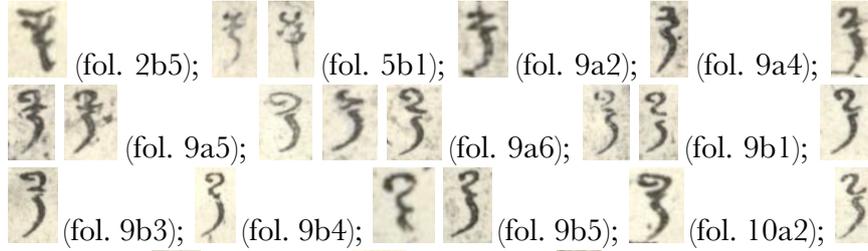
⁷ I thank Prof. Wangchuk for providing me with the measurements of the MSS, which were hardly legible in the PDF edition of the catalogue at my disposal.

⁸ Cf. n. 14.

⁹ Cf. n. 14.

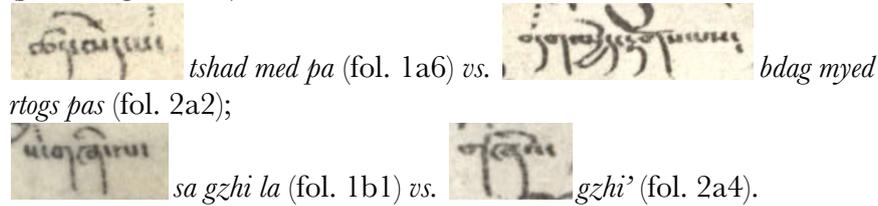
c) *sbrul shads*, the most common shape being this:  (fol. 5b1) or

this:  (fol. 9b2), are usually found at the end of each section in verse which is commented on in the *gzi brjid snang ba*. Other shapes, probably by a different hand, can be found as well, especially towards the end of the MS:



(fol. 10a4);  (fol. 10a5);  (fol. 10a6);  (fol. 10b2).

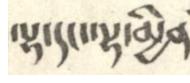
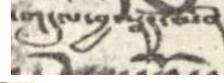
As mentioned earlier, MS A is replete with interlinear glosses (*mchan*) usually connected to the main text through a dotted line; they are mainly based on the *gzi brjid snang ba*,¹⁰ and they form what could be called an ‘annotated/interlinear commentary’ (*mchan ’grel*).¹¹ In the first folio, the annotations are written in a script that is similar to that of the main text, while from fol. 2a onwards, they seem to get smaller, less neatly written, and more cursive than the main text, perhaps in a kind of Sug-ring script (WANGCHUK 2016: 97). Unlike those found in the first folio, glosses from fol. 2a onwards start featuring the *ma ya btags* (*myed* for *med*, etc.) and *’a mtha’* (*gzhi’* for *gzhi*, etc.):

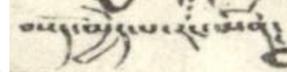


¹⁰ Especially, as can be seen in the notes to the critical edition, based on the unpublished manuscript version (L) of the commentary.

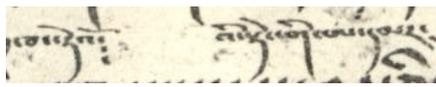
¹¹ ALMOGI 2005: 39.

It should be noted that *min* (the abbreviated form of *ma yin*) seems to appear only twice in the glosses, and both times, unlike in the main text, without a *ya btags*:

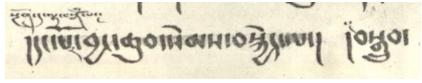
 *lha dang lha myin* (fol. 3a3) vs.  *gdul*

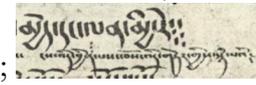
bya snod min (fol. 2a5) and  *bsod myed pa rang min* (fol. 9a5).

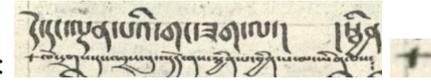
As can be seen above, also glosses often feature two- and three-segment strokes (‘:’), e.g.:

 (fol. 7a2).

Instead of the dotted line, sometimes other symbols are employed in order to connect these glosses in dBu-med to the main text, or even to one another, e.g.:

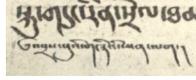
 (fol. 5b3); 

 (fol. 8a2);  (fol. 4b2) joined with the following

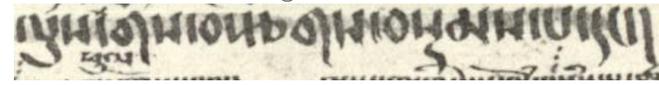
gloss:  (fol. 4b3).

Another sign, whose function is yet unclear to me, is sometimes encountered in the text, e.g.:

 (fol. 4a5), sometimes upside-down, e.g.:

 (fol. 4a6).

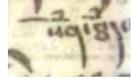
In addition to the just-mentioned annotations in dBu-med that gloss words or passages in the main text, the MS also features ‘insertions’ in dBu-can, usually signalled by a cross/plus sign, that have metrical value and should therefore be understood as part of the main text itself, e.g.:

 (fol. 5b3);

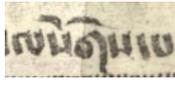
 (fol. 5b4). Clearly, without *phul* and *slong*, these two verse-lines would be one syllable short.

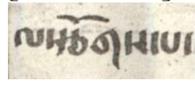
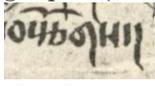
As mentioned earlier, the MS is also full of *skung yigs*, especially in its glosses, e.g.:

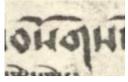
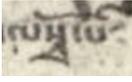
 *bc.domns* = *bcom ldan 'das*,  *y.ton* = *yon tan* (fol. 1a1);

 *semn thamd* = *sems can thams cad* (fol. 1b4).

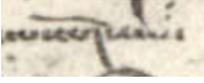
Interestingly, different spellings/abbreviations are used for (*la*) *sogs/stsogs* (*pa*), throughout the main text and its glosses, e.g.:

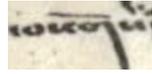
[main text:]  *lasogs pa* = *la sog pa* (fol. 1a3);

 *lastsogs pa* = *la stsogs pa* (fol. 2a2);  *bstsogs*

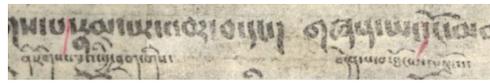
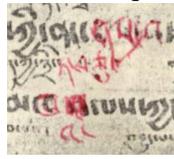
(fol. 4a4);  *bsogs* (fol. 8a5); [glosses:]  *laswo pa* (fol.

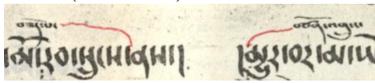
1a4), 'expanded' (*exp.*) to *la sog pa* in the critical edition;  *bswo*

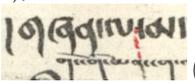
(fol. 1a4), *exp.* to *bsogs*;  *lasogs pa* = *la sog pa* (fol. 2a2);

 *bsogs* (fol. 7a1).

Finally, a certain A-ni Yulha(?)¹²  (fol. 1a, bottom right), even if somewhat unorthodoxly, enhanced the legibility of the MS by clarifying the position of some glosses and re-writing some hardly legible syllables with what appears to be a red pen:

 (fol. 1a5);  (fol.

1a5, 6);  (fol. 1b2);  (fol.

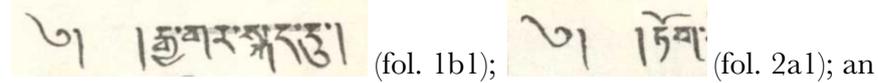
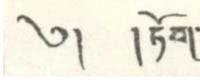
4b1);  (fol. 6a2).

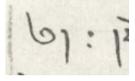
¹² Perhaps bTsun-ma g.Yu-lha (1901–1980)? See Ra-se dKon-mchog-rgya-mtsho, *sKyes ma'i lo rgyus* (p. 135.6–17).

– MS B

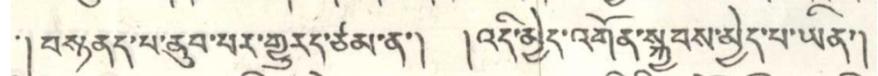
This sixteen-folio MS in dBu-can is said to measure 57 cm × 9.50 cm in the *’Bras spungs dkar chag* (p. 804.9). Except for fol. 16a that counts only four lines, the MS is written in five lines per folio.

The *verso* of the first folio, on which the text begins, is opened by a single *yig mgo* followed by two strokes, as is the *recto* of the subsequent folios:

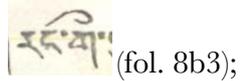
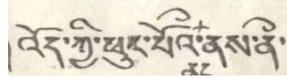
 (fol. 1b1);  (fol. 2a1); an exception is the *recto* of the last folio, that also features a double *tsheg*

between the two strokes:  (fol. 16a1).

The MS (except for its glosses) reads both *da drag* and *ma ya btags* (but no *’a mtha’*), e.g.:

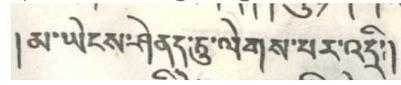
 (fol. 15a4).

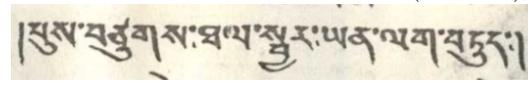
Also inverted *gi gus* (*gi gu log*) are sometimes employed by the scribe, e.g.:

 (fol. 6a4);  (fol. 8b3);  (fol. 9a1).

Different kinds of punctuation marks can be found in the main text, such as:

a) double *tshegs*, e.g.:¹³

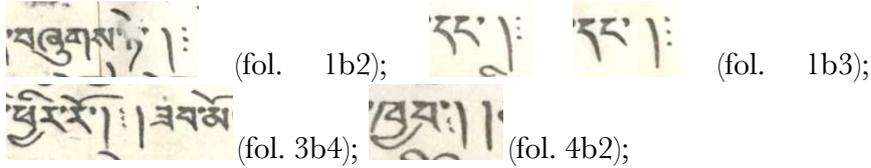
 (fol. 6a2);

 (fol. 8a2);

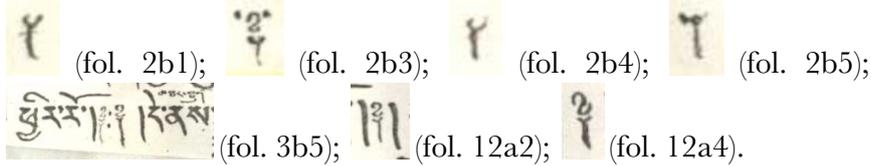
b) triple *tshegs* (‘?’), e.g.:¹⁴

¹³ See following note.

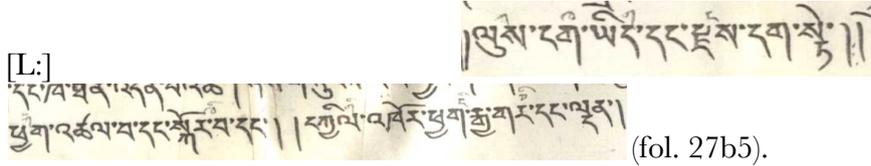
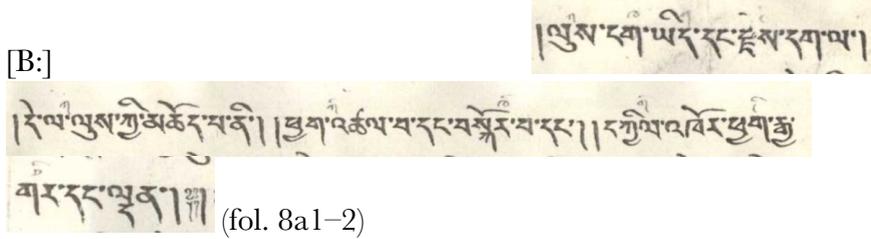
¹⁴ For the time being, I distinguish between MS A’s two-/three-segment *shads* and MS B’s double/triple *tshegs*: the former, in fact, look longer on the whole and seem to consist of two/three vertically aligned segments; the latter, instead, look shorter on the whole and seem to consist of two/three vertically aligned dots. The distinction merely concerns shape, not function: for the latter to be properly understood and defined, a much thorougher palaeographical analysis of the two MSS—one that could not be undertaken for the present study—needs to be pursued. A few



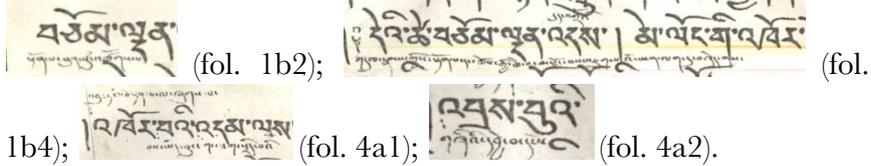
c) *sbrul shads*, e.g.:



MS B also features ‘reference marks,’¹⁵ such as letters, placed above certain words, that refer to those same letters, atop the same words, in the manuscript version of the commentary (L):¹⁶



Though far fewer than in MS A, interlinear annotations in dBu-med (sometimes connected to the main text with a dotted line, others without) can also be found in MS B, e.g.:

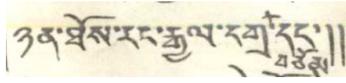


As in MS A, moreover, ‘insertions’ in dBu-can, usually signalled by a cross/plus sign, have metrical value and should be understood as being part of the main text, not as glossing it, e.g.:

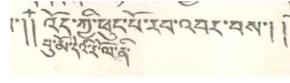
observations on what appears to be a similar use of A’s two-segment *shads* and B’s triple *tshegs* have been made in nn. 11, 14–21 & 44 in the Critical Edition.

¹⁵ See SCHERRER-SCHAUB 1999: 23.

¹⁶ As can be seen below, MS B and L were probably copied by the same scribe.

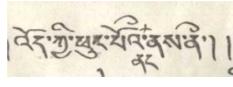


(fol. 8b3);



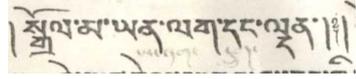
(fol.

8b5);

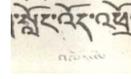


(fol. 9a1).

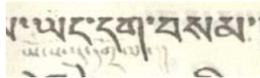
Sometimes, hardly legible annotations in dBu-med, different in *ductus* from the other far more numerous interlinear glosses in dBu-med discussed above, can be found throughout the text, e.g.:



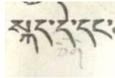
(fol. 5a1);



(fol. 7a5);



(fol. 9b2);



(fol. 9a5).

Finally, it should be noted that fols. 7b, 8b, and 9b are partly illegible, perhaps due to a scanning problem; these illegible parts appear underlined in the critical edition (see p. 68, n. d).

3. The Tibetan Text

1.1.1

rgya gar skad du |¹ sarba^a {thams cad² A} dha rma^b {chos A} tsarya^c {spyod A} u pa dhe sha^d {man ngag A} a bhi^e {mngon par A} sa ma ya {rtogs pa A} tan tra {rgyud A} |³
 bod skad du | chos {dha rma A} spyod {tsarya A} thams cad⁴ {sarba A} kyi man ngag {u pa dhe sha A} mngon par {a bhi A} rtogs pa'i {sa ma ya A} rgyud {tan tra A} |⁵

1.1.2

{'khor ba las A} 'phags pa phyag na rdo rje {snang stong dbyer med kyi brda A} la phyag 'tshal lo | |

1.1.3

{gzhung A} 'di skad bdag gis {'phags pa^f 'jam dpal gyis bcom ldan 'das⁶ kyis gsungs pa'i skad cig de nyid^g la A} thos pa^h dus gcig⁷ na | {bdud bzhi A} bcom {yon tan⁸ drug dang A} ldan {sam puⁱ ta las dbang phyug dang ni gzugs bzang dang | | dpal dang grags dang ye shes⁹ dang | | brton 'grus phun sum 'tshogs pa yi | | drug po de la ldan zhes bya zhes¹⁰ bshad do | | A} 'das¹¹ {ston pa phun sum 'tshogs pa B} {gsal rgyal la sogs¹² pa'i A} rgyal po'i khab

^a sarba] A, sa rba B

^b dha rma] A, dar ma B

^c tsarya] A, tsar ya B

^d u pa dhe sha] A, u pa 'de sha B

^e a bhi] A, a bi B

^f To be noted that only *L* (fol. 2b3) reads zhes bya ba la | 'phags pa 'jam dpal etc., while *G* (p. 188.1–2), *N* (p. 144.3), and *C* (p. 175.1–2) read zhes bya ba la sogs pa 'jam dpal, etc.

^g cig de nyid] conj., ill. A. *MSA* actually seems to read either do followed by a tsheg and a shad, or don. However, *L* (fol. 2b3–4), *G* (p. 188.2), *N* (p. 144.4), and *C* (p. 175.2–3) read 'jam dpal gyis (gyis | *L*) bcom ldan 'das kyis gsungs pa'i skad cig de nyid la thos pas (pa *GNC*) na | thos pa (| thos pa *om. GNC*) dus gcig na'o | |.

^h pa] B, pa'i A. Also *L* (fol. 2a2), *G* (p. 188.1), *N* (p. 144.3), and *C* (p. 174.21) read thos pa instead of thos pa'i.

ⁱ pu] conj., ill. A

par zhugs^a so | |

1.2.1

{bcom ldan 'das A} ting nge 'dzin de la snyoms par^b zhugs ma thag tu {zab mo 'di gsung ba'i snga ltas su A} sa chen po yang^c rab tu g.yos par gyurd²⁷ te | nam mkha' las kyang 'brug gi sgra {grag pa A} dang | {lha'i rol mo A} pi wang²⁸ dang | {gling bu dang A} {lha bsogs²⁹ kyi A} rol mo'i sgra sna tshogs pa³⁰ dang | {tsan dan gur gum ga pur la sogs pa'i A} dri'i thig le dang | {yang dag par sbyar ba'i A} spos kyi ngad dang | {ud pa la dang man dha ra la sogs pa'i A} me ^{<B2a>} tog gi char rab tu bab^d pa dang | {rigs lnga'i sangs rgyas mtshon tshul A} pad ma 'dab ma stong dang ldan pas nam mkha'i kham^s {tshad med pa A} rab tu gang^e ste | pad ma^{i gdan A} de^f re re'i steng na^g {de pa'i rtags te^h A} 'od kyi gong bu sna tshogs pa {ni rigs lnga'i bye brag gis A} mngonⁱ par 'bar ba dang | gzhan yang {bden pa mthong ba la sogs pa A} ngo mtshar can gyi chos {sam gtam A} sna tshogs pa mang po dag^j kyang^k snang bar gyurd to | |

1.2.2

{gdul bya mams kyi^s de rtogs par bya ba'i phyir don de zhus pa'i dbang du byas pa ni B} de nas

^a zhugs] B, bzhugs A

^b snyoms par] B, *om.* A

^c yang] A, *om.* B

^d bab] *conj.*, 'bab AB

^e gang] A, bkang B

^f de] B, 'dab ma A

^g *It is perhaps interesting to note that while L (fol. 3b3) features the same reading as our two MSS (i.e. na), G (p. 189.6), N (p. 145.5), and C (p. 176.9) read nang.*

^h *Here, de pa should be understood as a contraction (bsdus yig) of de bzhin gshegs pa. See L (fol. 5a1), G (p. 192.2), N (p. 147.3), and C (p. 178.3): de la (la *om.* GNC) 'od kyi gong bu ni bde bar gshegs pa'i rtags (rtag N) te (ste L, de NC).*

ⁱ mngon] B, rnam A. *Also G (p. 189.6), N (p. 145.6), and C (p. 176.9) read mngon par. Something seems to have gone wrong in L (fol. 3b3), which reads psngon [sic], where clearly the -s- is a mistake for m-, and a tsheg between it and the pa of sna tshogs pa is missing.*

^j mang po dag] B, dag mang po A. *Also L (fol. 3b4), G (p. 190.1), N (p. 145.6), and C (p. 176.10) read mang po dag.*

^k kyang] B, *om.* A

bcom ldan 'das kyi 'khor 'dus pa de rnams kyi nang nas^a 'jam {lus kyi gsum ngag gi^b bzhi yid kyi gsum ste³¹ bcu A} {bdag gzhan gyi A} dpal gzhon nur gyurd pa {byin gyis brlabs pas A} rang^c gi stan las langs te³² | bla gos phrag pa {g.yas pa A} gcig³³ tu gzar nas³⁴ | {rkang pa'i A} pus mo g.yas pa'i lha nga sa la btsugs te | bcom ldan 'das kyi zhal du {sryan gyis A} myi^d g.yo bar {seng ge'i lta stangs kyis A} bltas te |^e {lag pa A} thal mo {snying khar A} sbyar nas³⁵ 'di skad ces gsold to | |

1.2.3

bcom ldan 'das dog sa 'di ltar cher g.yos pa {shar mtho na nub dma' ba la sogs pa'i A} dang | {rang bzhin³⁶ ma grub pa'i A} nam mkha' las kyang 'brug {byung ba tsha grang A} <Alb> gi sgra dang | {nam mkha' las lha dang lha ma yin la sogs pa'i A} pi wang dang | {dung dang rnga bo che la sogs pa'i A} rol mo'i sgra sna tshogs pa³⁷ dang | {sna tshogs kyi A} dri'i thig le dang | {lha dang mi'i A} spos kyi ngad dang | {man dha ra la sogs pa lha dang mi'i A} me tog gi char rab tu {sa gzhi la A} bab^f pa dang | {me tog A} pad ma 'dab ma stong dang {kha dog stong dang A} ldan pas nam mkha'i khams {tshad med pa A} rab tu gang ba la |^g pad ma de^h re re'i steng na {de bzhin³⁸ gshogs pa'i sprulⁱ sku A} |³⁹ 'od kyi gong bu sna tshogs pa⁴⁰ {de rnams kyi 'od zer A} mngon⁴¹ par 'bar ba dang | gzhan yang ngo mtshar can gyi chos^j {gtam la la 'khor ba stongs so zhes pa'i sgra A} sna tshogs pa 'di lta bu gda' ba |⁴²

1.2.4

'di ci'i rgyu {lags A} ci'i rkyen {lags A} ces {jam dbyangs kyis A} zhus pa dang^k | {gzhan gyis bar ma chod par A} {[ill.] ces zhus pa'i lan ni B} bcom ldan 'das kyi 'jam

^a de rnams kyi nang nas] A, de'i nang na | B

^b gi] conj., om. A

^c rang] A, gnas pa rang B

^d myi] B, ma A

^e bltas te] A, lta zhing B

^f bab] conj., 'bab AB

^g ba la |] B, pa'i A

^h pad ma de] B, 'dab ma A

ⁱ sprul] conj., yul A

^j chos] B, om. A

^k ces zhus pa dang] A, om. B

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dpal gzhon nur gyurd pa la {thugs brtse bas dgongs nas A} bka' stald⁴³
pa | 'jam dpal {sa g.yos pa la sogs pa dang 'brug gi sgra la sogs pa A} de ni {yi ge 'bri mchod
la sogs pa'i A} chos spyod thams ^{<B2b>} cad kyi man ngag mngon par rtogs
pa zhes bya ba'i chos zab mo 'di {khyod dang 'khor mams la A} ston par 'gyur
ba^a {chos zab mo A} {dha rma A} de'i rgyu | de'i rkyend {gyis byin gyis brlabs pa A}
las {gong gi de mams A} yang dag par byung^b ba'o | |

1.2.5

{che ba rtogs pa sngon du song ba can gyis^c chos de gsung bar gsol ba 'debs pa ni B} 'jam dpal
gyis {bhud dha^d la A} gsold pa | bcom ldan 'das⁴⁴ chos spyod thams cad
kyi {tshegs chung la don che ba'i A} man ngag mngon par⁴⁵ {blo dang shes rab dman
pas A} rtogs pa zhes bgyi ba'i^e zab mo'i chos⁴⁶ de {i rang bzhiin B} ji lta bu
zhig^f lags |⁴⁷ de {ched du bya ba B} bdag {'jam dpal A} dang⁴⁸ sems can thams
cad^g la sman pa'i phyir⁴⁹ bshad du gsol {zhes gsungs pa dang A} | | bde bar
gshegs pa bshad du gsol | |^h

1.3.1

{lan gnyis pa las dang po zhus pa la skabs dbye bar gnang ba ni B} bcom ldan 'das kyi
{sams can thams cad⁵⁰ la sman par dgongs nas A} bka' stald⁵¹ pa | 'jam dpal {da A}
{bshad pa A} de'i dus la bab par shes na legs par {nga la A} nyon la {skyon
spons la A} yid la zung zhig⁵² dang | {'gro ba la phan gdags pa'i phyir A} ngas
khyod laⁱ bshad do | |

1.3.2

{lam rgyud la 'grub par B} 'jam dpal {zhes⁵³ bos nas A} {che ba'i yon tan la brgyud las dang
po B} sa {rab tu dga' ba la sogs pa A} la gnas pa'i {sgrib gnyis A} byang {ye shes A}

^a 'gyur ba] B, gyur pas | A. *L* (fol. 3b5) reads ston par 'gyur ba'[sic]; G (p. 190.2),
N (p. 145.7), and C (p. 176.14) ston par gyur pa.

^b byung] B, 'byung A

^c gyis] conj., gyi B

^d *Tibetan transcription of the Sanskrit buddha. Cf. section [1.1], n. j.*

^e ba'i] A, ba B

^f zhig] B, om. A

^g thams cad] B, om. A

^h | | bde bar gshegs pa bshad du gsol | |] B, | A. *All versions of the commentary, except
for L* (fol. 5b3), omit the reading found in MS B.

ⁱ khyod la] B, om. A

chub sems dpa' {bsam gyis mi khyab pa A} rnams kyis kyang | {lam sla^a zhing 'bras
 bu myur ba'i A} zab mo'i chos^b man ngag mngon par rtogs pa 'di la
 brten^c nas⁵⁴ sa {dang po la sogs pa A} mngon par thob pa yin no | | {byang
 sems^d da lta bzhugs^e pas kyang A} 'thob^f bo | |⁵⁵ {phyis 'byung ba'i bo de^g rnams kyis
 A} 'thob^h par 'gyur ro | |

1.3.3

{mthar gyi⁵⁶ 'bras bu 'grub par B} {sngon A} 'das pa'i de bzhin {mnyam nyid A} gshogs
 {de la gnas A} pa dgra {nyon mongs pa gtan du A} bcom pa {kun rdzob ma yin pas A}
 yang dag par {tshogs gnyis A} rdzogs pa'i {gnyis 'dzin A} sangs {mkhyen pa A}
 rgyas {mar me mdzad la sogs pa A} thams cadⁱ kyang⁵⁷ zab mo'i chos man^j
 ngag mngon par rtogs pa^{i don A} 'di la brten^k nas mngon par rdzogs

^a sla] conj., bla A

^b chos] B, chos spyod kyis A. *L* (fol. 6a2), *G* (p. 194.2), *N* (p. 148.6), and *C* (p. 179.14) read as *MS B*. Therefore we should understand zab mo'i chos as standing in apposition to the abbreviated title of the tantra (man ngag mngon par rtogs pa)—‘The profound doctrine, [namely the] Manifest Realisation of the Quintessential Instructions’—rather than the adjective zab mo alone, qualifying chos spyod kyis man ngag mngon par rtogs pa—‘The profound Manifest Realisation of the Quintessential Instructions on Dharma Practices.’

^c brten] B, rten A

^d byang sems should be understood as a contraction (bsdus yig) of byang chub sems dpa' (see WANGCHUK 2007: 271, n. 182).

^e bzhugs] conj., zhugs A

^f 'thob] em., thob AB

^g bo de should be understood as an abbreviation of bodhisattva.

^h 'thob] B, thob A. *MS B* seems to employ the orthography 'thob for the future tense only (i.e. when it is followed by the auxiliary 'gyur), while the orthography of the present tense is kept identical to that of the past (i.e. thob). Cf. section 1.3.3, nn. c & d where the same principle seems to have been applied to the verb 'tshang rgya ba. *MS A*, instead, seems to follow a rather random principle as regards the orthography of verbs. Interestingly, every version of the commentary reads thob indiscriminately for past, present, and future tenses: *L* (fol. 6a3–4), *G* (p. 194.3–4), *N* (p. 148.7), and *C* (p. 179.17–19).

ⁱ thams cad] B, thams cad kyis A

^j zab mo'i chos man] B, zab mo chos spyod kyis man A. In *MS B*, chos is an insertion in *dBu-can*.

^k brten] B, rten A

par ^{<A2a>} sangs rgyas so || da ltar^a yang 'di la brten^b nas 'tshang rgya'o^c || ma 'ongs pa rnam kyang 'tshang^d rgya bar 'gyur ro ||

1.3.4

{gnas skabs kyi 'bras bu las 'thob bya thob^c par B} {mngon mitho'i 'bras bu A} lha dang myi dang lha ma yin gyi^f bde'⁵⁸ 'gro rnam pa gsum yang 'di la ^{<B3a>} brten^g nas thob par gyurd to^h || ⁵⁹ 'thobⁱ bo⁶⁰ || ⁶¹ 'thob^j par 'gyur ro ||

1.3.5

dmyal ba la stsogs⁶² pa'^k ngan 'gro rnam pa gsum yang |⁶³ {man ngag A} 'di^l la brten^m nas {bdag myed rtogs pas A} rab tu spangs so {mi dge' ba'i las dang nyon mongs pa'i 'bras bu dman pa 'dor ba A} || ⁶⁴ spong ngo || ⁶⁵ spong bar 'gyur ro ||

1.4.1

{sde snod thams cad kyi snying por bstan pa A} 'jam dpal zab mo'i chos man ngag mngon par rtogs pa 'di ni sde snod {gsum po gnyis myed kyi ye shes deⁿ 'di las 'byung bas A} thams⁶⁶ cad kyi snying po ste⁶⁷ {bsgrub bya A} | ⁶⁸ rgyu'i theg pa {nyan thos la sogs⁶⁹ pa A} dang |⁷⁰ 'bras bu'i {nye bas sngags kyi A} theg pa mtha'

^a da ltar] A, da lta na nga B

^b brten] B, bsten A

^c 'tshang rgya'o] *conj.*, sangs rgyas so AB

^d 'tshang] B, sangs A

^e 'thob bya thob] *conj.*, thob bya 'thob B

^f gyi] B, dang A

^g brten] B, bsten A

^h gyurd to] B, 'gyur ro A

ⁱ 'thob] A, thob B

^j 'thob] B, thob A

^k pa'i] B, pa A

^l 'di] B, de A

^m brten] B, bsten A

ⁿ de] *conj.*, te A. *We can read* ye shes de 'di la yang dag par gnas pa'i phyir snying po yin pa'o (no L) || in L (fol. 6b1), G (p. 194.6), N (p. 149.3), and C (p. 180.4-5).

dag^a kyi bcud {man ngag bsdus pa A} lta bu yin no | |

1.4.2

{yid ches pa'i dpe bstan pa A} 'jam dpal zab mo'i chos man ngag mngon par rtogs⁷¹ pa 'di {skad cig⁷² ma gcig kyang ma bral^b bar nyams su blangs pas A} la brten^c nas | {lo ga^d dka^e thub dang bstun^f nas lus ngag gi spyod pas nyams su⁷³ len pa'i gzhi' ston pas A}^g sngon 'das pa'i dus na lha'i bu mo nor bu bshes gnyen^h zhesⁱ bya ba zhig⁷⁴ skye baj gcig⁷⁵ {tsam man ngag 'di nyams su blangs pas A} gis mngon par rdzogs par sangs rgyas par gyurd to⁷⁶ {zhes nges don A} | |

1.4.3

{gzhan la sbyar ba A} da ltar yang skad cig ma gcig⁷⁷ la^k zab mo'i chos 'di dang ma bral {bar nyams su blangs A} na skye ba gcig⁷⁸ gis mngon par rdzogs par 'tshang rgya bar 'gyur bar^l ngas {shag kya thub pa A} lung bstand to | | ma 'ongs pa'i sems can rnams kyang zab mo'i chos 'di dang ma bral na skye ba gcig⁷⁹ gis 'tshang^m rgya bar 'gyur ro | |

1.4.4

{sde snod kyi snying por bstan pa'i rgyas bshad A} 'jam dpal 'dul ba'i sde snod ni ba {gzhi' A} lta bu'o | | {zab mo'i don rtogs pas A} mdo' sde'i sde snod ni 'o ma lta

^a mtha' dag] B, thams cad A

^b bral] *em.*, 'bral A

^c brten] B, bsten A

^d lo ga *is probably a Tibetan transcription of the Sanskrit loka.*

^e dka'] *em.*, bka' A

^f bstun] *conj.*, btun A

^g *The exact position of this gloss is uncertain.*

^h gnyen] B, nyen A

ⁱ zhes] B, *om.* A

^j *G (p. 195.4), N (p. 149.6), and C (p. 180.13), unlike L (fol. 6b4), omit zhig skye ba.*

^k la] A, kyang B

^l 'gyur bar] B, *om.* A

^m 'tshang] B, sangs A

bu'o | | phyi'i^a mngon pa'i sde snod ni {pa ra^b zab cing rgya che bar ston^c pas 'bras
 bu la nye ba'o A} zho lta bu'o | | nang gi mngon pa'i sde snod ni {sngags kyi
 thabs zab mo dang ldan pas gdul bya snod min la bstan par myi bya A} mar lta bu'o | | zab
 mo'i chos man ngag mngon par rtogs pa 'di ni {dang po sde snod la bslobs nas
 physis man ngag 'di la zhugs pas snying po thob pas na A} mar gyi snying po lta bu'o | |

1.4.5

de yang ba <B3b> ni bcud kyi cha'i gzhi' 'dzin no⁸⁰ {rten yin pas 'dul ba ni
 yang dag pa'i ye shes kyi rten du gyur pas ba lta bu'o A} | |⁸¹ 'o ma ni {bcud phyir byung ba
 A} bcud do {mdo' sde ni yang dag pa'i ye shes la nye bas 'o ma lta bu'o A} | |⁸² zho ni^d
 {bsgyur bas A} rab tu bcud do {phyi'i mngon pa de la ches nye bas zho lta bu'o A} | |⁸³
 {bcud dngos yin pas A} mar ni yang dag par bcud do {nang gi mngon pa ni chos zab
 pas tshogs lam man chad kyi⁸⁴ lam khyad par nye bas mar gyi snying po lta bu'o | | A} | |⁸⁵ {mar
 gyi nying khus lus rgyas par byed pa lta | A} zab mo'i^e chos man ngag mngon par
 rtogs pa 'di ni {yang dag pa'i ye shes dngos su 'thob^f par byed pas A} bcud nye bar
 phan par byed pa'o | |

1.5.1

'jam dpal yang dper na kha zas kyi^g rnam^h pa sna tshogs pa mang
 po dag la lan tsha⁸⁶ mngon par myi dmyigs na⁸⁷ kha zas kyi ro dang
 myi⁸⁸ ldan pa'o | | lan tsha de kha zas thams cad {kyi ro 'don par byed pas
 A} laⁱ spyir khyab par gnas pas |⁸⁹ {kha zas la tsha btab na des A} lce'i dbang
 po rgyas par <A2b> byed cing⁹⁰ kha zas kyi ro mchog tu 'gyur ro {dpe'

^a phyi'i] B, phyi A

^b pa ra *should probably be understood as an abbreviated Tibetan rendering of the Sanskrit pāramitā ('perfection'), that here refers to the teachings of the Perfection of Insight (prajñāpāramitā: shes rab kyi pha rol tu phyin pa), as also suggested by the commentary which reads phyi'i mngon pa'i (ba'i L) sde snod ni (ni om. L) zho lta bu'o | L) zhes bya ba ni(| L) shes rab kyi pha rol(d L) tu phyin(d L) pa kho na te (ste L). See L (fol. 7a5–b1), G (p. 196.4–5), N (p. 150.4), and C (p. 181.10–11).*

^c ston] conj., bston A

^d ni] B, om. A

^e mo'i] B, mo A

^f 'thob] em., thob A

^g kyi] A, om. B

^h rnam] B, snam A

ⁱ la] B, las A

B} | |

1.5.2

{don B} de bzhin du sde snod thams cad las 'byung^a ba'i chos {spyod A}
{thams cad⁹¹ B} la |⁹² chos spyod pa'i man ngag {'dis zin na don che bas A} ni
spyir khyab par gnas pa yin te | 'di dang myi ldan na {man ngag 'di dang
mi ldan pa'i yi ge 'bri ba la sogs pa'i chos spyod kyi bla na myed pa'i A} byang chub la
phyogs pa {brgyud pa'i rgyu A} tsam las reg par^b {'thob^c par A} myi 'gyur ba
nyid do | |

1.5.3

zab mo'i chos 'di dang ldan pa ni {rten man ngag 'di dang ldan pa'i yi ge 'bri ba la
sogs pa'i chos spyod kyi ni A} bde ba {gnas skabs kyi 'bras bu lha mi A} {gnas skabs kyi 'bras bu
B} rgyas par 'gyur ro | |^d {nges legs kyi 'bras bu bla na myed pa'i A} byang chub
{mthar thug B} myur bar 'thob pa'o | |

1.5.4

{don bsdu ba B} de bas na lan tsha ni^e kha zas thams cad la rab tu gces
te {kha zas kyi ro 'don par byed pa'i A} byed pa⁹³ po yin pa'i phyir ro | | zab
mo'i chos 'di spyod pa yang {chos can B} chos thams cad la rab tu gces
{bsgrub bya B} te | {man ngag 'dis zin pa'i yi ge 'bri ba la sogs pa bla na myed pa'i A} byang
chub myur bar 'thob^f par byed pa'i phyir ro {gtan tshigs B} | |

1.5.5

{man ngag gi spyi sdom A} de nas {spyi sdom ni B} bcom ldan 'das kyi chos spyod
thams cad kyi man ngag mngon par rtogs pa {'di ni sbyin pa 'di ni tshul khrims
zhes pa nas 'di'i skad cig⁹⁴ shes rab bo zhes mnyam par 'jog | A}^g zab mo'i chos tshigs su
bcad de bka' stsald pa |

^a las 'byung] A, las ma byung B

^b par] A, pa B

^c 'thob] *em.*, thob A

^d 'gyur ro | |] A, byed pa dang | B

^e ni] A, *om.* B

^f 'thob] A, thob B

^g *The exact position of this gloss is uncertain.*

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[1.0]

gzhon nu {don la shed ma bye ba'i byis pa A} nga la legs par nyon {brtan^a
par zung A} | |⁹⁵
nga yi⁹⁶ {sangs rgyas kyi A} bstan^b {pa A} la zhugs {nas byang chub don du
gnyer ba A} rnams la | |
man ngag <B4a> 'di ni rab tu gces {te myed du mi rung ba^c A} | |
de la {yang na sbas pa lta bu'i don gsal bar byed pas sam tshigs nyung⁹⁷ ngus don rgya
chen po gsal bar byed pas A} man ngag 'di yin te {dngos su bstan pa A} | |
gzhi' rtsom⁹⁸ pa^d {rten 'cha⁹⁹ ba A} {rgyu A} {ni rgyu B} dang {gong nas gong
du A} spel ba {lam A}^e {ni lam B} dang | |
yang dag¹⁰⁰ sgrub^f par {long^g spyod par A} {'bras bu A} {ni 'bras bu B}^h ngas
bshad doⁱ | |

[1.1]

{'bu ta^j bstan pa la zhugs pa B} {kun nas nyon mongs pa gsum gyi A} 'khor {bas yid

^a brtan] *em.*, bstan A. *L* (fol. 8b5), *G* (p. 199.2), *N* (p. 152.3), and *C* (p. 183.10) read brtan.

^b bstan] B, stan A

^c ba] *conj.*, bas A

^d Only *L* (fol. 9a2) reads gzhi rtsom pa, while *G* (p. 199.5), *N* (p. 152.6), and *C* (p. 183.18) read bzhi brtsom pa.

^e On account of meaning, I have chosen to separate this gloss and the preceding one from MS A that are originally found as a single gloss reading gong nas gong du lam in the manuscript.

^f sgrub] A, bsgrub B. All versions of the commentary read grub when reporting the verse-line in its entirety—*L* (fol. 9a3), *G* (p. 199.5), *N* (p. 152.6), and *C* (p. 183.18)—but bsgrub further on when glossing this word separately—*L* (fol. 9a4), *G* (p. 200.2), *N* (p. 153.1), and *C* (p. 184.3).

^g According to 'standard orthography', the correct reading would be longs, as it is found, for instance, in *G* (p. 200.1), *N* (p. 152.7), and *C* (p. 184.1). However, the reading without yang 'jug -s seems to be a quite frequent alternative—perhaps more archaic, not yet standardised—spelling of the term, as found, for instance, in *L* (fol. 9a4).

^h In the MS the gloss is actually inserted between the pa of bsgrub pa and the particle -r.

ⁱ do] A, de B. All versions of the commentary, apart from *G* (p. 199.5), which does not read any particle whatsoever, read do.

^j 'bu ta is most probably a peculiar Tibetan rendering of buddha (see, for instance, VAN DER KUIJP 2003: 390), as also suggested by the fact that *L* (fol. 9b1), *G* (p. 200.3), *N* (p. 153.2), and *C* (p. 184.7–8) read bde bar gshegs pa in its stead. Cf. section 1.2.5, n. d.

byung gang zag srid pa'i B} **ba'i 'dam** {brgal dka^a ba dang gzhan la brten nas brgal
 dgos^b pas 'dam dang 'dra bas A} **las** {yar^c byung nas A} **rgal** {bar A} {zhing¹⁰¹ ye shes
 B} **'dod** {pa dang yang dag pa'i rtogs^d pa bsgrub par 'dod pas A} **pas** | |
 {man ngag 'di B} **lus ngag yid** {gsum B} **kyis** {yi¹⁰² ge 'bri ba la sogs pa A} **spyad**
par bya | |
 {yan lag gi sdom B} **kun kyang** {gzhi' rtsom¹⁰³ pa la sogs pa A} {spyi don B} **gsum**
 {gsum po re re la yang gsum gsum du A} {las B} **du** {yan lag gi^e B} **rab** {tu dbye ba
 gsum gsum du B} **nges te** | |

[1.2]

{gzhi' rtsom pa A} **'dri^f dang^g nyan dang 'dzin pa** {ni dang po'i sdom gyi¹⁰⁴
 yan lag B} **la** {yang dag pa'i ye shes 'tshol¹⁰⁵ ba la slob pas A} | |
 {ye shes 'tshol¹⁰⁶ ba la dang por 'jug pa'i phyir^h B} **slob pa'i sgrasⁱ ni spyi** {gsum
 po A} **la khyab** | |

^a dka'] conj., rka A

^b dgos] conj., sgos A

^c yar] conj., yad A

^d rtogs] conj., rtog A

^e gi] conj., gi | A. *The presence of a shad would be slightly misleading: I think that this gloss should be read together with the following part of text—here placed between brackets—and the following gloss too: yan lag gi (rab) tu dbye ba gsum gsum du (nges te).*

^f *It is important to note that 'dri should not be understood as the verb 'to ask,' but rather as the alternative way of writing the present tense of the verb 'to write' ('bri ba). This is clear insofar as MS A, when referring to the triad 'to transcribe, to listen, and to retain' with the gloss 'bri ba la sogs pa gsum, employs, in fact, the spelling 'bri (not 'dri); and, more importantly, since the 'branches of transcribing' are indeed discussed in section [1.8], which is introduced in MS A by the gloss 'bri ba'i yan lag, and in L (fol. 10b2), G (p. 202.4), N (p. 154.6), and C (p. 185.20) by the sentence 'dri ba'i yan lag bshad par bya ste. I did not deem necessary to emend 'dri to 'bri for two reasons: firstly, because both MSS—glosses aside—and all versions of the commentary consistently read 'dri; secondly, because 'dri ba seems indeed to be attested in the dictionary as an alternative way of writing the present tense of 'bri ba (see Tshig mdzod chen mo & JÄSCHKE 1881, s.v. 'dri ba).*

^g *There seems to be the reference mark ka written in dBu-med above dang in MS B.*

^h *L (fol. 9b4) is the only version of the commentary which reads phyir (the other ones omit it), and 'tshol instead of tshol. Cf. G (p. 200.6), N (p. 153.5), and C (p. 184.15).*

ⁱ *sgras] B, sgra A. L (fol. 9b3), G (p. 200.6), N (p. 153.4), and C (p. 184.14) read sgras.*

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[1.3]

{spel ba A} sbyin dang bshad dang¹⁰⁷ sgrogs^a pa {i khongs su kha thon 'dus
B} {ni sdom gnyis pa B} la | |
{chos mang po 'dzin pas A} rgyas {pa 'am spel ba B} byed sgras^b ni {de B}
gsum la khyab {bri ba la sogs pa gsum ni rang gi rgyud la chos spel ba yin la sbyin
pa la sogs pa gsum ni ma nu^c gzhan mang po'i rgyud la rgyas par byed pas khyad par che'o |
A} | |

[1.4]

{yang dag bsgrub pa A} mchod dang bzlas dang sgom^d pa {ni sdom tha
ma'i yan lag^e B} la | |
{ye shes la B} nye bar sbyor {zhes reg B} bar^f bshad pa yin | |

[1.5]

{gzhi' rtsom pa las gzhi'i¹⁰⁸ dbye' ba'o A} {gzhi'i dbye ba dngos B} 'bras bu'i gzhi'
dang rgyu yi¹⁰⁹ gzhi' | |
rtags^g kyi gzhi' ru ngas bshad do {bstan A} | |

[1.6]

{bshad pa A} {de gang zhe na B} sku^h {mdog dang phyag mtshan la sogs¹¹⁰ pas | B}

^a sgrogs] A, sgrog B. *Though it appears that the present stem of the verb is only attested as sgrog in the majority of Tibetan lexicographical sources (see HILL 2010, s.v.) and modern Tibetan-English dictionaries (e.g., JÄSCHKE 1881 & GOLDSTEIN 2001, s.v.), with sgrogs/sgrag(s) as the imperative, sgrogs (pa) seems nonetheless to be attested as the present form of the verb quite frequently (as a quick perusal of BDRC will confirm), and it is so in all of MSA's glosses and the commentary as well (be it noted, too, that only sgrogs is given for both present and imperative forms in HACKETT 2003, s.v.): I therefore consider the two readings to be equally possible.*

^b sgras] B, sgra A

^c I think that ma nu should be understood as a Tibetan transcription of the Sanskrit manu ('man').

^d sgom] B, bsgom A

^e yan lag] conj., om. B. *It seems quite natural to understand an implicit, so to speak, yan lag after the genitive, even more so since L (fol. 9b5), N (p. 153.6), G (p. 201.2), and C (p. 184.19–20) indeed read sdom tha ma'i yan lag go | |.*

^f bar] B, ba A

^g In MS B, above the rjes 'jug -g of rtags, there seems to be written the digit 1.

^h The digit 2 now appears above sku in MS B.

gzugs {sangs rgyas kyi gzugs brnyan^a A} ring^b bsrel^c {dran pa nyer bzhag la sogs pa'i mtshon byed khri dang bang rim la sogs pa rdzogs pa'i mchod rten A} {bsod nams bskyed pa de la B} sbyor la brtson¹¹¹ | |
 {bsod nams la sogs pa'i A} rtags dang 'bras bur {ni de bzhin gshegs pa'i sku la dran pa nye bar gzhang bzhi la sogs¹¹² pa yongs su rdzogs pa de la sbyor bas B}^d brjod pa yin | |
 rgyu yi¹¹³ gzhi' ni^e gsum^f po {bri la bsogs A} la^g | |
 nges par blo^h ni brtanⁱ {rtog pas mi bsad A} par {rang gi rtog pas^j mi bsad par B} bya | |

[1.7]

{man ngag B} 'di la lus ngag yid gsum gyis | |
 {chos spyod la man ngag 'dis A} {chos la spyod do^k cog la man ngag 'dis B} mnyam par bzhag na^l {zag myed kyi ye shes kyi A} {yang dag pa'i ye shes kyi B} 'bras bu

^a brnyan] *em.*, rnyan A

^b ring] B, rin A. *Since MS A always reads rin instead of ring, this variant is not recorded anymore henceforth.*

^c bsrel] *em.*, srel A, sel B. *Even though the reading srel could also be acceptable insofar as very common—and thus, perhaps, not necessitate an emendation—I have nonetheless chosen to emend it to the standard bsrel because the latter reading actually appears further on in MS B (see n. 165).*

^d *In order to better understand the glosses to this verse-line and the previous one, see L (fol. 10a3–5), G (pp. 201.5–202.2), N (p. 154.2–4), and C (p. 185.6–12).*

^e ni] B, *om.* A

^f *In MS B, there is what appears to be either a ka or the digit 3 above gsum.*

^g la] *conj.*, las AB. *L (fol. 10a2), G (p. 201.5), N (p. 154.1), and C (p. 185.5) read la.*

^h blo] B, glo A

ⁱ brtan] B, bstan A. brtan *in L (fol. 10a2), G (p. 201.5), N (p. 154.1), and C (p. 185.5).*

^j pas] *conj.*, pa B

^k *It is not clear what the MS actually reads: at first sight it might look like do were not present, thus reading spyod cog. However, insofar as there seems to be one single long na ro stretching above spyod and cog, we might consider the possibility of the text reading something like spyodo cog, where the rjes 'jug -d of spyod is used twice, so to speak: once as the rjes 'jug of spyod, and once as the ming gzhi of do. This would make sense inasmuch as the 'plural-sign' cog needs to be preceded by a final particle (do in our case: see JÄSCHKE 1881, s.v. cog), as indeed seen in L (fol. 10b2), G (p. 202.3), N (p. 154.5), and C (p. 185.17).*

^l bzhag na] A, sbyar nas B. *All versions of the commentary—except for L (fol. 10b1), which nevertheless reads sbyar na (not nas), and one line below, while glossing, switches to bzhag*

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{mngon du B} 'byung {bar gsungs so | B} | |

[1.8]

{'bri ba'i yan lag A} byang bar bslabs^a dang {'dabs^b A} ma 'brel gcig^c
 {gcig¹¹⁴ par mngon pa A} | |
 dkar nag phyed {mnyam pa A} dang {'bru che rags A} snyoms par {rkang
 pa A} drang^d | |
 {'bri ba A} myur ba bdun dang ldan pa ni | |
 'dri bar mkhas zhes brjod pa yin | |

[1.9]

dang por^e byang <A3a> chub sems bskyed {'gro ba thams cad 'tshang
 rgya^f ba'i don du bya ba 'di brtsam^g mo zhes bsam pa sngon du gtang ba'o | |¹¹⁵ A} la | |
 bdag nyid rgyal ba'i yum du bsgom^h {ram dmar serⁱ nyi ma ser phar phyin
 po ti yum phyag bzhi g.yas rdo rje¹¹⁶ skyabs mdzad g.yon po ti chos 'chad | A} | |
 rig pa {smyug gu A} dang ni¹¹⁷ rkang par {lag pa A} ldan | |
 {de gnyis A} ngo bo gcig¹¹⁸ las byung ba yi¹¹⁹ {lag pa dang smyug gu sbyar

na—read bzhag na: see *G* (p. 202.2), *N* (p. 154.5), and *C* (p. 185.14). However, it is interesting to note that Jäschke had a doubt on whether mnyam pa sbyor ba could have the same meaning—he writes “*id. (?)*”—as mnyam par 'jog pa (see JÄSCHKE 1881, s.v. mnyam pa).

^a bslabs] B, bslab A

^b 'dabs] conj., 'dab A. All versions of the commentary—apart from *L*, which reads 'dab—read 'dabs, which I think should be understood as meaning the ‘contours’ of the letters that should ‘not stick to’ (ma 'brel [ma 'byor in the commentary]), i.e. overlap, one another. See *L* (fol. 10b3–4), *G* (p. 202.5–6), *N* (p. 154.7), and *C* (p. 186.2–3).

^c gcig] em., cing A, cig B. All versions of the commentary, except for *L* (fol. 10b3) which reads cig. read gcig. See *G* (p. 202.4), *N* (p. 154.6), and *C* (p. 185.21).

^d drang] B, grang A

^e por] B, po A

^f 'tshang rgya'] conj., srgya' A. The ‘orthographic abbreviation’ (skung yig) srgya' should, I think, be expanded in sangs rgya', which, however, presents an inconsistency between the tenses of its two components, i.e. sangs (past) and rgya' (present/future). Cf. section 1.3.3, nn. c & d.

^g brtsam] conj., btsam A

^h bsgom] A, sgom B

ⁱ It might be of interest to note that only *L* (fol. 11a5) has the postpositive adjective dmar ser, qualifying ram, inserted as a gloss in *dBu-med*.

bas yig 'bru A} | |
 {yi ge re re la A} 'bru nmams spruld pa'i skur {shag thub tu A} bsams
 te^a | |
 {yi ge 'dis A} yid kyis 'gro ba'i don byed shog | |
 ma yis {rang nyid yum chen mo'i tshul gyis A} bu la {sprul skus 'gro ba'i don gyis
 shig¹²⁰ ces^b A} gsol skul gdab^c | |

[2.0]

{'di ni sbyin pa'o snyam¹²¹ pa la sogs pa nas sel ba'i snying rje bzod pa A} {snag tsha A}
 byin {sbyin A} dang {rdul A} bus {shi la^d A} dang <B4b> {srog chags A}
 brtags pa {bzod A} dang | |
 {'bri ba la A} {brtson A} 'grus dang {'bri'i bar du A} ma yengs¹²² {bsam^e A}
 legs^f {skyon myed A} par 'dri {pradny.ya^g A} | |
 ma gcig^h {yum chen mo A} yan lag {phar phyin A} drug dang ldan | |

[2.1]

de ltar de yi¹²³ sbyor ba yis {sems bskyed pa la sogs pa'i yan lag dang ldan par
 nyams su blangs pas A} | |
 sngon tshe 'das pa'i dus na ni | |
 zhing pa'i bu ni pad ma'i tog^j {ces bya ba zhig¹²⁴ A} | |
 yi ge mkhan du gyurd pa'i tshe | |
 {yi ge 'bri ba'i dus su A} skad cig {tsam yang man ngag A} de dang ma bral

^a bsams te] B, bsam mo A

^b ces] *conj.*, par A

^c gdab] A, btab B

^d shi la *should be understood as a Tibetan transcription of the Sanskrit śīla (tshul khirms in Tibetan).*

^e *To be understood as standing for bsam gtan (dhyāna).*

^f legs] B, legs dang A. *Above dang, in MS A, there seem to be four small dots. The scribe who glossed the MS probably put them in order to signal a problem concerning the syllable in question, perhaps in order to 'erase' it (see CANTWELL & MAYER 2010: 49, n. 268).*

^g *It is interesting to note that there is a ya subjoined to the nya of pradny.ya. The word is clearly a phonetic transcription of the Sanskrit prajñā. Cf. section [9.0], n. a.*

^h gcig] *em.*, cig AB

ⁱ ma'i] A, mo'i B

^j tog] B, rtog A

bas | |
 {dus A} nam zhig tshe yi¹²⁵ dus byas te {shi ba'i tshe A} | |
 grong khyer pa ni thams cad kyis | |
 {ro yul na gnas pa A} ma bsgribs gsal bar mthong ba {las ro de'i gzugs
 brmyan¹²⁶ A}^a na^b | |
 lha dang lha myin thams cad kyis | |
 {pi bang la sogs pa A} rol mo'i sgra ni sna tshogs dang | |^c
 {gdugs la sogs pa A} mchod pa'i yo byad mang po yis | |
 mngon par mchod nas {bskor de A}^d nam mkha' la | |
 spyan drangs {pa mthong ba tsam la A} mngon par sangs rgyas yin
 {zhes¹²⁷ brjod A} {'di la the tshom du gyur na dmyal bar ltung A} | |

[2.2]

{nyan pa'i yan lag A} {mkhas pa'i yan lag B} nga rgyal spangs dang dad par
 ldan | |
 bla ma la gus {sbyin pa A} gtong bar^e phod | |
 {chos nyan pa la A} chog shes myed cing {byang chub A} don du gnyer
 {nas chos nyan pa A} | |
 {rtag tu rngu^f ltar chos kyi don du A} sdug bsngal dka' ba mang por^g
 spyod | |
 {yan lag A} bdun dang ldan pa'i gang zag ni | |
 nyan par 'dod ces bya ba yin | |

^a This gloss and the previous one actually appear as one single gloss in MS A, placed directly after kyis in the previous verse-line. However, I have chosen to move and cut the gloss in two on account of meaning, insofar as also L (fol. 12b5), G (p. 206.4–5), N (p. 157.5), and C (p. 188.19–21) seem to suggest such an arrangement of the text.

^b ba na] A, bar ni B. L (fol. 12b2) reads ma bsgribs gsal bar mthong ba ni; G (p. 206.1–2) reads exactly as MS B; N (p. 157.3) and C (p. 188.12–13) read ma bsgribs bsel bar mthong bar ni, where bsel is probably a spelling mistake for either sel or bsal.

^c Only L (fol. 12b2) reports this verse-line, while G (p. 206.2), N (p. 157.3), and C (p. 188.13) omit it.

^d It is only in L (fol. 13a1) that we can read bskor zhing mchod de.

^e bar] B, la A. Only L (fol. 13a5) reads bar. The other versions of the commentary all read ba.

^f The spelling rngu, though perhaps not standard (this syllable of the bodhisattva's name is usually spelled ngu), is in my opinion nonetheless legitimate.

^g por] A, po B

[2.3]

dang por¹²⁸ byang chub sems bskyed la | |
 rang nyid sgrol mar bsgoms^a byas nas {a las^b zla ba tam^c ljang ku ud
 pal¹²⁹ ljang khu¹³⁰ las sgrol ma ljang ku g.yas ud pa la g.yon skyabs sbyin A} | |
 slob dpon 'jam dpal bsgom bya^d ste {ham las seng ge'i khri steng du mum^e
 las ud pal dmar po de las 'jam dpal dmar ser g.yas chos 'chad g.yon po ti 'dzin pas chos 'chad
 A} | |
 rna ba g.yas par pad ma {'dab ma bcu drug A} bsam | |^f
 bla ma'i^g {chos 'chad pa'i A} zhal gyi {sgra A} 'od zer {du bsam A} dag | |
 {de bdag gi rna bar A} pad mar nges par thim par {bsam par A} bya | |
 {nyan pa'i A} grogs rnam lha mor bsgoms^h byas nas | |
 {chos A} thon kar {'dus byas A} myi rtag {pa dang A} stong pa nyid {du
 bsam A} | |
 skad cig gnyis tsam bsgom par bya | |

[2.4]

me tog stan stsogsⁱ rab phul {sbyin pa A} dang | |

^a bsgoms] *conj.*, bsgom AB

^b The gloss a las in front of zla ba is also found in L (fol. 14a3).

^c All versions of the commentary, except for L (fol. 14a4), which reads tram, read tam (i.e. with -m instead of -ṃ). See G (p. 209.1), N (p. 159.4), and C (p. 190.19).

^d bya] A, byas B

^e It might be of interest to note that L (fol. 14b1) has the postpositive adjective dmar ser, qualifying mum, inserted as a gloss.

^f It should be noted that the latter two verse-lines are inverted in the commentary, both while just reporting the mūla in L (fol. 14a1), G (p. 208.4), N (p. 159.1), and C (p. 190.11–12), and also while commenting upon it in L (fol. 14a5–b1), G (p. 209.2–3), N (p. 159.5), and C (p. 191.1–3). They appear inverted also in the quotation found in Klong-chen-pa's Yid kyi mun sel (A, pp. 114.5–115.2; B, p. 132.14–19), and mKhan-po Kun-dpal's sPyod 'grel (A, p. 22.1–3; B, pp. 156.17–157.2), for which see Appendix 2.

^g ma'i] A, ma B

^h bsgoms] B, bsgom A

ⁱ stan stsogs] B, sna tshogs A

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sa phyags^a {chos nyan pa'i A} {lus ngag yid gsum gyi mi dge' ba'i^b A} spyod pa
 bsdams pa <B5a> {tshul khrims A} dang | |
 {chos nyan pa'i sa phyogs kyi A} srog chags kun la 'tshe myi byed {pa bzod
 pa A} | |
 bla ma la ni {chos bshad par A} gsol ba 'debs {pa brtson 'grus^c A} | |
 {gzhan la A} ma yengs bla ma'i gdam ngag^d 'dzin {pa bsam gtan A} | |
 {rang gi A} dogs^e {pa A} sel phyir na^f {bla ma la A} skyon {ni the tshom sel
 ba'i A} tshig¹³¹ 'dri {ba shes rab A} | |
 sgtrol ma {rang A} yan lag {pha¹³² rol tu phyin pa A} drug¹³³ dang ldan
 {'di sbyin pa 'di tshul khrims so zhes sems kyi zin pa gal che A} | |

[2.5]

de ltar de yi sbyor ba yis | |
 <A3b> sngon tshe 'das pa'i dus na ni | |
 bram ze'i bu ni 'od 'bar mchog {ces bya A} | |
 nyan pa por ni gyurd pa'i tshe | |
 skad cig de dang {chos nyan pa'i man ngag dang A} ma bral {bar chos mnyan

^a phyags] B, phyogs A. *Only L reads phyags, while all other versions of the commentary read phyogs. The reading found in MS B and L, however, to be understood as the past tense of 'phyag pa 'to sweep/clean' (see CHANDRA 1959^a & THL, s.v. phyags)—though perhaps more commonly spelled 'phyags (see JÄSCHKE 1881, s.v. 'phyag pa)—seems to make more sense. To be noted that only L (fol. 15a2) reads sa gzhi myi gtsang ba la stsogs pa phyags pa dang 'having cleaned the dirty floor etc.,' while G (p. 210.4), N (p. 160.4), and C (p. 191.20–21) omit phyags pa.*

^a It should be noted, however, that the same CHANDRA 1959, s.v. 'phyag pa, only gives phyag—followed by a question mark—and 'phyags (same as in JÄSCHKE 1881) for the past tense of 'phyag pa, i.e. omitting phyags.

^b ba'i] conj., ba A

^c brtson 'grus] em., btson grus A. *It might be interesting to note that the first syllable of the word btson bu—a term the brDa dkrol defines as "brtson 'grus can gyi ming"—is spelled as the first syllable of the reading found in MS A. This term, when found in the glosses of MS A, should henceforth be understood as originally being written btson grus (unless otherwise specified), so that there is no need to record such an emendation anymore.*

^d Perhaps more correctly spelled gdams ngag, but not thus emended insofar as both MSS and all versions of the gZi brjid snang ba seem to consistently read gdam: see, for instance, L (fol. 47b2), G (p. 274.1), N (p. 205.5), and C (p. 240.6).

^e dogs] conj., rtog AB. *My conjecture is based on the reading found in Klong-chen-pa's quotation of this section of the tantra in Yid kyi mun sel (A, p. 116.4–6; B, p. 134.1–5): see Appendix 2.*

^f na] A, la B

A} bas | |
dus gzhan zhig na {tshe'i dus byas pa dang A} dus las 'das | |
nye du 'brel pa thams cad kyis | |
myi gtsang ro ni dur khrod bskyal | |
ro de lce spyang^a myi za bar^b | |
{dur khrod du ro de A} yun rings su¹³⁴ ni^c gnas par gyurd | |
de nas ro de'i^d snying kha¹³⁵ nas | |
pad ma 'dab ma brgyad ldan skyes | |
pad ma de yi¹³⁶ nang nas ni | |
bde' bar gshegs pa'i cha lugs can | |
shin tu mdzes pa zhig¹³⁷ byung nas | |
'od kyis 'jig rten gang byas te | |
zhag bdun bar du^e bar snang las | |
'jig rten kun la^f chos bstand te | |
phyi nas myi snang^g mngon sangs rgyas | |

[2.6]

{'dzin pa'i yan lag A} {mkhas pa'i yan lag^h B} shin tu dad dang {myig la sogs pa'i
A} dbang po¹³⁸ gsal | |
le lo chung dang {chos 'dzin pa la A} skyo ba myed | |
{gzung 'dzin pa'i chos A} nyin mtshan sems¹³⁹ dang zlos pa rem | |
de drug ldan pa'i gang zag {gis 'dzin pa po'iⁱ dgos pa thams cad nges par 'grub
pa A} la | |
'dzin pa po zhes ngas bshad do | |

^a spyang] A, sbyang B

^b myi za bar B, myi za bas A

^c ni] B, *om.* A

^d ro de'i] B ro'i A

^e bar du] B, rab tu A

^f la] B, du A

^g snang] B, gsal A

^h yan lag] *conj.*, *om.* B. See section [2.2].

ⁱ pa po'i] *conj.*, pa'i A. Only L (fol. 15b2) reads as conjectured, while the other versions of the commentary read as MS A.

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[2.7]

dang por¹⁴⁰ byang chub sems^a bskyed la | |
 bdag nyid^b 'jam dpal skur bsgoms nas^c {a las zla ba de steng muṃ dmar
 ser de las pad ma de las^d man 'dzu^e gong dang 'dra'o A}^f | |
 lce la {rtser khaṃ sngo skya las A} ral gri {dkar po^g shes bya'i sgrib pa gcod pa A}
 bsam bya ste^h | |
 slob dpon {aⁱ steng ram ser las lhung bzed^j de las A} bde'¹⁴¹ gshegs <B5b>
 shag kya thub {pa chos 'chad mnyam bzhag A} | |
 nyid kyis bdag la ngag dbang gi | |
 'khor lo ster bar {ngag gi 'khor lo chos kyi 'khor lo skor ba A} bsam par bya | |

[2.8]

{slob dpon la chos 'dzin pa'i A} po ti byin dang skyon {yig shog ngan pa A} myi
 lta {ba tshul khriṃs A} | |
 bla mas kha byas {bka' bskyon^k byung yang A} yongs su bzod {pa'i bzod pa
 A} | |
 bla ma la ni {ma bde' ba'i tshigs^l la bskyar gyi A} yang yang 'dri {ba la spro ba
 brtson 'grus A} | |

^a byang chub sems] B, byang chub sems byang chub sems A. *The reading found in MS A is a clear example of dittography.*

^b nyid] B, ni A

^c nas] B, la A

^d las] *em.*, la A. Cf. L (fol. 16a2), G (p. 212.3), N (p. 161.7), and C (p. 193.10–11).

^e man 'dzu is a Tibetan transcription of the Sanskrit word mañju, short for Mañjuśrī. See also L (fol. 16a2), G (p. 212.3), N (p. 161.7), and C (p. 193.11), where we can read 'jam dpal in place of man 'dzu.

^f It is worth noting that L (fol. 16a1–2) glosses the syllable a as dkar po, muṃ as dmar ser, and ud pa la (i.e. the pad ma in MS A's gloss) as dmar po.

^g The information specifying the colours of khaṃ (in MS A's immediately preceding gloss) and ral gri (sngo skya and dkar po, respectively) is only found in L (fol. 16a3), where sngo skya is inserted as a gloss in dBu-med, and kha thog dkar po appears in the main text.

^h bya ste] A, byas te B

ⁱ To be noted that a gloss in dBu-med in L (fol. 16a4) qualifies the syllable a as dkar po.

^j bzed] *em.*, zed A

^k Perhaps more commonly written bka' bkyon.

^l tshigs] *conj.*, tshig A

{khor ba'i^a A} bar du {sems A} ma yengs {pa bsam gtan A} gong 'og
 {gi¹⁴² 'khrul pa dpyod^b pa shes rab A} dpyod^c | |
 'jam dpal {du bsgoms pa'i phyir A} yan lag^d drug dang ldan | |

[2.9]

sngon tshe 'das pa'i dus na ni | |
 rgyal po'i bu mo ud pal rgyan | |
 mdo' sde sdong po sgra 'dzin tshe | |
 de ltar de yi sbyor ba yis | |
 skad cig de dang^e ma bral bas | |
 dus gzhan zhig na dus las 'das | |
 srog chad^f de yi¹⁴³ skad cig la | |
 kha nas 'od kyi gong bu 'bar | |
 'od kyi gong bu de las ni | |
 'od zer dra ba mang po rnams | |
 mngon par spros nas phung po nyid | |
 nam mkha' la ni^g myi snang gyurd^h | |
 de tshe de yi¹⁴⁴ tsheⁱ na ni | |
 mngon par ^{<A4a>} sangs rgyas zhes bshad do^j | |

[3.0]

{rtags kyi gzhi' ri mo^k yan lag A} {mkhas pa'i yan lag^l B} {slob dpon gyis A} sngon du

^a ba'i] conj., lo'i A

^b dpyod] conj., spyod A

^c dpyod] B, spyod A

^d lag] B, om. A

^e de dang] A, tsam yang B

^f chad] A, cad B

^g ni] B, om. A

^h gyurd] B, 'gyur A

ⁱ There is a hardly legible annotation in *dBu-med* beneath *tshe*, in *MS B*, which reads *dus*.

^j mngon par sangs rgyas zhes bshad do] A, mngon sangs rgyas zhes ngas bshad do
 B

^k The word *ri mo* only appears in *L* (fol. 17a5), while it is omitted in *G* (p. 214.4), *N* (p. 163.4), and *C* (p. 195.5).

^l mkhas pa'i yan lag] conj., mkhas'i [sic] B. See sections [2.2] and [2.6].

lag {pa byang bar^a A} sbyangs yan lag {mnyen pas A} bde' | |
 {'jam la bkrag che ba'i A} tshon^b rnams sbyor^c mkhas {sku'i yan lag A}
 tshad dang ldan | |
 {mchod pa'i yo byad A} sna tshogs rnam pa {gzugs brnyan¹⁴⁵ A} mang shes
 shing | |
 bde'¹⁴⁶ gshegs sku la rin myi rtsi¹⁴⁷ {rnga pa mi rtsi ba A} | |
 {yan lag A} de drug ldan pa'i gang zag la | |
 ri mo mkhan zhes brjod pa yin | |

[3.1]

dang por¹⁴⁸ byang chub sems bskyed^d la | |
 sku gzugs dngos¹⁴⁹ po sbyor ba'i {'bri ba'i A} tshe | |
 bdag nyid yum du nges par bskyed {paṃ^e las pad ma ser po de las po ti de
 gyur pa las yum ser po phyag gnyis g.yas pa pir g.yon pa mnyam bzhag^f A} | |
 yum {du rang bsams pa A} las byung ba'i {ri mo sprul sku'i A} sangs rgyas
 sku^g | |
 yongs su grub par yang dag bsam^h | |
 {dbu' rgyan dang nam bza'ⁱ dang phyag gdub^j la sogs pa A} rgyan rnams legs
 par 'dogs <B6a> pa na | |

^a Here again, only *L* (fol. 17b1) reads byang bar sbyangs pa, while the other versions of the commentary omit byang bar.

^b tshon] *em.*, mtshon AB. All Versions of the commentary, but *L*, read tshon 'colour,' which seems to make more sense in this context.

^c sbyor] A, sbyong B. It must be noted, however, that in MS B we can still barely read a -r in *dBu-med* beneath the -ng of sbyong, clearly inserted in order to emend the reading to sbyor.

^d bskyed] B, skyed A

^e An annotation in *dBu-med* in *L* (fol. 18a5) qualifies paṃ as dmar ser.

^f Once again, only *L* (fol. 18b1) reads g.yon pa mnyam bzhag go, which is inserted as an annotation in *dBu-med* beneath bsam mo.

^g sku] conj., su AB. *L* (fol. 18a2), *G* (p. 215.6), *N* (p. 164.4), and *C* (p. 196.5) read sku.

^h To be noted that only *L* (fol. 18a2) reads bsam, while *G* (p. 215.6), *N* (p. 164.4), and *C* (p. 196.5) read bsham.

ⁱ The Tibetan honorific word for 'garment' is most commonly written na bza'. Nonetheless, nam bza' could be an alternative spelling of the term, based on its pronunciation. See JÄSCHKE 1881, s.v. na bza'.

^j gdub] *em.*, sdub A. *L* (fol. 18b2), *G* (p. 216.5), *N* (p. 165.1), and *C* (p. 196.18) include a se mo do in the list instead of our phyag gdub.

{lha bzo' bdag rang yon bdag tu A} yon gyi^a bdag por {/'i bsam pas dbul bar bya
A} bsam par bya | |
tshon^b rnams kha dog rim pa bzhin | |
{dkar po A} mu tig {ser po A} gser dang {dmar po A} byu ru dang | |
{ljang ku A} mar ka ta dang {nag po^c A} mu men du^d | |
byin gyis¹⁵⁰ brlabs {te bsams A} pas bri bar bya | |

[3.2]

{ras 'dul lam rtsig logs kyi A} dkar zhal {dang tshon^e A} byin {pa sbyin pa A}
dang gtsang mar sbyar^f {tshon^g rtsi dri ma myed pa tshul khirms A} | |
gzhan gyis {'phya ba'i A} ngan smras {pa lan du mi 'khro ba'i A} yongs su
bzod | |
{le lo myed pa'i A} bar du myur bar 'grus {par 'bri ba'i brtson 'grus A} pa
dang | |
{bya ba gzhan la A} ma yengs {pa dang sngar gyi man ngag ma rjed par A} shin¹⁵¹
tu legs par 'bri^h {ba bsam gtan A} | |
spu shadⁱ {kyis rnam par bca'd nas A} phyogs kun {legs par A} gsal bar
gcod^j {pa ni shes rab A} | |
yon bdag^k {yon bdag gi bya ba mang pos A} yan lag drug dang ldan | |

[3.3]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni^l | |

^a yon gyi] B, yid kyi A

^b tshon] B, mtshon A

^c In L (fol. 18b4) we find 'am sngon po added as an annotation in dBu-med to nag po.

^d du] A, dang B

^e tshon] *em.*, mtshon A

^f sbyar] B, byas A

^g tshon] *em.*, mtshon A

^h 'bri] A, 'dri B

ⁱ shad] A, bshad B

^j gcod] *em.*, chod A, cod B

^k bdag] A, dag B

^l ni] A, yang B

dmangs¹⁵² rigs bu ni dpa' bas byin^a | |
 ri mo mkhan du gyurd pa'i tshē | |
 skad cig de dang ma bral bas | |
 dus gzhan zhig na pha ma stsogs¹⁵³ | |
 'jig rten kun la chos bstan nas | |
 bde' bar gshegs pa'i cha lugs kyis | |
 nam mkha' la ni sangs rgyas yin | |

[3.4]

{rtags kyi gzhi'i A} lugs {sku A} dang 'jim pa{i lder tsho la sogs A} la stsogs
 la | |
 yan lag {gong gi ri mo'i tshon^b sbyor ma^c rtogs pa'i yan lag A} tshon^d {sbyor mkhas
 pa A} spangs lnga dang ldan | |

[3.5]

dang por¹⁵⁴ byang chub sems bskyed la | |
 {gzugs la sbyor ba na yum du A} snga ma'i sbyor ba'i^e rigs 'dra las | |

[3.6]

{rgyu sbyin pa sbyin pa dang byi dor la sogs byed pa dang | rdzas la srog chags sel ba dang bzod pa le
 lo myed par sgrub pa dang | man ngag las^f ma yengs pa dang chag tshad dpyod^g pa dang | phar phyin
 drug brtsi'o | | A}

[3.7]

mgar¹⁵⁵ ba'i bu¹⁵⁶ dang lder tsho^h mkhan | |
 mngon par sangs rgyas nga yis mthong | |

^a byin] A, sbyin B

^b tshon] *em.*, mtshon A

^c ma] *conj.*, *ill.* A. See L (*fol.* 1963), G (*p.* 218.5), N (*p.* 166.4), and C (*p.* 198.10).

^d tshon] B, mtshon A

^e ba'i] B, ba A

^f las] *conj.*, la A

^g dpyod] *conj.*, spyod A

^h tsho] A, so B. *The reading found in MS B, though maybe less common, is nonetheless attested with the same meaning as lder tsho: see, for instance, brDa dkrol, s.v. lder so.*

[3.8]

{'bras bu'i gzhi'i yan lag| A} sku gdung ring bsrel¹⁵⁷ thams cad la | |^a
 'jim pa legs {rdo gzag^b myed pa A} dang so phag¹⁵⁸ {grwa dang zur dang A}
 ldan | |
 rtsig gu^c mkhas {jim pa snyoms dang so phag snol ba A} dang phyogs cha
 snyoms | |
 {spangs dang rgya khyon A} tshad dang ldan par{/i mchod rten rtsig A} shes
 pa yi¹⁵⁹ | |
 bzhi dang ldan pa¹⁶⁰ ring bsrel¹⁶¹ mkhan¹⁶² {yan lag de bzhi dang mi
 ldan pa la ring bsrel¹⁶³ mkhan mi zer| A} | |^d

[3.9]

dang por¹⁶⁴ <B6b> byang chub sems bskyed la^e | |
 bdag nyid rgyal ba'i yum {gong gi bzhin du A} bsams te^f | |
 de las byung bar yongs su <A4b> bsam | |
 rgyan 'dogs khri rtsig^g yon bdag tu | |
 bsams^h pas ring bsrel¹⁶⁵ legs par brtsig¹⁶⁶ | |

[4.0]

so phag¹⁶⁷ byin {sbyin pa A} dang {'dag pa srog chags myed pa'i A} chu
 gtsang gis | |
 sbrus dang sa gzhi' phyagsⁱ pa {tshul khirms A} dang | |

^a Strangely enough, all versions of the commentary, except for *L* (fol. 20a4), omit the *nyis shad* when reporting the *mūla*, thus merging the two verse-lines together. See *G* (p. 219.5), *N* (p. 167.2), and *C* (p. 199.5–6).

^b gzag] conj., gsag A

^c rtsig gu] A, rtsi gu B. Only *L* reads *rtsi gu* (as *MS B*), while *G*, *N*, and *C* read *rtse gu*. See *brDa dkrol*, s.v. *rtsig gu*, where the meaning of *rtsig pa* is given.

^d Something has gone wrong in *G* (p. 219.5), *N* (p. 167.2), and *C* (p. 199.7), which again (cf. section [3.8], n. a) seem to conflate these two final verse-lines into a single one that reads *tshad dang ldan pa'i ring bsrel mkhas*. Only *L* (fol. 20a4–5) features the two, uncorrupted verse-lines as found in our two MSS.

^e It is still possible to see a faded *nas* written in *dBu-med* beneath *la* in *MS B*.

^f te] A, la B

^g rtsig] conj., stsig A, brtsigs B

^h bsams] B, bsam A

ⁱ See section [2.4], n. a.

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{chu dang 'dag pa'i A} srog chags^a phra¹⁶⁸ mo {gnod pa las^b A} rab
 bsrungs¹⁶⁹ {bzod pa A} nas | |
 {le lo myed par A} myur bar {brtson 'grus A} ma yengs {par rtsig pa A} {bsam
 gtan A} legs par rtsom¹⁷⁰ {dbyibs la dpyod^c pa shes rab A} | |
 ring bsrel¹⁷¹ mkhan po yan lag drug | |

[4.1]

de ltar de yi sbyor ba yis | |
 sngon tshe 'das pa'i dus na ni | |^d
 skad cig tsam yang ma bral bas | |
 ring bsrel¹⁷² mkhan po mchog sbyin rgyal | |
 pad ma'i steng du rab gnas te¹⁷³ | |
 rdzogs par byang chub nga yis mthong | |

[4.2]

{rang gzhan gyi A} yid 'ong {kho ba'i A} dus su sbyin pa {i yan lag A}
 dang | |
 sdug myi sdug la myi lta {rang yid du yong^e ba la sbyin mi yong^f ba la mi sbyin
 pa ma yin A} zhing {kun la snyoms par sbyin A} | |
 {byin pa la phyis A} 'gyod pa myed dang {ngas 'di byin pas khos 'di ster^g gyis
 snyam pa'i khe grags^h dang 'bras bu 'dod nas sbyin pa sbyinⁱ pa ma yin pas A} lan myi
 re | |
 de lnga^j ldan pa'i gang zag la | |

^a srog chags] B, srogs A. *The reading found in MS A could be, perhaps, interpreted as a skung yig for srog chags, with the final -gs of srogs standing for chags.*

^b gnod pa las] conj., 'i gnod pa A. *Cf. nn. 307 & 328 in the Annotated Translation.*

^c dpyod] conj., spyod A

^d sngon tshe 'das pa'i dus na ni | |] A, om. B

^e L (fol. 21a5) is the only version of the commentary in which we can read—written as a gloss in dBu-med beneath snying du sdug—rang gi yid du 'ong.

^f Again, only L (fol. 21a5) reads 'ong written as a gloss in dBu-med between and beneath myi and sdug pa.

^g ster] conj., gter A

^h grags] em., drags A

ⁱ sbyin] em., byin A

^j lnga] B, dang A

sbyin pa mkhas¹⁷⁴ zhes ngas bshad do | |

[4.3]

dang por¹⁷⁵ byang chub sems bskyed la | |

{pam^a las pad ma'i steng du hri dkar po de las pad ma dkar po^b de las A} bdag nyid
jig rten mgon por^c bskyed {phyag gnyis g.yas pad dkar g.yon mchog sbyin
A} | |

khyad par {bla ma dang gong ma A} dngos dang tha mal gnyis^d | |

khyad par gzhi^e la {yi dags su mi bsam par mchod pa'i bsam pas A} mchod pa
ste {sngon btsun mo nyi ma'i^f mdog gis sems bskyed byas pa'i bla ma^g yi dags su bsgoms
pas mo rang yi dags su skye ba lnga stong gi bar du skyes skad | A} | |

tha mal pa mams yi dags su | |

dmyigs pas^h {bsams nas A} snying rje rab bskyed deⁱ | |

dngos po^j {zas la sogs pa A} bdag gis^k gtang bar bya | |

^a In *L* (fol. 21b5) we can read, written as a gloss in *dBu-med*, that pam should be dmar ser.

^b The only version of the commentary from which we can infer the reading found in the gloss of *MS A* (i.e. de las pad ma dkar po) is *L* (fol. 21b5), which reads the following, omitted in the other versions: de dag yongs su gyurd pa las pad ma'o | |, with a gloss in *dBu-med* beneath the ma of pad ma which reads kar [sic] po. We might explain the omission of this passage as being an example of haplography. Both the omitted sentence (only present in *L*) and the one that follows it in the commentary, in fact, begin with de dag yongs su gyurd pa las: the scribe, therefore, might have inadvertently skipped from one sentence to the other, omitting what stood in between (i.e. pad ma'o | |).

^c por] B, par A

^d gnyis] conj., gyi AB. *L* (fol. 21b3), *G* (p. 222.2), *N* (p. 168.7), and *C* (p. 201.5) read nyid.

^e gzhi] conj., bzhi AB. *L* (fol. 21b3), *G* (p. 222.2), *N* (p. 168.7), and *C* (p. 201.5) read gzhi when reporting the mūla, and only *L* (fol. 22a2) reads bzhi while commenting upon it.

^f mo nyi ma'i] conj., mo'i A. See *L* (fol. 22a3), *G* (p. 223.1), *N* (p. 169.4–5), and *C* (p. 201.18).

^g It might be worth noting that only *L* (fol. 22a4) reads byang chub tu sems bskyed pa'i bla ma la yon 'bul ba'i dus su | bla ma la yi dags su bsgoms pas |, while *G* (p. 223.1), *N* (p. 169.5), and *C* (p. 201.20) read tha mal instead of the above underscored reading.

^h pas] B, pa A

ⁱ de] B, do A

^j Only *L* (fol. 21b4) reads dngos po, while *G* (p. 222.2), *N* (p. 169.1), and *C* (p. 201.6) read dang por.

^k bdag gis] B, khyad kyis A. All versions of the commentary read bdag gis.

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[4.4]

rdzas byin^a {sbyin pa gtsang zhing A} yid du 'ong ba {tshul khri^b A}
dang | |
{slong¹⁷⁶ mo ba A} smre sngags 'don {pa dang rgol¹⁷⁷ ba la A} la zhe myi
sdang {ba bzod pa A} | |
{gtong ba la A} le lo myed par^c myur du^d gtong {ba brtson 'grus A} | |
{gtong ba'i A} dus su gong gi bsam gtan {la mnyam par 'jog pa bsam gtan
A} 'jog | |
<B7a> {'gron gyis zas nor^e thob ma thob A} rnam par dpyad nas gtong ba
{shes rab A} ni^f | |
'jig rten mgon po¹⁷⁸ yan lag drug | |

[4.5]

de ltar de yi sbyor ba yis | |
khyim bdag bzang sbyin sbyin pa por | |
yongs su gyurd pa de yi¹⁷⁹ tshe | |
skad cig de dang ma bral bas^g | |
rang gi khyim du 'od 'phros^h te | |
'jig rten mgon¹⁸⁰ po'i tshul bstan nas | |
skad cig de la mngon sangs rgyas | |

[4.6]

{'chad pa'i yan lag A} {bka' dang bstan chosⁱ A} mang du thos dang {yang dag
pa'i don la A} shes rab che | |

^a byin] A, sbyin B

^b tshul khri^b] *conj.*, sbyin pa A. *In order to understand the changes applied to the two glosses in this verse-line found in MS A, see L (fol. 22b1–2), G (p. 223.4), N (p. 170.1), and C (p. 202.7–8).*

^c par] B, la A

^d du] B, bar A

^e *In L (fol. 22b3) we read skal ba written as a gloss in dBu-med beneath thob.*

^f ni] B, na A

^g bas] A, bar B. *In MS B there is nonetheless a -s in dBu-med written beneath the -r of bar.*

^h 'phros] B, spros A

ⁱ bstan chos] *em.*, stan chos A. *For the equivalence bstan chos = bstan bcos, see the Li shi'i gur khang, s.v. bstan bcos. To be also noted that bstan 'chos features in the brDa dkrol with the meaning of bstan bcos as well.*

{drang don nges don gyi A}^a lung gi dgongs pa nges par rtogs {shing¹⁸¹
shes A} | |
bden pa gnyis po 'byed par shes {kun rdzob khyad du mi gsod pa A} | |
snying rje che {rnyed pa dang bkur sti'¹⁸² phyir mi 'chad pa'o A} dang {chad pa
la yid A} skyo ba myed | |
nga rgyal chung {chad pa'i zhar la zur mi za^b A} dang {chos 'dri ba la A}
lan 'debs mkhas¹⁸³ {gzhan gyi^c log rtog sel^d shes A} | |
de brgyad ldan pa'i gang zag la | |
{rnyed pa la sogs pa'i don du 'chad pa ma yin pas A} 'chad par^e mkhas zhes
ngas bshad do | |

[4.7]

dang por¹⁸⁴ byang chub sems bskyed la | |
rang nyid spruld pa'i skur {ham^f las seng ge'i khri pam^g las pad ma 'dab bcu
drug^h de'i steng du lhung bzed¹⁸⁵ de gyur pa las shag thub g.yas chos 'chad gcigⁱ bdud 'dul
ba'i sa gnon¹⁸⁶ can du A} bsgom ste^j | |

^a sgra ji bzhin ba [sic] dang | sgra ji bzhin ba [sic] ma yin ba [sic] is the sentence on which this gloss is presumably based. It appears as above in *L* (fol. 23a3) alone, while *G* (p. 224.5), *N* (p. 170.7), and *C* (p. 203.6) read ji bzhin pa sgra ji bzhin pa, which is probably a corruption of the original reading.

^b It should be noted that the commentary reads bshad pa po (po om. GNC) gzhan la (la | *L*) zur mi (myi *L*) za ba. See *L* (fols. 23b5–24a1), *G* (p. 226.1), *N* (p. 171.7), and *C* (p. 204.6).

^c gyi] em., gyis A

^d Once more, the only version of the commentary from which presumably the glossator of *MS A* took the reading sel, is *L* (fol. 24a2), which reads pha rol gyi skyon la stsogs pa yongs su sol [sic] shes pa'o |. *G*, *N*, and *C* omit sol.

^e par] B, pa A

^f In *L* (fol. 24b1), it is possible to read a gloss in *dBu-med* qualifying ham as ser po.

^g Another gloss in *dBu-med* in *L* qualifies pam as dmar ser.

^h It might be worth noting that only *L* (fol. 24b1) reads bcu drug, while *G* (p. 227.1), *N* (p. 172.5), and *C* (p. 205.1) all read brgyad cu drug.

ⁱ gcig] conj., 1 A. Judging by the context, and by the fact that *L* (fol. 24b2), *G* (p. 227.3), *N* (p. 172.6), and *C* (p. 205.5) read g.yon instead of gcig, I suggest that the digit 1—used with the same function also in sections [5.1] and [7.6] (see nn. 196 & 263)—should be understood to be a faster and more economical way to represent the expression gcig [shos] ('[the other] one').

^j bsgom ste] B, bsgoms te A

Chapter Two: Critical Edition

dus gsum bde'¹⁸⁷ gshegs thams cad pa^a | |
 lce la {tsam las tsag kra^b rtsibs bcu drug lte ba'i hūm gi^c 'od zer gyis de la bkug
 ste¹⁸⁸ khor lo la bstims nas chos bshad | | A} gnas par^d bshad byas <A5a>
 na^e | |
 {gdul bya rnams so so rang rang gi skad kyis^f chos go bar A} skad cig ma ni gcig¹⁸⁹
 la yang | |
 chos kyi phung po brgyad khri dang^g | |
 bzhi stong de la smra bar^h 'gyur | |

[4.8]

{zang zing la mi lta bar A} chos sbyin {sbyin pa A} sgo gsum {lus ngag yid gsum
 gyi nyes spyod | A} bsdamsⁱ pa {ni tshul khriims A} dang | |
 chos 'dri ba la khong myi khro {ba bzod pa A} | |
 cig char^j {gtam gyis bar du ma^k chod par A} myur¹⁹⁰ bar le lo myed {par

^a pa] B, la A

^b kra] conj., tra A. *We can read 'khor lo in L (fol. 24b3), G (p. 227.4), N (p. 172.7), and C (p. 205.7), therefore MS A should presumably read tsag kra (see, for instance, CANTWELL-MAYER 2010: 49, n. 268) instead of tsag tra, for the Sanskrit cakra.*

^c *If one considers the anusvāra as qualitatively equal to a rjes 'jug -m, then one would expect the following genitive to take the form gyi. As reminded to me by Professor Wangchuk, however, in Sanskrit an anusvāra preceding a ga is pronounced (and could be written) -ṅi, perhaps for this reason yielding the genitive gi that usually follows a rjes 'jug -ng in Tibetan.*

^d par] A, pas B

^e na] B, nas A

^f *Only L (fol. 24b4) reads skad kyis, while G (p. 227.5), N (p. 173.1), and C (p. 205.11) read skad cig.*

^g dang] A, dag B

^h smra bar] B, smras par A

ⁱ bsdams] B, bsdam A

^j cig char] A, cig car B. *Both readings are to my knowledge equally common and possible. While G (p. 227.6), N (p. 173.2), and C (p. 205.14) read cig car, L (fol. 25a1) reads gcig char. It might be worthwhile noting that JÄSCHKE 1881, s.v. char, states that the latter can be "affixed to numerals, and sometimes, though less correctly, written car," and the brDa dkrol gives the following definition: "gcig char la ni cig char yang zer," from which we might assume that the spelling gcig char (i.e. the numeral having a sngon 'jug g- and char being aspirated) is not only preferable, but perhaps also more archaic.*

^k *There seems to be a very faded, barely legible stroke above ma, that could have easily been a gi gu.*

chos^a 'chad pas brtson 'grus A} | |
{gong gi man ngag las A} ma yengs mnyam par bzhag pas bshad {bsam
gtan A} | |
gong 'og tshig^b gi don rnams {legs par A} dpyod {pa shes rab A} | |
sprul sku yan lag drug dang ldan {'di sbyin pa 'o snyam pa la sogs pa gal che
A} | |

[4.9]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
dge' slong {'khor lo B} 'od 'phro'i¹⁹¹ {nyid B} 'khor lo nyid^c | |
skad cig <B7b> de dang ma bral bas^d | |
lha yi¹⁹² tshogs kyis rab bskor nas | |
de tshe mngon par sangs rgyas so | |

[5.0]

{ring thung¹⁹³ drag zhan che chung la sogs pa'i A} sgra skad 'byor dang {ring
la 'jam bsnyad^e pa'i A} dbyangs dang ldan | |
{e dang kye la sogs pa A} tshig gi lhad myed {ma 'dres pa gzhan gyis go bar A}
don rab gsal | |
gzhan gyi gtam gyis {gleng bslangs^f kyis A} bar ma chod {pa A} | |
de lnga ldan pa'i gang zag la | |
sgrogs pa mkhas zhes ngas bshad do | |

^a Only in L (fol. 25a4) can we read chos as a gloss in dBu-med inserted between chod par and 'chad.

^b In MS B, tshig is barely legible as an insertion in dBu-med.

^c nyid] B, ni A

^d MS B (fol. 7b) is partly illegible, probably due to a scanning problem. The same holds true for the verso of fols. 8 & 9 as well. These parts of text which are not legible in MS B appear underlined henceforth in the critical edition.

^e bsnyad] conj., bsnyan A. It is actually not too clear from the MS whether the sngon 'jug is a b- or a p-, insofar as the circle, so to speak, representing a b- is not complete, there being a small gap at its top. Another possibility would thus be to read it as a pa, with a tshag (actually missing) between it and snyan, yielding 'jam pa snyan pa'i etc. Nonetheless, insofar as L (fol. 25b4) reads bsgrags, and G (p. 229.4), N (p. 174.3), and C (p. 206.19) read sgrogs, my conjecture seems more plausible.

^f bslangs] conj., langs A

[5.1]

dang por¹⁹⁴ byang chub sems bskyed la | |
 bdag nyid bcom ldan 'das su bskyed {ham^a las seng ge'i khri paṃ las pad
 ma de'i steng du lhung bzed¹⁹⁵ de gyur pas shag thub g.yas chos 'chad gcig¹⁹⁶ mchod sbyin
 A} | |
 phyogs bcur gnas pa ma lus pa^b | |
 bkug pas mkha' la gnas byas la {a dkar^c steng gi hūṃ gi^d 'od zer gyis 'phags
 pa ma lus mdun gyi nam mkha' la bzhugs par^e bsam A} | |
 rkan^f {gyi logs A} la rnga chen {hūṃ gyur pas dbyangs dang gsal byed kyis gang
 ba zhig¹⁹⁷ A} rab bsams te | |
 nang du chos kyi sgo mo bsam | |
 lce la rnga rdung^g {hūṃ gyur pas gser gyi A} rdo rjer¹⁹⁸ bsam | |
 rdo rjes^h rnga la rab brdungs¹⁹⁹ pas | |
 {chos kyi A} sgra skad chen po {sams can thams cad kyis²⁰⁰ go bar byed pa A}
 de yis ni | |
 stong gsum stong chen kun {chos kyi sgras A} khyab {par A} bsam | |

[5.2]

{chos bshad pa'i dus su A} khri stan me tog {la sogs pa A} rab phul dang | |
 lag bkruś kha bshal gtsang ma nyid {phyi nang gi ngag gi²⁰¹ skyon spangs
 pa tshul khriṃs A} | |

^a In *L* (fol. 26a4), we can read ser po as a gloss in *dBu-med* to ham.

^b pa] B, la A

^c dkar] *em.*, kar A. It is only in *L* (fol. 26b1) that we can read dkar po written as gloss in *dBu-med* qualifying a.

^d See section [4.7], n. c for gi. Again, only in *L* (fol. 26b2) can we read the gloss ser po qualifying hūṃ.

^e It is only in *L* (fol. 26b3) that we can read rang gi mdun gyi nam mkha' la bzhugs pa 'am | gnas par bsam pa'o | |. In fact, *G* (p. 231.1), *N* (p. 175.4), and *C* (p. 208.1) omit an entire passage that should be found between 'phags pa nyan thos la sogs pa and brgyad bsam pa'o | |. This passage has been transcribed in *Appendix 1, Passage A*.

^f rkan] *em.*, bkan A, kan B

^g rdung] A, brdungs B

^h rjes] A, rje B

{'khor A}^a khong^b myi khro zhing^c srog chags {la gnod pa sel ba bzod pa A} sel | |
 {chos sgrogs pa la A} yun rings^d 'grus {pa brtson²⁰² 'grus A} dang ma yengs
 {'khor ba'i bde' ba la ma yengs par chos A} sgrogs²⁰³ {pa bsam gtan A} | |
 {yi ge'i A} 'bru yi²⁰⁴ 'khrul pa rnam par dpyod {kyi chos sgrogs pa shes rab A} | |
 {rang nyid A} shag thub {yin pas A} yan lag drug dang dan | |

[5.3]

de ltar de yi sbyor ba yis | |
 sngon tshe 'das pa'i dus na ni | |
 dge' bsnyen sa lu ljang pa de | |
 {chos dpe' la A} klog dang {dpe' myed par blo la A} kha don 'don pa'i
 tshe | |
 skad cig {man ngag A} de dang ma bral bas | |
 dus gzhan zhig²⁰⁵ na dus las 'das | |
 tshe bral de yi²⁰⁶ skad cig la | |
 sa yang rab tu g.yos gyurd te | |
 nam mkha' las kyang 'brug sgra grag | |
 nyin mo kun gyis²⁰⁷ mthong bar ni | |
 <B8a> shag kya thub pa'i cha lugs^e <A5b> kyis | |
 mkha' la mngon par rdzogs sangs rgyas | |

^a This gloss only makes sense if read followed by MS A's reading (see following note).

^b khong] B, gzhan la A. L (fol. 27a2), G (p. 231.4), N (p. 175.7), and C (p. 208.11) read khong when reporting the verses, but read gzhan gyi blag chor (rlag cor L) la sogs (stsogs L) pa la khong etc. a few lines further while glossing, from which we can understand MS A's reading.

^c zhing] conj., om. A. MS B probably includes the reading zhing, insofar as it seems to agree, as far as this particular verse-line is concerned (see previous note), with all versions of the commentary, that do, in fact, include it.

^d On ring/rings see JÄSCHKE 1881, s.v. rings, and WALTER 1998: 64–65.

^e lugs] A, lus B. In MS B, however, it is possible to read a very faded -g written in dBu-med beneath the -s of lus.

[5.4]

lus ngag yid dang rdzas^a dag la | |
 {bzhi po la A} mchod pa'i las {zhes A} su brjod pa yin | |^b
 {'dir bstan A}^c de la lus^d kyi mchod pa ni {Inga ste A} | |
 phyag 'tshal ba dang skor^e ba dang | |
 dkyil 'khor phyag rgya gar^f dang ldan | |

[5.5]

ngag^g {snyan ngag bstod pa dang bcas pa'i tshig gis phyag 'tshal ba'i sgra brjod pa A}
 yid {dang ba'i dad pa A} gus pas^h rab btudⁱ dang | |
 pus {mo sa la A} btsugs {lag gnyis snying khar A} thal sbyar yan lag {smad
 Inga sa la A} btud | |
 {phyag byed pa la lus yang bas A} ngal dub^j myed cing dus {gsum du A} la
 brtson²⁰⁸ {mdo' sdong po'i²⁰⁹ sgra las | snga dro^k phyed dang dgongs ka dang¹ | |²¹⁰

^a In MS B we find, above *lus*, *ngag*, *yid*, and *rdzas*, respectively, *ka*, *kha*, *ga*, and a barely legible *nga* written in *dBu-med*. These same reference marks are also present above the same words in L (fol. 27b5).

^b In L (fol. 27b5), G (p. 232.5–6), N (p. 176.7), and C (p. 209.10–11) the first two verse-lines of this section are inverted, and we read *dag ste* instead of *dag la*, and *brjod pa ni* instead of *brjod pa yin*.

^c This gloss, especially *'dir*, is not clearly legible in the MS, and was probably written by a different scribe than the one who wrote the other annotations. It might have been written by the same person who added the unusual *sbrul shads* found from this point on in the MS (see the Description of the Manuscripts after the Introductory Remarks on the Critical Edition).

^d Again, there is a *ka* written in *dBu-med* above *lus* in MS B, as in L (fol. 27[^oog ma]a1).

^e skor] A, bskor B

^f In MS B, as in L (fol. 27b5), above *phyag 'tshal*, *bskor ba*, *dkyil 'khor*, *phyag rgya*, and *gar*, we find, respectively, the reference marks *ki*, *khi*, *gi*, *ngi*, and *ci* written in *dBu-med*.

^g There is a *ki* written in *dBu-med* on top of *ngag* in MS B.

^h pas] A, par B

ⁱ btud] A, 'dud B

^j dub] B, ba A

^k snga dro] *em.*, mnga gro A

¹ L (fol. 27[^oog ma]b2) reads *dag*.

dkon mchog gsum dang bla ma la |^a nga yi²¹¹ sras kiyis phyag bya 'o²¹² | | zhes gsungs
so²¹³ | | A} | |
de bdun ldan pa'i gang zag la | |
phyag byed mkhas²¹⁴ zhes ngas bshad do | |

[5.6]

dang por²¹⁵ byang chub sems bskyed la | |
{snying khar nyi ma'i steng du hūm gi^b 'od gzer gyis mdun gyi pad ma'i steng du | A} 'od
zer²¹⁶ spros pas phyogs bcu yi²¹⁷ | |
sangs rgyas byang chub sems dpa' dang | |
{slob pa dang A} nyan thos rang rgyal {dang nyan^c thos A} dgra' bcom
{pa A} dang | |
sku gdung ring bsrel²¹⁸ dam chos rnams | |
ma lus mdun du {/gyi pad ma'i steng du A} bkug byas la {bzhugs^d par bsam
A} | |
mngon par shind tu {dad pas dus gsum du A} phyag 'tshal^e na | |
{phyag A} de^f byas {pa'i A} skad cig de nyid la | |
ma lus phyag^g ni byed par 'gyur^h {ma lus pa la byas par 'gyur ro | |²¹⁹
A} | |

[5.7]

{mdun gyi sangs rgyas la sogs pa la A} lus phul²²⁰ {ba sbyin pa |²²¹ phyag gi²²² dus
su A} gos stsogs²²³ bsdams pa {lus ngag gi spyod lam bsdams pa tshul khirms A}
dang | |
phyag 'tshal sa ruⁱ {sa phyogs de'i A} srog chags {la gnod pa A} sel {ba
bzod pa A} | |

^a | |] *em.*, | A. *This verse-line appears thus in L (fol. 27[og ma]b2), G (p. 234.1–2), N (p. 177.6), and C (p. 210.10): dkon mchog bla ma la phyogs la | |. In L, moreover, a slightly faded gloss in dBu-med beneath phyogs reads gus.*

^b See section [4.7], *n. c.*

^c nyan] *conj.*, nyon A

^d bzhugs] *em.*, bzhug A

^e 'tshal] B, stsal A

^f de] A, des B

^g phyag] B, par A

^h 'gyur] B, gyur A

ⁱ sa ru] B, sngon du A. sngon is written as an insertion in dBu-can.

le lo myed cing phyag la brtson²²⁴ {pa brtson²²⁵, grus A} | |
 {sems gzhan du A} ma yengs {par gong gi man ngag la A} mnyam par bzhag
 pas {phyag A} 'tshal {ba bsam gtan A} | |
 {phyag gi yul A} mu stegs²²⁶ lha tshogs^a {pa log pa'i lta A}^b yin myin^c
 dpyod {pa shes rab A} | |
 myi de yan lag drug dang ldan | |

[5.8]

de ltar de yi sbyor ba yis | |
 sngon tshe 'das pa'i dus na ni | |
 dge' slong²²⁷ ma ni^d mu tig 'phreng | |
 phyag 'tshal ba ru gyurd pa'i tshe | |
 skad cig de dang ma bral bas | |
 dus gzhan <B8b> zhig²²⁸ na dus las 'das^e | |²²⁹
 lha mo lnga yis rab bskor nas | |
 mngon par rdzogs sangs rgyas pa^f yin | |

[5.9]

nyams^g stobs che {phung po ma rgud pa A} dang sha lus {lci bar ma gyur pas
 A} yang | |

^a lha tshogs] B, la stsogs A. *MS A's reading is actually contracted to lastogs in the MS.*

^b *This gloss, to be correctly understood, should be read preceded by MS A's reading la stsogs.*

^c myin] *em.*, myi A, myen B. *In MS A there is an unusual space left between myi and the following tsheg, as if something (probably a -n) were missing. The reading found in MS B and L (fol. 28b1, 3)—and further on also in L (fol. 43a4)—might be (an archaic spelling?) based on pronunciation.*

^d ni] A, de B

^e dus las 'das] A, pha ma stsogs B. *Only a small part of the supposed pha is legible in MS B (see section [4.9], n. d), but one can more or less confidently confirm this reading by comparing this verse-line with the one present in MS A (fol. 4a4) (dus gzhan zhig na pha ma bstogs | |), and MS B (fol. 6a3) (dus gzhan zhig na pha ma stsogs | |).*

^f rdzogs sangs rgyas pa] A rdzogs par sangs rgyas B. *Cf. sections [6.6] & [8.2].*

^g nyams] *conj.*, mnyam A, nyam B. *There seems to be the reference mark khi written in dBu-med above nyam in MS B.*

bde²³⁰ gshegs la gus^a {pas dus su skor ba dang A} skor bar^b mos {spro ba A} ||
 tshul 'chos ma yin {bsnyen bkur²³¹ la sogs pa'i ched du ma yin A} lus po
 bsrang {'khar ba thogs pa dang rgur po la sogs pa^c ma yin | A} ||
 de drug ldan pa'i gang zag la | |
 skor ba mkhas²³² zhes bya ba yin | |

[6.0]

dang por²³³ byang chub sems bskyed la | |
 skor^d ba'i sar ni {paṃ las A} pad ma yi²³⁴ | |
 sdong po {chen po A} yan lag dpag tu myed | |
 phyogs bcu^e ma lus khyab par bsam | |
 de nas {rang gi snying ka'i²³⁵ hūṃ mthing ka^f zla steng²³⁶ na gnas pa de las A} 'od
 zer spros pa yis | |
 {phyogs bcu'i A} sangs rgyas byang chub sems dpa' dang | |
 {slob pa'i A} nyan thos rang ^{<A6a>} rgyal dgra' bcom²³⁷ dang | |
 dam chos ma lus kun bkug la | |
 pad ma'i steng du bzhugs²³⁸ par bsam | |
 de {tar A} bsams {nas A} pad ma'i rtsa ba la | |
 bskor bas{/ba gcig byas pas dkon mchog gsum la A} ma lus bskor ba yin | |

[6.1]

rang gi lus^g {dkon mchog la A} phul {ba sbyin pa A} spyod lam {nyes spyod
 las A} bsdams {pa shi la^h A} | |

^a *It is interesting to note that L (fol. 29a2), G (p. 236.4), N (p. 179.5), and C (p. 212.8) read phyin ci ma log instead of bde' (bder B) gshegs la gus. It is only in L that we can read bde gshegs la gus written in dBu-med beneath phyin ci ma log.*

^b skor bar] A, bskor ba B

^c pa] em., pas A

^d skor] A, bskor B

^e bcu] A, bcur B

^f *Perhaps usually written mthing ga. Only in L (fol. 29b3) can we read 'thing [sic] ka, written as a gloss in dBu-med to hūṃ.*

^g *We read rgyud instead of lus in L (fol. 29b5), G (p. 238.4), N (p. 180.7), and C (p. 213.17).*

^h shi la *should be understood to be a Tibetan transcription of the Sanskrit śīla (tshul khrims in Tibetan).*

lam ka'i srog chags la stsogs {la gnod pa sel ba bzod pa A} lta^a | |
 le lo myed par {rgyun du skor ba byed pa brtson 'grus A} rgyun tu^b skor^c | |
 gzhan la {gong gi man ngag las ma yengs pa bsam gtan A} ma yengs {skor ba byed
 pa'i dus su A} sngags stsogs la | |
 {kha 'don^d 'don pa'i tshe A} 'khrul pa myed dam dpyod^e pas zlos^f {sngags
 la sogs pa klog²³⁹ pa shes rab A} | |
 myi de yan lag drug dang ldan | |

[6.2]

de ltar de yi sbyor ba yis | |
 sngon tshe 'das pa'i dus na ni | |
 khyim bdag bu mo gtsang ma byin^g | |
 skor ba mkhan du gyurd pa'i tshe | |
 skad cig de dang ma bral bas | |
 dus gzhan zhig²⁴⁰ na dus las 'das | |
 'jig rten²⁴¹ pa ni thams cad kyis | |
 bu mo de yi²⁴² ro las ni^h | |
 'od kyi phung po rab 'bar bas | |
 rtse mos mkha' la ^{<B9a>} mngon par slebs | |
 'od kyi phung po'i nangⁱ nas ni | |
 lha mo mdzes pa'i tshul bstan nas | |
 nam mkha' la ni rdzogs sangs rgyas | |

^a lta] A, blta B

^b tu] B, du A. *MS B probably presupposes a da drag (thus my choice), as can be inferred from L (fol. 30a3), where we can in fact read rgyund tu. The MS also has a very faded gloss in dBu-med beneath rgyun, which could be reading myur.*

^c skor] conj., bskor AB

^d kha 'don] conj., 'don pa A

^e dpyod] B, spyod A

^f zlos] B, klog A

^g byin] A, sbyin B

^h *This entire verse-line is actually inserted in dBu-can in MS B. Instead of las, it reads la, even though there is a hardly legible letter beneath and between la and ni, probably in dBu-med, which could easily be a -s postscript.*

ⁱ nang] B, kha A. *In MS B, nang appears as an insertion in dBu-can.*

[6.3]

sa gzhi^a legs {pa ni 'jam pa dang snum^b pa dang gyo mo dang gseg ma la sogs pa myed pa'o A} dang {de nyid kyi A} rgyud {dang gzhan gyi rgyud A} la mkhas | |
 yan lag mnyen {lag pa bde' ba A} dang yid bzor {shes rab che ba A} ldan | |
 {dkyil 'khor gyi sgo dang logs^c dang zur dang rgyan rnams A} de {kho na A} nyid {kyi don la sbyor A} shes dang {rab 'bring gi A} tshad dang ldan | |
 me tog tshon chur^d yang dag {byug pa'i da la^e zlum po la sogs rdul tshon^f dang A} bcas | |
 de bdun ldan pa'i gang zag la | |
 dkyil 'khor mkhas²⁴³ zhes ngas bshad do | |

[6.4]

dang por²⁴⁴ byang chub sems bskyed la | |
 {rang gi rkang^g pa'i 'og tu nyi ma'i da la^h de'i steng du muṃ ljang kuⁱ de rdo rje rtse lnga^j

^a In MS B, we can still hardly read the reference mark gi, written in dBu-med on top of gzhi.

^b dang snum] em., da rnum A

^c dang logs] conj., la sogs A. la sogs (lasogs in the MS) could easily be a mistake on part of the scribe for logs, which is the reading that actually appears in L (fol. 30b3), G (p. 240.1), N (p. 181.7), and C (p. 214.21).

^d tshon chur] B, tshom bur A. It is interesting to note how G (p. 239.4), N (p. 181.5), and C (p. 214.13) read me tog tshom bu chur ldan pa'i | |, while L alone (fol. 30b1) reads me tog tshon chur ldan ba'i [sic] | |. There has clearly been some editing of sorts in L, where both the -g of tog and the -n of tshon are placed beneath the respective ming gzhis, and the syllables are overall smudged. Nonetheless, MS B's and L's reading seems to be the correct one, insofar as the three me tog, tshon, and chu are separately glossed upon in L (fols. 30b5–31a1), G (p. 240.3–4), N (p. 182.2–3), and C (p. 215.6–8), although, to be noted, G, N, and C still introduce the description of tshon with tshom bu gsungs pa ni.

^e da la should be understood as an abbreviation of maṇḍala, as suggested by the fact that L (fols. 30b5–31a1), G (p. 240.3), N (p. 182.3), and C (p. 215.6) read dkyil 'khor in its stead, and that L (fol. 37a1) reads nyi ma'i dal—or dala, according to how it is pronounced—with a gloss in dBu-med underneath it reading dkyil 'khor, where G (p. 252.1), N (p. 190.2), and C (p. 223.21) read, indeed, dkyil 'khor. See also L (fol. 38b4).

^f rdul tshon] em., sdul mtshon A

^g rkang] em., skang A

^h See section [6.3], n. e.

ⁱ In L (fol. 31b1) we find ljang khu written as a gloss in dBu-med beneath hūṃ.

^j L, again, presents a gloss qualifying rdo rje rtse lnga pa as ljang khu.

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de las A} bdag nyid rdo rje²⁴⁵ las su bsgom {ljang ku phyag gnyis rgyan cha
 lngas brgyan^a | A}^b | |
 yan lag khro bo bcu bsgoms la {sor mo bcu la zla ba bcu'i steng du mum
 ljang bcu de sna tshogs rdo rje de khro bo drag po bcu'o | A} | |
 rgyu rnams rin po cher bsams {ni dkar po la sogs mu tig la sogs A} te^c | |
 bdag gis yang dag byas pa las | |^d
 {dkyil 'khor de A} gzhal yas khang ni rgya che^e {n po rad na lnga^e las grub pa
 A} bar | |
 mngon par bsams nas bder²⁴⁶ gshogs ni | |
 ma lus kun la^f dbul bar bya | |
 {ma dal^g gshogs na A} phyi nang^h {gi dngos po kun A} stong pa'i ngang
 gis²⁴⁷ su | |
 yongs su bsams te {dkyil 'khor A} bsdu' bar bya {ma bsdu na nyes pa che'o
 A} | |

[6.5]

chu stsogs²⁴⁸ {byug pa la sogs A} byinⁱ {sbyin pa A} dang {skyon bsal A}
 gtsang mar^j byas {pa tshul khirms A} | |

^a It is, once more, only in *L* (fol. 31b1) that we can read yang dag par brgyan par bsams, whereas *G* (p. 241.4), *N* (p. 183.1), and *C* (p. 216.2) omit brgyan par.

^b This gloss and the previous one actually appear as one single seamless gloss in *MS A*. I have chosen to break it in two parts—with the verse-line bdag nyid rdo rje las su bsgom in between—because this is how the exegesis appears in the commentary. See *L* (fol. 31a5–b2), *G* (p. 241.3–4), *N* (pp. 182.7–183.1), and *C* (pp. 215.19–216.2).

^c bsams te] B, ste A. In *MS A*, there is a blank space between cher and ste, where bsams should be. There is no sign of deletion or the like, suggesting that bsams had for some reason never been written.

^d bdag gis yang dag byas pa las |] B, om. A

^e rad na should be understood as a Tibetan transcription of the Sanskrit ratna. *L* (fol. 31b4), *G* (p. 242.1), *N* (p. 183.3), and *C* (p. 216.8) all read, in fact, rin po che sna bzhi 'four kinds of jewels' (instead of five as in *MS A*'s gloss).

^f la] B, du A

^g dal] conj., 'dal A

^h nang] A, nas B. Even though all versions of the commentary read nas, we can still read, beneath the -s of nas in *L* (fol. 31a4), a -ng meant to yield the reading nang.

ⁱ byin] A, sbyin B

^j mar] A, mas B

{chu la sogs pa'i A} srog chags bsal²⁴⁹ {bzod pa A} dang le lo myed {da
 la^a 'bri ba la le lo myed pa brtson 'grus A} | |
 {gong gi man ngag gis zin pas A} ma yengs re ga^b legs par {ya yo myed par A}
 gcod | |^c
 khro bo yan lag drug^d dang ldan {rang khro bor bsams pas na'o A} | |

[6.6]

de ltar de yi sbyor ba yis | |
 sngon tshe 'das pa'i dus na ni | |
 rnal 'byord pa de^e seng ge'i^f sgra | |
 skad cig²⁵⁰ de dang ma bral bas | |
 dus gzhan zhig na khro rgyal ni | |
 phyag na rdo rje'i^g <A6b> sku sprul nas | |
 {yan^h A} phyag naⁱ rdo rje dril bzung ste | |
 mngon par rdzogs sangs rgyas pa yin | |

[6.7]

{phyag rgya mdud^j pa'i A} bla ma^k la sbyangs {zha ba la sogs pa myed pa A} yan
 lag mnyen | |
 {gzhan dang A} ma nor de <B9b> dang {lha de'i A} rjes su mthun | |

^a See section [6.3], n. e.

^b Perhaps more commonly spelled re kha, Tibetan transcription of the Sanskrit rekhā.

^c This entire verse-line is omitted in G (p. 242.3), N (p. 183.5), and C (p. 216.13), whereas only L (fol. 32a1) reports it thus: ma yengs re ka legs par gcod | |. All versions of the commentary, however, then briefly comment upon it, with G, N, and C reading reg instead of either re ga (MSS A and B) or re ka (L).

^d drug] B, bdun A

^e de] B, ste A

^f ge'i] B, ge A

^g rje'i] B, rje A

^h yan] conj., nyan A. The scribe who wrote this gloss is probably not the one who wrote the other glosses in dBu-med, and, as far as I can tell, he might be the one who inserted the pa following lag (see note below); of course, yan only makes sense if followed by lag, not phyag.

ⁱ phyag na] B, lag pa A. The pa in MS A is an insertion in dBu-med.

^j mdud] em., 'dud A

^k There appears to be a reference mark above bla ma in MS B, but it is hardly legible.

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{sngags kyi A} rgyud mang thos shing phyir {gzhan du A} myi stond | |
 sngags {zlos pa^a A} dang {phyag rgya A} skad cig dus mnyam {du A}
 byed | |
 {yan lag de rnams dang mi ldan na phyag rgya mkhan ma yin pas A} de bdun ldan
 pa'i gang zag la | |
 phyag rgya mkhas zhes ngas bshad do | |

[6.8]

dang por²⁵¹ byang chub sems bskyed la^b | |
 bdag nyid gang gang las^c {zhi rgyas dbang drag bzhi A} sbyor ba^d {de
 dang de'i snying po²⁵² brjod pa dang A} | |
 de {dang A} de{i A} lha ru nges par bsam | |
 de bsams phyi nas {phyag rgya A} 'grol kha ru | |
 sgyu ma'i {lta bu A}^e sems kyis yang dag bsam {la dgrol A} {yongs su
 dgrol B} | |

[6.9]

{phyag rgya A} phul {ba sbyin pa A} dang legs par {dkon mchog la A}^f mdud^g
 pa {shi la^h A} dang | |
 {phyag rgya byed pas A} lag pa na ba yongs su bzod {pa bzod pa A} | |

^a It might be worth noting that while *L* (fol. 32b3) and *G* (p. 243.4) agree to a certain degree in their readings (zlos pa and bzlas ba [sic], respectively), *N* (p. 184.3) and *C* (p. 217.12) read bzas pa. The latter reading probably occurred due to either the overlooking, on part of the copyist, of the subscript la, or the latter's illegibility in the version on which *N* (and thus probably *C*) was based on.

^b la] B, de ~~l~~ A

^c las] A, la B

^d While *G* (p. 243.6), *N* (p. 184.5), and *C* (p. 217.18) read gang dang gang la sbyor ba yi, *L* (fol. 32b4) reads gang dang gang la las sbyor ba. To be noted that on fol. 33a1 *L* reads rgyas pa dang drag po la stsogs pa'i las la sbyor ba'i tshe, where la and las are inverted compared to the reading found on fol. 32b4.

^e This gloss should be read as though standing between sgyu ma and its genitive particle, i.e. yielding sgyu ma {lta bu A}'i sems etc.

^f This gloss only makes sense if followed by *MSA*'s reading, i.e. 'dud 'to bow,' 'to pay homage,' instead of mdud 'to tie,' 'to knot.'

^g mdud] B, 'dud A

^h To be understood as a Tibetan transcription of the Sanskrit śīla (tshul khrims in Tibetan).

myur bar {sngags dang phyag rgya myur bar byed pa^a brtson 'grus A} {lha'i nga rgyal
las A} ma yengs mnyam par 'jog {pa bsam gtan A} | |
{sngags dang phyag rgya A} skad cig dus mnyam {du byed pa la skyon yod myed
A} nges par dpyod {pa shes rab A} | |
sna tshogs {lha sna tshogs su bsams pas A} yan lag drug dang ldan | |

[7.0]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
bram ze'i bu mo rig pa 'dzin | |
phyag rgya mkhan du gyurd pa'i tshe | |
skad cig de dang ma bral bas | |
bar snang ta la bdun srid du | |
pad ma'i steng du rab 'dug nas | |
stong pa'i phyag rgya rab bcas nas²⁵³ | |
'jig rten pa ni thams cad la | |
stong pa zab mo'i chos bstand^b te | |
de tshe mngon²⁵⁴ par sangs rgyas so | |

[7.1]

rked^c pa {mnyen^d pa A} 'phra dang rka lag^e mnyen {bde' ba A} | |

^a myur bar byed pa] *conj.*, myur ba A. *L* (fol. 33a3–4), *G* (p. 244.5), *N* (p. 185.2), and *C* (p. 218.10) read as conjectured.

^b bstand] B, stan A

^c rked] B, sked A. Both spellings seem to be acceptable (see JÄSCHKE 1881 & Tshig mdzod chen mo, s.v. rked pa), therefore my choice of rked is solely based on the fact that it occurs thus spelled in *L* (fol. 33b1), *G* (p. 245.2), *N* (p. 185.4), and *C* (p. 218.18). In *MS B*, moreover, there is what appears to be the reference mark *ci* written above rked. The same reference mark appears above gar in *L*.

^d mnyen] *conj.*, bsnyen A

^e See VAN DER KUIJP 1986: 32–38 for a reproduction—in the form of an alphabetically arranged vocabulary—of the sMra ba rnam par nges pa rab dga'i 'jug pa by mKhas-grub-rje (1385–1438), a “little glossary on regionalisms and orthographic malpractice” (*ibid.*: 23), in which rka pa is said to be equivalent to rkang pa (*ibid.*: 37). For other instances of the pair rka lag, see, for example, YUYAMA 1976: 198 (where it is emended to rkang lag); MEINERT 2007: 287, n. 191; CANTWELL & MAYER 2008: 202, n. 53; and XIAOBO 2016: 18.24, 20.6, 189, n. 1.

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{bla ma las A} byang bar bslabs^a dang chag^b {'gyur ldog bde' ba A} stobs
ldan | |
{rnga pa ta ha cang te'u^c la sogs pa'i A} sgra dang rjes su mthun par {gar A}
shes | |
de drug ldan pa'i gang zag la | |
gar byed mkhan zhes ngas bshad do | |

[7.2]

dang po_{r A} byang chub sems bskyed la | |
rang nyid lha mor^d bsgoms^e byas nas^f {rang gi 'og tu paṃ las pad ma'i
steng du naṃ gyur pas dar dpyangs so^g | |²⁵⁵ de lha mo gar gyi dbang phyug ljang ku mdzes
pa'i cha byad can no | |²⁵⁶ A} | |
{de'i snying kha'i hūṃ gi^h 'od kyiṣ dkon A} mchog gsum mdunⁱ du {sryan
drangs la A} dmyigs²⁵⁷ byas²⁵⁸ la | |
ma lus kun la {gar A} dbul bar bya | | <B10a>

[7.3]

{gar byed pa'i A} lus phul {ba sbyin pa A} gos stogs²⁵⁹ {lus ngag yid gsum gyi
nyes spyod A} bsdams^j pa dang {shi la^k A} | |
{gar phul bas A} lus ngal^l bzod {gar la spro ba A} dang myur {du byed pa
brtson 'grus A} ma yengs {pas²⁶⁰ bsam gtan A} | |

^a bslabs] B, brlabs A

^b chag] B, lag A

^c rnga pa ta ha cang te'u] *conj.*, rnga'i pa ta ha'i cang dhe A

^d mor] B, ru A

^e bsgoms] *em.*, bsgom AB

^f nas] A, la B

^g dpyangs so] *em.*, dbyangs so A. *Written dbyangso in the MS. Only in L (fol. 34a1) can we read yongs su gyurd pa las dar dbyangs [sic] so | | de dag, which is omitted in the other versions, probably due to a mistake on part of the copyist, who skipped from one sentence to the next.*

^h See section [4.7], n. c.

ⁱ mdun] A, bdun B. *In MS A, mdun is an insertion in dBu-can.*

^j bsdams] B, bsdam A

^k To be understood as a Tibetan transcription of the Sanskrit śīla (tshul khriṃs in Tibetan).

^l ngal] B, la A

{mga dang pa ta ha'i A} sgra la rnam dpyod^a {shes rab A} lha mo ni | |
yan lag drug dang ldan pa yin | |

[7.4]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
smad 'tshong bu mo mye²⁶¹ lce 'phreng | |
gar mkhan ma ru gyurd pa'i tshe | |
skad cig de dang ma bral bas | |
dbang phyug chen mo'i^b tshul bstan nas | |
mkha' la mngon par sangs rgyas so | |

[7.5]

dbyangs^c {gre ba bde' ba A} snyan {yid du 'ong ba A} ^{<A7a>} sngags {mchod
pa'i sngags pu tsa ta na^d zhes pa lta bu A} dang rab ldan dang | |
bstod^e tshig {don dang mthun pa'i A} legs pa'i yon tan brjod | |
{bdag gzhan kun gyi A} sdig pa bshags^f pa'i {'dod chags zhe sdang dbang gis na
la sogs pa A} smre sngags 'don | |
{dril bsogs A} sgra {ngag A} dang rjes mthun {mya ngag las mi 'da' ba dang chos
kyi 'khor lo skor bar A} gsol {ba A} smon {lam A} 'debs {sangs rgyas 'thob^g par

^a dpyod] B, spyod A

^b mo'i] A, po'i B

^c *There is the reference mark kha above dbyangs in MS B, which probably refers to the same reference mark present in L (fol. 34b2) above ngag.*

^d *G (p. 247.5) reads pu dza pa stha na; N (p. 187.2) and C (p. 220.16) bu dza pa stha na; and L (fol. 34b4) pu tso pa sta na. The actual Sanskrit term that was meant is probably pūjopasthāna.*

^e bstod] A, stod B. *My choice is based primarily on the fact that L (fol. 34b2), G (p. 247.3), N (p. 186.7), and C (p. 220.11) read bstod. The spelling stod tshig, however, is recorded in JÄSCHKE 1881, s.v. stod pa (cf. Tshig mdzod chen mo, s.v. bstod tshig). The difference in spelling for the same word in the two dictionaries, is accounted for by the different treatment given to the verbs stad pa and stod pa by Jäschke, and stod pa and bstod pa by the compilers of the Tshig mdzod chen mo.*

^f bshags] B, gshes A. *There is, however, a -g beneath the rjes 'jug -s of gshes in MS A, probably added in order to yield the reading gsheg (not gshegs, I think), which, according to Jäschke, is an alternative form of the present tense of gshog (and its variant spellings), usually carrying the meaning of 'to forgive' (see JÄSCHKE 1881, s.v. gshog pa).*

^g 'thob] conj., thob A

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gyur cig²⁶² A} | |
 de bdun ldan pa'i gang zag la | |
 ngag mchod mkhas zhes ngas bshad do | |

[7.6]

dang por byang chub sems bskyed la | |
 bdag nyid^a lha mor {bdag gi 'og tu paṃ las pad ma'i steng du bhaṃ^b ljang ku de
 sna tshogs rdo rje de las bdag lha mo sna tshogs ma phyag na^c pi bang gcig²⁶³ cang
 te'u'o^d | |²⁶⁴ A} bsgoms^e byas nas | |
 ngag gi gnas su {paṃ las A} 'khor lor^f {dmar po rtsibs lnga pa A} bsam | |
 'khor lo {i steng gi am^g dmar A} de las 'od 'phros pas | |
 phyogs bcu dus gsum bzhugs pa yi²⁶⁵ | |
 ngag dbang ma lus bkug byas nas | |
 {am^h dmar po A} de la thim par {byas te ngag gis bstod pa A} brjod byas
 nas | |
 {skad cig²⁶⁶ de la A} dbyangs kyi yan lag rgya mtsho' rnams | |
 skad cig gcig la {sgrogs par A} smra bar 'gyur | |

[7.7]

ngag phul {dkon mchog gsum la dbyangs phul ba sbyin pa A} gre ba gsalⁱ ba

^a It might be worth noting that G (p. 248.6) is the only version of the commentary that reads dang instead of nyid.

^b bhaṃ] conj., bha A. L (fol. 35b3), N (p. 188.4), and C (p. 222.2) read paṃ, while G (p. 249.3) seems to read baṃ both for the syllable from which the lotus should be imagined to issue and for the syllable to be imagined on top of it. We can, however, read bhaṃ ljang khu written as an annotation in dBu-med to paṃ in L.

^c As for this na, it is again only in L (fol. 35b) that we can read g.yas na (l. 4) and g.yon pa na (l. 5), whereas all other versions read g.yas pa and g.yon pas respectively.

^d te'u'o] conj., te'o A

^e bsgoms] em., bsgom AB

^f lor] A, lo B

^g am] conj., a A. Something blurred above a in the MS is nonetheless visible, and it might have been an anusvāra. Only L (fol. 35b5) reads am, while G (p. 249.5), N (p. 188.6), and C (p. 222.7) read a. However, all versions of the commentary read am a little further on when dealing with the same syllable imagined atop the wheel.

^h am] conj., a A. See previous note.

ⁱ gsal] conj., bde' A, bsal B

{lud pa la sogs bsal ba shi la^a A} dang | |
gzhan gyis zhum par {dbyangs mkhan gzhan la nyam mi nga ba A} ma gyurd
cing | |
myur bar²⁶⁷ {brtson A} 'grus dang {lha mo'i nga rgyal las A} ma yengs
brjod {pa bsam gtan A} | |
nam par {dbyangs kyi lugs dang tshig la 'khrul pa myed par A} dpyad^b pas legs
par sgrogs²⁶⁸ {pa shes rab A} | |
lha mo yan lag drug dang ldan | |

[7.8]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
dge' <B10b> slong myi 'gyur bde' ba can | |
ngag mchod^c mkhan du gyurd pa'i tshe | |
skad cig de dang ma bral bas | |
dus gzhan zhig na dus las 'das | |
de tshe 'jig rten thams cad du | |
sgra yis 'jig rten bkang byas te | |
mngon par sangs rgyas ngas mthong ngo | |

[7.9]

{bla ma yid mchod byed pa'i A} man^d ngag {thob pa A} ldan dang {sems ma
yengs pas A} blo brtan^e dang | |
{man ngag la A} yid ches zhi gnas {rtse gcig pas A} sems {man ngag A} zin
pa^f | |
de bzhi ldan pa'i gang zag la | |
yid mchod mkhas zhes ngas bshad do | |

[8.0]

dang por byang chub sems bskyed la | |

^a *To be understood as a Tibetan transcription of the Sanskrit śīla (tshul khrims in Tibetan).*

^b dpyad] B, bshad A

^c ngag mchod] A, mchod pa B

^d *There is the reference mark ga above man in MS B, which might refer to the the same mark present in L (fol. 36b1) above yid.*

^e brtan] B, stan A

^f pa] B, pa'o A

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{rang gi A} snying khar {raṃ las^a nyi ma'i steng du raṃ^b kha dog du ma ste A} yid
 bzhin nor bu bsam {mdun du 'phags pa ma lus bzhugs par bsams la A} | |^c
 de las byung ba'i mchod pa'i tshogs {bstan A} | |
 {bshad pa A} me tog {ud pa la dang mu ku ta la sogs pa'i 'phreng ba A} spos {a ka
 ru la sogs pa A} dang snang ba {rin po²⁶⁹ che'i 'od la sogs A} dang | |
 dri {ga bur la sogs btab pa'i chu A} dang byug pa zhal zas mchog {ro'i bye
 brag A} | |
 na bza'^d gdugs dang rgyal mtshan dang | |
 ba dan rol mo {pi bang dang rnga la sogs pa A} mang po nyid | |²⁷⁰
 mchod pa'i tshogs ni ma lus pas | |
 nam mkha' gang bar^e {/'i pu tsa'i^f 'phreng ba A} {dkon mchog gsum la A} dbul
 bar bya | |

[8.1]

mchod pa phul {ba sbyin pa A} dang {mchod rdzas A} legs par gtsang
 {bsam^g pa tshul khriṃs A} | |
 gzhan {yid mchod byed pa'i tsho A} gyi blag cor^h {la A} khong myi
 khro²⁷¹ {ba bzod pa A} | |
 {yid mchod de A} ma rdzogs bar du bar myi gcod {par byed pa brtson 'grus
 A} | |

^a las] *em.*, laṃs A

^b *It is only in L (fol. 37a1) that one can read de'i steng du raṃ kha dog sna tshogs pa, whereas all other versions of the commentary omit raṃ.*

^c snying khar yid bzhin nor bu bsam | |] A, *om.* B

^d na bza'] B, nam za A. *See section [3.1], n. i.*

^e bar] B, ba A

^f pu tsa should be understood as a Tibetan transcription of the Sanskrit pūjā (mchod pa in Tibetan).

^g *To be noted that L (fol. 37b2) reads a faded bshams in dBu-med beneath bsams.*

^h blag cor] B, glag chor A. *L (fol. 37b1) reads glag cor, while G (p. 253.1), N (p. 190.7), and C (p. 224.15) read blag chor. However, further on while commenting, L (fol. 37b2) reads brlag [sic] cor, while G (p. 253.2), N (p. 191.1), and C (p. 224.19) read blag cor (see also n. 307 in the Annotated Translation). A preliminary search on BDRC yields results for all of the above spellings, but not for a hypothetical glag chor (which none of our witnesses bear). See the brDa dkrol, s.v. blag cor (i.e. our preferred reading which occurs in MS B), which defines this term as "skad chen po 'don pa'i ming."*

{man ngag la sems A} mnyam par bzhag^a {pa bsam gtan A} dang rim
par²⁷² dpyod {pa shes rab A} | |
yid mchod mkhan po <A7b> yan lag drug | |

[8.2]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
dge' slong dri myed dpal zhes bya | |
yid mchod mkhan du gyurd pa'i tshe | |
skad cig de dang ma bral bas | |
dus gzhan zhig²⁷³ na dus las 'das | |
de tshe skad cig de nyid la | |
phyogs bcu'i bde' gshegs^b thams cad kyis | |
nam mkha' la ni mgrin gcig²⁷⁴ tu | |
sgra 'di rab tu <B11a> lan gsum bsgrags | |
shag kya'i dge' slong dri myed dpal | |
pad ma can gyi zhing khams su | |
me tog che rgyas zhes bya ba'i²⁷⁵ | |
bcom ldan 'das su sangs rgyas so | |
sgra de don dang myi 'gal bar | |
nges par rdzogs sangs rgyas pa yin | |

[8.3]

{mchod pa'i A} rdzas^c {me tog spos la bsogs A} rnams phun sum tshogs^d
pa {byor ba kun A} dang | |
gtsang mar {phud A} bshams {lhag ma dang dri ma can ma yin pa A} dang
{chos brgyad du ma song bar A} dad pas zin | |

^a bzhag] B, gzhag A

^b bde' gshegs] A, sangs rgyas B. *In MS B, beneath sangs rgyas, one can read bder gshegs written as a gloss in dBu-med.*

^c *In MS B, there is the reference mark nga on top of rdzas, which refers to the same mark atop the very same word in L (fol. 37b4).*

^d sum tshogs] B, gsum 'tshogs A. *The spelling found in MS A seems nonetheless to be attested, as suggested by a preliminary search on both OTDO—where it actually occurs in several documents as phun gsum tshogs pa—and BDRC—where it occurs in several texts as phun gsum tshogs pa, and in a couple of texts exactly as found in MS A, i.e. phun gsum 'tshogs pa.*

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rim pa^a ma nor {me tog dang gdan^b dang por bar bza' ba la sogs tha mar rol mo sna
tshogs A} gnas shes {me tog zhabs^c bdug pa shangs A} dang | |
chud ma gsan^d pas {ma gyag par A} mchod 'gyur ba'i^e | |
de drug ldan pa'i gang zag la | |
rdzas mchod mkhas²⁷⁶ zhes ngas bshad do | |

[8.4]

dang por²⁷⁷ byang chub sems bskyed la | |
bdag nyid las kyi lha mo ni | |
sna tshogs ma ru bsams^f byas {pad ma'i steng du bham^g sna tshogs rdo rje de
gyur bdag las kyi lha mo ljang ku phyag gnyis rgyan can | A} la | |
{de'i snying khar zla ba'i steng gi hūm gi A} 'od zer nam mkha'i phyogs {su
A} spros^h pas | |
{phyogs bcu'i A} sangs rgyas byang chub sems dpa' dang | |
{de dag gis gsungs pa'i A} dam chos ma lus tshogs rnam kun | |
{mdun gyi A} i mkha' la²⁷⁸ sprin bzhin {du bzhugs par A} rab bsams te | |
{de dag la A} so sor legs par dbul bar bya | |

[8.5]

dag par byed pa {bde' gshegs la sku khruṣ gsol bas rang gi bag chags kyi dri ma dag |

^a pa] A, par B

^b gdan] conj., bdan A

^c It is again only in L (fol. 38a4) that we can read me tog zhabs la dbul ba, whereas G (p. 254.4), N (p. 192.1), and C (p. 225.19) read zhal la instead of zhabs la.

^d gsan] A, zos B. The rjes 'jug -s and na ro of zos are barely legible, and the former could even be mistaken for a rjes 'jug -l. The expressions chud ma zos pa and chud ma gsan pa, however, have the same meaning (see JÄSCHKE 1881, s.v. chud). Moreover, G (p. 253.6), N (p. 191.4), and C (p. 225.8) read gsan par (not pas as in both MSS), while only L (fol. 37b5) reads gzan pas.

^e 'gyur ba'i] B, gyur pa'i A

^f bsams] em., bsam AB

^g Only L (fol. 38b3) reads bham, whereas G (p. 255.3) reads pam; N (p. 192.5) seems to read nga, but probably reads either pa or ba; and C (p. 226.10) reads ba.

^h spros] B, om. A

ⁱ L (fol. 38b5) alone reads dge 'dun tshogs ma lus pa mdun gyi nam mkha' la etc., whereas all other versions omit ma lus pa mdun from their readings, probably due to the similarity between 'dun and mdun, which could have easily been the cause of this haplography.

A} khrus kyi mchog | |
 lugs²⁷⁹ kyi sku {sku khrus gsol ba'i gzhi' A} ni gcig²⁸⁰ pu la | |
 phyogs bcu bde'²⁸¹ gshegs ma lus pa | |
 gong ma'i sbyor bas {rang gi thugs ka'i hūm las 'od 'phros pas A} bkug byas
 la | |
 de yi²⁸² nang du {lugs sku de la A} til gyi ni | |
 gang bu bzhin du rdzogs par {sib pe[?] bzhugs par A} bsam | |
 de {ltar A} bsams^a de {lugs sku de A} la khrus gsol bas | |
 {bde' gshegs A} ma lus {pa la A} khrus gsol {bas rang gi bag chags kyi dri ma A}
 dag pa yin | |

[8.6]

mchod pa phul {sbyin pa A} dang gtsang mar bshams {chu srog chags
 myed pa yis khrus gsol ba shi la^b A} | |
 {mchod rdzas la A} srog chags gnas pa {rmams la gnod pa A} phyir bsal
 {bzod pa A} dang²⁸³ | |
 mchod par 'grus {mchod pa byed pa'i bsam pas sku khrus gsol^c ba brtson 'grus A}
 dang {lha mo'i bsam pas A} ma yengs <B11b> 'bul {ba bsam gtan^d A} | |
 {skyabs gnas dang phyag gi²⁸⁴ yul gang yin | A} rnam par dpyad^e nas bde'²⁸⁵
 gshegs^f las^g {mchod cing A}^h | |

^a bsams] A, bsam B

^b To be understood as a Tibetan transcription of the Sanskrit śīla (tshul khrim in Tibetan).

^c gsol] em., gsal A. This gloss is rather worn out in the MS, therefore a na ro, now illegible, might have actually been there in the beginning.

^d bsam gtan] conj., tshul khrim A. shi la (i.e. tshul khrim), in fact, is already present in the second gloss in the first verse-line of this section.

^e dpyad] B, spyad A

^f gshegs] A, bshegs B. The sngon 'jug b- of bshegs is probably the result of the scribe thinking about the (omitted) word bde while writing what should have been gshegs.

^g las] B, la A. Only L (fol. 39b1) reads las, whereas G (p. 256.6), N (p. 193.5), and C (p. 227.13) read la. I take the particle las to be working with rtog pas in the following verse-line, in such a construction: x las y rtog pa (to discern^a y from x). I would not be able to explain the function of the particle la with the verbs following it in the mūla (rtog and bsal), and that is why, in my opinion, a different verb that usually demands a la don particle (mchod) has been provided in the gloss following it.

^a See JÄSCHKE 1881, s.v. rtog pa.

^h See previous note.

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{mya ngan las 'das²⁸⁶ pas A}^a phyi rol lha rnam {skyabs gnas dang mchod gnas
ma yin par A}^b rtog^c pas bsal {ba shes rab A} | |
sna tshogs lha mo yan lag drug | |

[8.7]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
khyim bdag bu ni <A^{8a}> me tog mdzes | |
mchod pa mkhan du gyurd pa'i tshe | |
skad cig de dang ma bral bas | |
dus gzhan zhig na dus las 'das^d | |
dus 'das de yi²⁸⁷ skad cig la | |
lha mo'i mchod^e pa sna tshogs kyis²⁸⁸ | |
mngon par mchod de nam mkha' la | |
sems dpa'i^f tshul du^g rab bstan nas | |
rdzogs sangs rgyas pa^h nga yis mthong | |

[8.8]

{bzlas pa'i sngags la A} man ngag {dang A} bcas {pa A} dang {sngags pa'i dus
nyid na A} 'bru {sgra gdangs A} gsal zlos | |
de^{i A} don go {ba A} dang {grangsⁱ 'dzin pa'i A} 'phreng bar bcas | |

^a It appears that MS A's glossator understood *phyi rol* to mean *nirvāṇa*, probably confusing the reading with *pha rol*. It is not clear, moreover, why a being that has attained *nirvāṇa* should not, as stated in the following gloss, be taken as a place of refuge or worship.

^b I suppose that this gloss, similarly to the annotation reading {mchod cing A} (see section [8.6], n. g), should be read with the *lectio* found in MS A (i.e. *rtogs*, see following note), in such a construction: *x y[la don] rtogs pa* (to understand^a *x* as *y*).

^a See JÄSCHKE 1881, s.v. *rtogs pa*.

^c *rtog*] B, *rtogs* A

^d 'das] B, *om.*, A

^e *lha mo'i mchod*] A, *lha'i mchod* B

^f *dpa'i*] B, *pa'i* A

^g *du*] B, *ni* A

^h *rdzogs sangs rgyas pa*] B, *rdzogs par sangs rgyas* A. Cf. sections [6.6] & [8.2].

ⁱ *grangs*] *em.*, *drangs* A. L (fol. 40a3), G (p. 258.2), N (p. 194.4), and C (p. 228.12) read *grangs kyi tshad 'dzin pa'i phyir phreng* (phreng L) *ba 'dzin(d L) pa'o* |.

{ma thon bar^a du gtam smra ba lta bu | A} bar chad myed {par sngags zlos pa A}
dang ldan pa yi²⁸⁹ | |^b
de lnga ldan pa'i gang zag la | |
bzlas pa mkhas zhes ngas bshad do | |

[8.9]

dang por²⁹⁰ byang chub sems bskyed la | |
bsgrub {sngon du lha bsgom pa A} dang {zhi ba la sogs pa'i A} las la^c sbyor
ba'i tshe | |
dbugs ni^d phyi ru myi rgyu bar {yig 'bru 'od 'phro zhing gcig nas gcig tu 'khor
bar bsam | A} | |
{yig 'bru rnams A} phan tshun lha yi²⁹¹ bsam pa yis | |
de yi^e bzlas pa byas pa^f yin | |

[9.0]

{sems can gyi don du A} sngags bzlas pa {sbyin pa A} dang {snags zlos pa la
A} 'khrul pa myed {pa shi la^g A} | |
{sngags zlos pa'i tshe A} phyi rol g.yeng ba {gzhan gyi sgra la sogs pa la mi khro
ba A} yongs su bzod | |
myur du {sngags zlos pa A} bar^h chad²⁹² myed pa {dang de la spro ba
brtson 'grus A} dang | |
{gong gi A} man ngag mnyam par bzhag pasⁱ zlos {pa bsam gtan A} | |
man ngag {dang A} sngags kyi don la dpyod^j {cing de'i don shes pa prad

^a bar] *em.*, par A. *We can in fact read* ma thon gyi bar du (du *om. GNC*) *in all versions of the commentary.*

^b | |] A, | | bar chad myed ldan ba'i [*sic*] | | B. *The whole reading found in MS B is hardly legible: there has probably been an attempt to erase it, inasmuch as it is almost a clone of the previous verse-line.*

^c la] A, *om.* B

^d ni] B, na A

^e de yi] *em.*, de'i A, de yis B

^f byas pa] *conj.*, bya ba AB. byas pa *is the reading found in L (fol. 40a5).*

^g *To be understood as a Tibetan transcription of the Sanskrit śīla (tshul khrims in Tibetan).*

^h du bar] B, bar char A

ⁱ bzhag pas] B, gzhag pas pas [*sic*] A

^j dpyod] B, spyod A

nya^a A} | |
lha de yan lag drug dang ldan | |

[9.1]

de ltar de yi sbyor ba yis | |
sngon tshe 'das pa'i dus na ni | |
dge' bsnyen 'od <B12a> gzer 'byung gnas de | |
phyag na rdo rje'i^b sngags zlos tshe | |
skad cig de dang ma bral bas | |
tshe yi²⁹³ dus kyang ma byas par | |
phyag na rdo rje'i^c sku bstan nas | |
mkha' la mngon par sangs rgyas so^d | |

[9.2]

bla mas {mtshan nyid pa la man ngag thos pas A}^e zin dang man ngag bcas
{bla ma'i man ngag khong du chud pa A} | |
sngon du {sgom pa na rang gi zhi bde' don du myi gnyer ba A} sems ni gtan la
phebs {sems zin pa A}^f | |
nam par myi g.yeng {blo myi rgod pa A} {mtshan ma'i A} rtog dang
bral | |
kha zas {dang A} gos stsogs²⁹⁴ {la ched cher A} don myi gnyer {bar bsgrub
pa byed pa A} | |

^a Cf. section [2.0], n. g, where the same term is written pradny.ya (i.e. with a ya subjoined to the nya, and no tsheg between the two syllables). It is not too clear how it is spelled in this instance: there might as well be a tsa/dza to which nya is subjoined, as there seems to be some sort of hook suggesting this possibility.

^b rje'i] A, rje B

^c rje'i] A, rje B

^d sangs rgyas so] B, rdzogs sangs rgyas A. Cf. sections [4.9], [7.0] & [7.4].

^e This gloss should be read between bla ma and its ergative -s, in order to give bla ma mtshan nyid pa etc.

^f Since this gloss actually stands at the beginning of this verse-line in the MS, one might be inclined to read it together with the main text, i.e. sems zin pa sngon du etc. Insofar as I do not think that the latter reading would make much sense, however, I am more inclined to understand this gloss as a descriptive introduction, so to speak, to the verse-line. In other words, I think that the latter and the gloss have a similar meaning, insofar as if one holds the mind [in focus] (sems zin pa), the mind reaches stability (sems ni gtan la phebs). I have therefore put the gloss at the end of the verse-line, as I have usually done with those glosses clarifying or commenting upon the meaning of the text.

{gnyis myed kyi ye shes la dga' bas A} yid gzhungs bdun dang ldan pa la ||
bsgom pa mkhas zhes ngas bshad do ||

[9.3]

dang por²⁹⁵ byang chub sems bskyed la ||
{grub mtha'i A} rim pa bzhi la rab zhugs^a te { 'di ltar snang ba'i rags^b pa 'di
la dpyad^c pas rdul²⁹⁶ phran cha myed tsam du rtogs | de la dpyad^d pas shes pa'i skad cig²⁹⁷
tsam du rtogs | de la dpyad^e pas gdod ma nas skye ba myed par rtogs || A } ||
{ 'bras bu rtog pa thams cad dang bral ba A } bde' ba chen po ye shes sku ||
{ de'i khyad par yod myed du zhen pa A } rtog pa thams cad rab spangs
pa'i ||
{ bde²⁹⁸ chen ye shes A } de nyid ngo bo { nyid man ngag bdud rtsi 'khor lo A } gcig
bsgom^f pa { s 'thob pa A } ||

[9.4]

{ de ji lta bu zhig²⁹⁹ bsgom snyam na | A } { de'i mtshan nyid ni B } yod pa { rtag³⁰⁰ pa'i
mtha' A } ma yin myed pa myin { myed pa'i mtha'^g bkag | A } ||
gnyi ga'i^h mying³⁰¹ { ngam mtha' A } ni <A8b> rab spangs { pa A } te ||
{ yod myed gnyis ka A } gsum paⁱ rtog pa^j spangs^k pa yi ||¹

^a zhugs] A, bzhugs B

^b rags] conj., rigs A

^c dpyad] conj., spyad A

^d dpyad] conj., spyad A

^e dpyad] conj., spyad A

^f gcig bsgom] B, cig sgom A. *There is also a -s in dBu-med in MS A that the glossator meant to suffix to sgom.*

^g L (fol. 43a2), G (p. 263.5), N (p. 198.4), and C (p. 232.14) read chad pa'i mtha'.

^h gnyi ga'i] B, gnyis ka'i A. gnyi ga appears to be the older spelling of gnyis ka (see brDa dkrol, s.v. gnyi ga), and is the reading found in G (p. 263.4), N (p. 198.3), and C (p. 232.12); L (fol. 43a1) reads a hybrid gnyi ka.

ⁱ pa] B, par A

^j rtog pa] A, rtag par B

^k spangs] conj., spang AB

¹ The entire verse-line as reported in L (fol. 43a1), G (p. 263.4), N (p. 198.3), and C (p. 232.12–13) runs as follows: gsum pa nye bar mi (myi L) rtog cing ||. In MS B, beneath

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{mtha' de dag la myi rtog pa zhi³⁰² A} bzhi pa de la nye bar gnas^a | |

[9.5]

{mtha' gang du yang myi rtog pa cis snyam na | brtag bya myed pas myi rtog zer ba | A} de
 {nyid ji lta bu zhe na B} ni 'di yi^b bdag nyid can | |
 {rnam rtog myed pas A} 'khor {ba yod pa A} myin mya ngan 'das {gzod nas^c
 ye shes sku'i rang bzhin yin pas de nyid^d bden par yod A} pa myin | |
 {stong^e pa'i rang bzhin yin pas A} bdag nyid {yod pa A} ma yin {de ltos pa'i A}
 gzhan {yang yod pa A} ma yin | |
 {snang tshod tsam gyi bde' ba la A} bde' ba {bden par grub pa yod pa A} ma yin
 {de ltos pa'i A} sdug bsngal³⁰³ {bden par grub pa yod pa A} myin³⁰⁴ | |
 rtag pa ma yin myi rtag myin | |
 snang ba ma yin myi snang {ba bden par grub pa yod pa A} {blos kyang de
 dag tu myi rtog A} myin³⁰⁵ | |

[9.6]

{mi rtog pa bsgom pa A} de yi³⁰⁶ {ye shes bsgrub pa'i B} spyod lam 'di yin
 te | |
 {'grel pa ltar na 'di mams su yang myi rtog zer | A} {spyod lam rang bzhin myed pa la A}

rtag par, *in fact, we can still barely glimpse an almost entirely faded gloss in dBu-med which probably reports the verse-line as found in the commentary.*

^a *The exegesis of these last three verse-lines that reads gnyi ga'i mtha' yongs su spangs pa ni yod pa dang med pa dang yod pa'ang ma yin pa la mi rtog pa ste in G (p. 263.5–6), N (p. 198.4), and C (p. 232.15–16), omits entire fundamental passages (underlined in the following) which are instead found in L (fol. 43a2–3): gnyi ka'i mying spangs pa ni | yod pa dang myed pa'i mtha la myi gnas pa ste | | gsum pa'i mtha' spangs pa'o | | bzhi pa de la nye bar gnas pa ni yod pa dang myed pa dang yod pa'ang ma yin myed pa'ang ma yin pa myi rtog pa ste | |.*

^b 'di yi] conj., de'i AB. L (fol. 43a4), G (p. 264.1), N (p. 198.5), and C (p. 232.19) read 'di'i. *The presence of a demonstrative with cataphoric function ('di) introducing what follows, i.e. the nature (bdag nyid) of that (de ni, i.e. de kho na nyid 'Suchness-Reality') seems to me more plausible than that of a demonstrative with anaphoric function (de) referring to something (what exactly, in fact, I would not know) previously mentioned.*

^c gzod nas] em., bzod nas A. L (fol. 43b1), G (p. 264.2), N (p. 198.6), and C (p. 233.2) read gdod nas, *which is a synonym of gzod nas.*

^d nyid] conj., 2 A

^e *The MS is not very clear; I suppose there might be one tsheg too many in between stong and pa. L (fol. 43b1), G (p. 264.2–3), N (p. 198.7), and C (p. 233.3) do however clearly read stong pa chen po'i rang bzhin du (du om. GNC) grub pas.*

myig btsums^a ma yin phye ba myin³⁰⁷ {dmig^b sna rtser gtad nas bsgom
 [ill.] A} | |
 'dug pa myed la langs pa myed^c {spyod lam bde' bar byas te bsgom A} | |
 {bsgom bya sgom^d byed kyi rtog pa spangs nas bsgoms pas A} sgom^e pa po myed
 sgom^f pa 'ang³⁰⁸ myed | |
 {gdan^g la bsogs la zhen pa spangs nas bsgom pa A} stan myed gos myed gnas
 khang^h myed | |
 {bying rgod spangs nas bsgom pa A} {sems nang du ma zhum par A} bying ba ma
 yin rgod pa 'angⁱ myin {phyi rol tu mi 'phro ba A} | |
 rim {pas^j bsgoms A} pa'i rjes ^{<B12b>} la^k thob pa yi^l | |
 rang bzhin {gyis³⁰⁹ stong pa de mun pa'i ngo bo ma yin pas A} mchog tu 'od
 gsal {ba'i bdag nyid du bsgom A} ba'o | |

[9.7]

'od gsal de la kha dog tu yod dam zhe na A} 'od gsal de yi³¹⁰ kha dog
 kyang | |
 dkar po_{r bsgom pa A} ma yin ser po myin | |

^a myig btsums] B, dmyig btsu A. *G* (p. 264.4), *N* (p. 199.1), and *C* (p. 233.7) read mig btsums, whereas only *L* (fol. 43b2) reads dmyig btsums. dmyig is an alternative spelling in old orthography for myig—the latter being the archaic spelling of mig. See Tshig mdzod chen mo, s.v. dmyig.

^b See previous note, and notice the absence of the ya btags.

^c myed la langs pa myed] A, ma yin langs ma yin B. All versions of the commentary read as MSA.

^d sgom] em., bsgom A

^e sgom] conj., bsgom AB

^f sgom] A, bsgom B

^g gdan] em., gtan A

^h *G* (p. 264.5), *N* (p. 199.1), and *C* (p. 233.8) read gnas pa, whereas only *L* (fol. 43b3) reads gnas khang as our two MSS.

ⁱ pa'ang] B, pa A

^j pas] conj., -s A. I have deliberately written -s and not sa, insofar as I think that precisely an 'adverbialising' particle -s (as in rim pas 'gradually') is what the glossator intended here.

^k la] B, las A

^l yi] conj., yin A, yis B. *G* (p. 264.5), *N* (p. 199.2), and *C* (p. 233.9) read thob pa yi, while *L* (fol. 43b3) reads thob pa'i.

dmar po ma yin sngon po myin³¹¹ | |
 nag por snang ba myi³¹² rtog cing | |
 {kha dog lnga ka bsres na gang du yang gzung^a du myed pa ltar 'od gsal ba yang kha dog tu
 gzung^b du myed pas A} kha dog lnga dang yang dag ldan | |
 bde'³¹³ gshegs lnga yi³¹⁴ gzugs 'chang {gnyis myed kyi^c ye shes 'gro ba
 lnga'i don byed pas rigs lnga'o | |³¹⁵ A} zhing | |
 bde' ba chen po'i^d rol pas^e {rtog bral^f 'gro ba'i don byed pas A} gnas | |

[9.8]

{de nyid long^g sku dang ldan par ston pa A} rin chen {las byas pa'i A} gzhal yas
 {khang gi long spyod la lhan gcig³¹⁶ tu long spyod cing de'i don byed pas A} nyams
 dga' bar {sa la gnas pa'i bo de^h dang chos zang zing A} | |
 mtsho' dang rdzing bus rab brgyanⁱ te | |
 dar ber sna tshogs gos^j gyon^k zhing | |
 rin chen {mtshan dpe' byad A} sna tshogs rgyan gyis^l brgyan | |
 rang nyid tshogs kyi rol mo dang | |

^a gzung] *conj.*, bzung A. *It is only L (fol. 44a3) that reads gzung, whereas G (p. 265.4), N (p. 199.6), and C (p. 234.1) all read brjod.*

^b gzung] *conj.*, bzung A

^c Only L reads gnyis su myed pa'i ye shes de nyid, *whereas the other versions of the commentary read gnyis su med pa ni ye shes de nyid.*

^d po'i] B, po A. *It might be worth pointing out that in MS B there is an annotation in dBu-med beneath po'i, reading -s, intended to yield the lectio chen pos.*

^e In MS B, again, we have an annotation in dBu-med below pas, reading bar.

^f bral] *conj.*, pran [*sic*] A

^g See section [1.0], n. g, for the spelling of the term long that appears three times in the glosses of MS A in the first verse-line of this section.

^h bo de *should be understood as an abbreviation of bodhisattva.*

ⁱ brgyan] B, rgyan A

^j gos] A, om. B. *In MS B we can still, however, glimpse what are the faded, almost illegible, remains of a gloss in dBu-med which probably read gos.*

^k gyon] B, gon A. *Insofar as the two readings are synonymous (see JÄSCHKE 1881, s.v. gyon pa), my choice is based solely on the fact that L (fol. 44a5), G (p. 266.1), N (p. 200.1), and C (p. 234.9) read gyon.*

^l rgyan gyis] A, brgyan kyis B

mngon par long³¹⁷ spyod {rdzogs sku A} bsam myi khyab | |^a
 btsun mo {sher phyin gyis rtogs pa'i bye brag A} mang po dpag {tu A} myed
 {pa A} las^b | |
 {sher phyin skad cig³¹⁸ mang po las A} byung ba'i bu yis {sprul sku mang pos
 A} 'gro ba sgröl | |
 gzhal yas {khang A} mchog kyang de la yod | |
 dgra' yis 'jigs pa de la myed | |

[9.9]

pha {thabs A} {zhi gnas A} dang ma {shes rab A} {lhag mthong A} ni sbyor
 brtson³¹⁹ pas | |
 bde' ba'i 'bras bu {yang dag pa'i ye shes A} mngon par 'grub | |
 {zhi^c gnas myed na lhag mthong myed pas^d A} pha myed ma la reg
 myi 'gyur | |
 {lhag mthong myed na yang dag ye shes myed pas A} ma myed pha la bde' ba
 myed | |^e
 pha dang ma ru gnyis {'brel A} shes nas | |
 {gnyis su myed pa'i ye shes A} bde³²⁰ ba mchog gi bu ru {skye bar
 A} 'gyur | |

[10.0]

cig char³²¹ pha la {kun rdzob la yang dag tu A} mngon zhen na | |
 pha yis rtag tu {'khor bar 'khor zhing A} 'tshog^f par 'gyur | |
 pha yi³²² mtshan nyid {myi rtag pa la sogs par A} ma shes par | |
 ma la mngon par zhen {don dam la 'jug tu A} myi btub³²³ | |

^a In the commentary, these last two verse-lines—beginning, respectively, rang nyid etc., and mngon par etc.—are found between the third- and second-to-last verse-lines—beginning, respectively, 'byung (byung L) ba'i etc., and gzhal yas etc.—of this section. See L (fol. 44b1), G (p. 266.2), N (p. 200.2), and C (p. 234.11–12).

^b las] B, la A. In MS A there is, however, a -s inserted in dBu-med connected to la.

^c It looks like zhing in the MS, but it most likely is zhi followed by two tshegs.

^d myed pas] conj., pas A

^e This verse-line and the preceding one are inverted in L (fol. 44[og ma]a1), G (p. 267.1–2), N (p. 200.7), and C (p. 235.4–5), but are then actually commented upon in this order (i.e. as found in the MSS) in L (fol. 44[og ma]a2–3), G (p. 267.3–4), N (p. 201.1), and C (p. 235.8–10).

^f 'tshog] A, mchog B. L (fol. 44[og ma]a5), G (p. 267.5), N (p. 201.3), and C (p. 235.14–15) read 'tshogs ('tshog L) par 'gyur.

gal te {don dam la A} zhen par gyurd na ni | |
 de ni {kun rdzob khyad du bsad pas dge' ba thams cad A} brlag par 'gyur ba^a
 yin | |

[10.1]

{bsgom pa'i sngon du A} sems {bskyed A} gtong³²⁴ ba {sbyin pa A} dang {sgro
 skur gyi A} rtog pa yi³²⁵ | |
 <B13a> skyon <A9a> gyis³²⁶ ma gos³²⁷ dri ma myed {bsgom pa'i dga'
 ba nyan rang du mi sngo^b ba'i shi la^c A} | |
 {bsgom pa'i dus su 'phongs pa'i A} sdug bsngal³²⁸ che la yongs su bzod
 {pa bzod pa A} | |
 {bsgom pa la A} bar chad myed par^d rtag tu sgom^e | |
 de {kho na A} nyid {la sems rtse A} gcig³²⁹ la mnyam par 'jog | |
 bde ba'i³³⁰ 'bras bu {mi rtog pa'i A} ye shes skyes {pa prad nya A} | |
 bsgom chen yan lag^f drug dang ldan | |

[10.2]

de ltar de yi sbyor ba yis | |
 sngon tshe 'das pa'i dus na ni | |
 drang srong rgyal po rig pa'i gzungs^g | |
 skad cig de dang ma bral bas | |
 lo drug dag na rdzogs sangs rgyas | |

[10.3]

kye ma {bod pa'i tshig A} 'gro ba {thams cad nyon cig³³¹ A} sdug bsngal
 myong^h | |
 kye ma 'gro ba sdug bsngal {gyi gnas na A} gnas | |

^a 'gyur ba] B, gyur pa A

^b sngo'] *conj.*, bsngo' A

^c *To be understood as a Tibetan transcription of the Sanskrit śīla (tshul khriims in Tibetan).*

^d par] B, la A

^e sgom] *conj.*, bsgom AB

^f lag] B, *om.* A

^g gzungs] A, gzugs B

^h myong] B, sbyong A. *L (fol. 45a2), G (p. 269.3), N (p. 202.4), and C (p. 236.20) all read myong.*

kye^a ma 'gro ba sdug bsngal {la A} bde' {bar 'dzin A} | |
 {sdug bsngal la bden par phyin ci log pa dang | bde' bar 'dod pas rten 'brel bcu gnyis kyi 'khor
 bar 'khyams pas | A} kye ma 'gro ba sdug bsngal {sdug bsngal gyi rgyu phyin
 ci log de³³² dang bde³³³ ba 'dod pa A} spongs {zhes³³⁴ gdams pa'o |³³⁵ A} {zhes
 gdams B}^b | |

[10.4]

chos {man ngag A} 'di spyod {cing nyams su len A} pa'i gang zag gis | |
 dang por³³⁶ byang chub {tu A} sems bskyed {'gro la phan phyir sangs
 rgyas 'grub^c par shog ces A} nas | |
 {sangs ma rgyas par A} bar du {gang zag A} gzhan gyi sdig pa {'ba' zhig la
 spyod pa 'di lta bu'i don bya bar mi nus zhes³³⁷ pa A} la{s grol bar mi nus^d so zhe na
 A} | |^e
 {sems bskyed pa las A} yid ni ldog^f par myi bya 'o³³⁸ | |

[10.5]

{'brel par ma gyur pa gang yang myed pas A} {byas shes byas gzo B}^g 'gro ba kun la
 {rang gi A} bu lta bur | |
 byams pas {rang la 'ang 'gro ba A} kun gyis³³⁹ pha ltar mthong {nas
 byams pa dang phan par byed do | |³⁴⁰ A} | |

^a MS B once clearly read kyo, but it is likewise evident that the right 'wing' of the na ro is scraped due to an attempted erasion.

^b Only L (fol. 45b1) reads yang dag par gdams pa'o | |, whereas G (p. 270.1), N (p. 202.7), and C (p. 237.8) read yang dag par gnas pa'o | |.

^c 'grub] em., grub A

^d nus] conj., dus A

^e Only L (fol. 45b1) reports the reading bar du gzhan gyi sdig pa la | |, whereas G (p. 270.1), N (p. 202.7), and C (p. 237.9) read rtag tu gzhan gyi sdug bsngal la | |. The reading as found in our two MSS, however, also appears in the exegetical parts of L (fol. 45b2), G (p. 270.3), N (p. 203.1), and C (p. 237.13) with some slight variations: bar du 'gro ba gzhan gyi (gyi om. L) sdig pa'i las.

^f ldog] B, bzlog A

^g In L (fol. 45b3) we find a gloss in dBu-med—placed, as in MS B, just before the first verse-line of this new section—reading: byas shes byas gzo bsgom pa.

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ji^a srid thog ma myed pa nas {pha ni^b bu nyid ma ni^c chung ma nyid | | skyes
 bu dgrar gyur pa yang gnyen nyid dang zhes³⁴¹ pas A} | |
 pha ma mying³⁴² sring phu^d nu dang | |
 tsha zhang 'brel^d par ma gyurd pa | |
 gang yang yod pa ma yin pas^e | |
 de bas {na A} de ltar {sems can A} kun la {bur A} brtag{s pas snying du sdug
 par 'gyur A} | |

[10.6]

{res 'ga^f tsam gyi A} pha ma stsogs³⁴³ kyi 'brel pa la | |
 {mngon par A} zhen pas {dang zhen chags byas na nyes pa ci yod ce³⁴⁴ na A}^g
 chags par bya ba myin | |
 {zhen pas [ill.] A} chags pas^h {bdag dang 'brel pa la chags pas A} 'khor ba'i
 rgyu ru 'gyur | |
 gzhan la zhe sdang phragⁱ dog {la sogs pa A} skyes | |
 {de'i nyes pas A} kun gyis³⁴⁵ bdag la {'di dang phyi mar A} dgra' ltar
 sdang | |

[10.7]

dam chos ma lus kun bris kyang | |
 man ngag 'di{s ma zin na A} dang myi^j ldan na {'bras bu chung B} | |

^a ji] A, de B. *All versions of the commentary read ji.*

^b ni] *em.*, nyid A

^c ni] *em.*, nyin [sic] A

^d phu] B, pho A

^e pas] B, no A. *It is worth noting that we can still read a rather faded gloss in dBu-med in MS B, beneath pas, reading no. All versions of the commentary read yin pas.*

^f res 'ga'] *conj.*, reg 'ga [sic] A. L (fol. 46a3) reads da ltar gyi res, while G (p. 271.3), N (p. 203.6), and C (p. 238.7) read da res.

^g According to the dotted line which connects it to the main text in the MS, this gloss should be read immediately following zhen pa (i.e. between pa and its suffixed -s).

^h pas] A, byas B

ⁱ phrag] B, phra A. *Both spellings seem to be possible (see JÄSCHKE 1881, s.v. phrag pa). The uncertainty with regard to the spelling of this term is also accounted for by the commentary, which spells it 'phra [sic] in L, and phrag in G—in which, however, the -g was later added beneath and between phra and dog—, N, and C.*

^j myi] A, ma B

yi ge gcig³⁴⁶ kyang <B13b> {bsod nams chung bas A} bris pa myin^a {bsod
myed pa rang min^b A} | |
dam chos ma lus kun mnyan yang³⁴⁷ | |
man ngag 'di dang myi^c ldan na | |
mnyan pa bsod nams myed par 'gyur | |
dam chos ma lus kun bzung yang | |
man ngag 'di dang myi ldan na | |
ngal ba 'bras bu myed par^d 'gyur | |
bdog pa³⁴⁸ thams cad kun btang yang | |
man ngag 'di dang myi ldan na | |
gcig kyang^e ma btang nga yis³⁴⁹ bshad | |
sde snod ma lus kun bshad kyang | |
man ngag 'di dang myi ldan na | |
tshig cig bshad pa byas pa myin | |
dam chos ma lus kun³⁵⁰ bsgrags kyang | |
man ngag 'di dang myi ldan na | |
tshig cig ma bsgrags nges pa yin | |
mchod pa <A9b> ma lus kun phul yang^f | |
man ngag 'di dang myi ldan na | |
phyag dang dkyil 'khor bskor ba dang | |
phyag rgya ma byas nga^g yis bshad | |
bzlas pa dpag myed brjod byas kyang | |
man ngag 'di dang myi ldan na | |
sngags tsam bzlas pa myed pa yin | |

^a myin] A, myed B

^b *It is hard to understand whether the text reads min or yin, but judging by the previous gloss, stating that 'merit is little,' I think that what this gloss is trying to say is that even though one has transcribed without possessing these upadeśas, one is 'not entirely (rang min) devoid of merit,' scant though the latter may be.*

^c myi] A, ma B

^d par] B, pa A

^e gcig kyang] B, ci yang A. *Since both readings equally make perfect sense, I have chosen MS B's for the sake of consistency, insofar as the same lectio also occurs in the third verse-line of this section.*

^f phul yang] B, byas kyang A

^g nga] A, ma B. *It is still possible to read, however, a rather faded annotation (nga) written beneath the tsheg separating ma and yis, in MS B.*

bsgom pa bskal³⁵¹ pa brgyar^a bsgoms kyang | |
 man ngag 'di dang myi ldan na | |
 skad cig gcig kyang ma bsgoms yin | |

[10.8]

{chos spyod thams cad kyi A} man ngag {mngon par rtogs pa A} 'di 'dzin^b nga
 yi³⁵² bu {rgyal po'i bus rgyal po'i rabs^c 'dzin pa ltar sangs rgyas³⁵³ kyi chos kyi tshul 'dzin
 pa A} | |
 nga yi³⁵⁴ bu yis srog gcod spongs | |
 srog bcad pa yi³⁵⁵ {myong ba rgyu mthun gyi A} 'bras bu yis | |
 bskal³⁵⁶ pa bye ba brgya dag tu | |
 rang nyid srog kyang gcod par 'gyur | |
 {byed pa rgyu mthun lan gcig srog bcad pas srog gcod pa la je dgar 'gyur ba'o | |³⁵⁷
 A} 'khor ba'i rtsa ba nyid dang yang | |
 sdug bsngal sna tshogs myong 'gyur zhing | |
 <B14a> gal te srog dag gcod 'gyur^d na | |
 {rnam par dkar ba'i A} chos pa'i mying yang yod ma yin^e | |

[10.9]

nga yi³⁵⁸ bu yis^f ma byin len | |
 thag ni ring bar spang bar bya^g | |
 ma byin blangs pa'i {rnam smyin gyi A} 'bras bu yis | |
 bskal³⁵⁹ pa bye ba brgya dag tu | |
 {lce la me lce'i 'khor lo A} myi bzad {pa yod pa'i A} dmyal bar^h skye
 bar 'gyur | |

^a brgyar] B, brgya A

^b 'di 'dzin] B, 'dzin na A

^c rabs] *conj.*, rab A

^d 'gyur] B, pa A. *It is evident, however, that some emendation of sorts has been done in MS B, where we can also read a small pa written in dBu-med beneath the tsheg separating gcod and 'gyur. L (fol. 46b3), G (p. 272.3), N (p. 204.4), and C (p. 239.2) all read 'gyur.*

^e yod ma yin] A, yod pa myin B. *All Versions of the commentary read as MS A.*

^f yis] B, yin A

^g thag ni ring bar spang bar bya] B, thag ring par ni spang par bya A

^h L (fol. 47a2) and N (p. 204.7) read yi dags, while G (p. 273.2) and C (p. 239.15) read yi dwags instead of dmyal bar.

[11.0]

nga yi³⁶⁰ bu yis 'dod log spongs | |
 'dod log spyad pa'i 'bras bu yis | |
 {tshe 'di la mthu' dang bkrag dang stobs la sogs pa nyams shing phyi mar A} bskal³⁶¹
 pa bye ba brgya³⁶² stong du | |
 ro myags^a 'dam du nges par skye | |

[11.1]

nga yi³⁶³ bu yis brdzun tshig spongs^b | |
 brdzun tshig smras pa'i {rgyu 'thun gyi A} 'bras bu yis | |
 bskald³⁶⁴ pa bye ba stong du yang | |
 dam chos {lo gar^c dkon mchog gsum gyi sgra tsam yang A} thos par myi 'gyur
 zhing | |
 {rnam smyin gyi 'bras bu A} dmyal bar nges par skye bar 'gyur | |

[11.2]

bu yis pha yi³⁶⁵ gdam ngag nyon^d | |
 bu yis pha yi³⁶⁶ man ngag zung | |^e
 bu {gro ba thams cad 'khor ba'i^f jigs pa las sgröl zhing thar pa la 'god pas pha dang bu
 dang 'dra^g bas na bu zhes A} yis {nyon mongs³⁶⁷ spongs la A} man ngag bzung
 byas te^h | |

^a myags] B, dmyags A

^b brdzun tshig spongs] *em.*, rdzun tshigs [*sic*] spongs A, brdzun myi smra B. *We can still barely read a gloss in dBu-med in MS B beneath myi smra, reading tshig spongs.*

^c lo ga is probably a Tibetan transcription of the Sanskrit loka.

^d nyon] B, zung A. *This is probably another example of haplography: the scribe most likely skipped from this verse-line to the next—similar in form and content, finally omitted in MS A (see following note)—where the reading zung is actually found.*

^e *This entire verse-line is omitted in MS A and in all versions of the commentary apart from L (fol. 47b2).*

^f *To be noted that L (fol. 47b3), G (p. 274.3), N (p. 205.6), and C (p. 240.9) all read nyon mongs pa'i instead of 'khor ba'i.*

^g 'dra] *em.*, 'gra A

^h bzung byas te] B, gzung bya ste A. *L (fol. 47b2) is the only version of the commentary that reads man ngag bzung byas na; G (p. 274.1–2) reads gdam ngag gzung byas nas; N (p. 205.5) and C (p. 240.6) both read gdam ngag gzung byas na. If we were to consider the most common, perhaps 'standard,' grammatical rules, then we would regard as wrong the verbal construct gzung byas found in G, N, and C, rather expecting either gzung bya or bzung byas. However, insofar as the text is rather old, replete with archaisms and not always*

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{chos spyod kyi A} man ngag myed pa'i grogs dag la | |
 {'di bas bzang zhes A}^a ltos^b te nga rgyal myi bya zhing³⁶⁸ | |
 {sangs rgyas kyi bstan^c pa la zhugs^d kyang man ngag 'di dang mi ldan pa A} gzhan dag
 la yang {man ngag 'di myed do zhes A} smad myi bya {bar spel bar bya A} | |
 gzhan smad {la nyes pa A} sdig pa dpag tu myed | |

[11.3]

{gzhan la myed pa'i man ngag 'di 'dra ba nga la yod ces A} nga rgyal byas
 pa'i 'bras bu yis | |
 bskald³⁶⁹ pa bye ba brgya dag tu | |
 {skye ba phyi ma la A} dmuc^e chu can du skye bar 'gyur | |
 nga rgyal dug gi {'khor ba'i A}^f rtsa ba yin | |
 nga rgyal {gyis³⁷⁰ gzhan la zhe sdang byas nas A} byang chub gsum la
 sgrib | |
 nga rgyal 'phral du {lus dang sems kyi A} sdug bsngal skyed^g | |

following standardised rules, I do not deem it necessary to see the aforementioned construct as wrong, especially in the light of the fact that Jäschke, provided that I understand him correctly, seems to say that gzung ba, bzung ba and zin pa can all be equally found in all tenses (see JÄSCHKE 1881, s.v. 'dzin pa).

^a This is a tentative interpretation of a gloss that is not very clear in the MS.

^b ltos] A, bltos B

^c kyi bstan] *em.*, gyi stan A

^d zhugs] *conj.*, ma zhugs A

^e dmuc] A, rmu B. While MS B clearly reads rmu, the same cannot be said about MS A. It is unclear, in fact, whether the latter MS reads rmu or d.mu, insofar as its ra/da superscript seems to differ from other ra superscripts found in the MS, but especially from the only other ra superscripted to a ma found in the word dha rma on fol. 1a1, rather resembling the da 'superscript' of the latter word. Moreover, G (p. 274.6), N (p. 206.2), and C (p. 240.18) read dmuc, while L (fol. 48a2) reads dmu'. Even though the two spellings seem to be interchangeable (see JÄSCHKE 1881, s.v. dmuc, rmu), the "phlegmatic fluid disorder of demonic origin" (SIMIOLI 2016: 393, n. 5) seems to be more often written dmuc chu, and thus my choice.

^f Only in L (fol. 48a4) can we read dug gi 'khor ba'i rtsa bar gyurd pa dang|. The other versions of the commentary, in fact, omit a huge passage (almost two folios) which is found in L alone, which has been transcribed in Appendix 1, Passage B. The glosses from MS A found in this section and the two following ones should be understood to be based on this very passage.

^g skyed] A, bskyed B

[11.4]

nga rgyal {gyis³⁷¹ gzhan la brnyas³⁷² pas A} bcas^a pa'i gang zag gis | |
 {chos A} bshad stsogs³⁷³ <B14b> {bsgom^b pa la sogs pa A} chos spyod^c ci
 byas kyang | |
 'bras bu {skye ba A} phyi mar {mi 'byung A} skye myi 'gyur {te man ngag
 dang ldan pas gzhan brnyas³⁷⁴ pa'i phyir ro | |³⁷⁵ A} | |
 dper^d na dug {dang A} ldan {pa'i A} snod dag tu | |
 kha zas sna <A10a> tshogs g.yos pa {la long spyod^e du mi btub^f te dug dang
 bcas pas 'chi ba dang zas chud zos shing ngal^g ba don myed pa'o | |³⁷⁶ A} bzhin | |
 rgyu zad ngal ba³⁷⁷ {nga rgyal gyis man ngag nyams su³⁷⁸ blangs pa'i A} 'bras
 bu myed | |

[11.5]

{rgyu'i ye shes man ngag bdud rtsi 'khor lo dang 'bras bu gnyis myed ye shes | A} {bden pa
 gnyis kyi zin dgos par ston B}^h {kun rdzob gyi dus na A} 'di ni 'jig rten {dang
 A}ⁱ 'di sangs rgyas | |
 'di ni rang rgyal^j dgra' bcom zhes | |
 'jig rten dag na {bden par A} rtog^k pa {brdzun pa^l A} yod | |
 {gnas lugs A} yang dag de nyid rab shes {rtogs A} na^m | |

^a See Appendix 1, n. 7.

^b bsgom] conj., bsgoms A

^c spyod] A, om. B. It is possible to see something, though almost completely illegible, written beneath ci in MS B, which could read spyod in dBu-med.

^d dper] B, des A

^e I take the long na ro stretching from long up to the middle of the cluster spy- of spyod to be meant to be read with both syllables.

^f btub] conj., tub A

^g A tshog between shing and ngal is missing in the MS and the sngon 'jug -ng of ngal is hardly legible.

^h See Appendix 1, n. 9.

ⁱ I have chosen to place dang before 'di even though it is found after it in the MS.

^j rgyal] B, 'byung A

^k rtog] B, rtogs A

^l pa] conj., par A

^m na] B, nas A. The commentary (see Appendix 1, Passage B) reads na.

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sangs rgyas³⁷⁹ {su snang yang bden par zhen pa zhi³⁸⁰ A} myed cing chos
 kyang myed | |
 dgra³⁸¹ bcom myed cing rang rgyal myed | |
 'khor ba myed cing thard pa'ang^a myed | |
 {de thams cad stong par yang yang bsgoms pas 'bu taⁱ^b ye shes thob A} stong pa chen
 po {bde³⁸² ba dang stong pa mi 'gal lam snyam na du kha^c myed par bde' brjod du myed
 pa ste stong pa de lo ka^d bas che bas chen po'o | |³⁸³ A} khams³⁸⁴ gsum bdag^e | |

[11.6]

stong nyid don^f dang myi ldan par {snang ba 'di bden pas stong par mi shes
 par A} | |
 {snang ba A} 'di kun stong zhes {snang ba las stong pa tha dad du bzung nas stong
 zhes A} tshig tu brjod | |^g
 {snang ba 'di A} kun rdzob dngos po khyad {du A} bsad nas | |
 {snang tshod du yang myed do zhes A} chad pa'i mtha' la mngon zhen
 na^h | |
 {tshig tsam gyiⁱ A} stong pa'i bdag po {gnyis myed gyi ye shes myed pas A} stong
 par 'gro {ngan song du lhung A} | |

^a pa'ang] B, pa A

^b *L* (fol. 49b2)—transcribed in *Appendix 1, Passage B*—reads 'bras bu in place of 'bu ta, the latter most probably being a Tibetan rendering of the Sanskrit buddha (see section [1.1], n. j).

^c To be understood as a Tibetan transcription of the Sanskrit duḥkha (sdug bsngal in Tibetan).

^d Tibetan transcription of the Sanskrit loka.

^e See *Appendix 1, n. 10*.

^f While *G* (p. 276.1), *N* (p. 206.7), and *C* (p. 241.15) read stong pa nyid, *L* (fol. 50a5) is the only version of the commentary which reports stong nyid don.

^g This verse-line actually appears twice in this section in *MSA*: once here, and once as the second to last verse-line in the section, as it actually stands in all versions of the commentary.

^h na] B, pa A

ⁱ gyi] conj., gyis A. *L* (fol. 50b2) reads: tshig tu brjod cing chad pa'i mtha' la zhen pa ni | | tshig gi stong pa'i bdag po ste. To be noted that *G* (p. 276.3–4), *N* (p. 207.2), and *C* (p. 241.21) read 'chad instead of chad, and skip mtha' la zhen pa ni | |, thus reading 'chad pa'i tshig gi stong pa'i bdag po ste.

[11.7]

{yod myed A} gnyis³⁸⁵ kar myi rtog {bden pa gnyis A} gnyis la^a lta | |
phyogs bcur³⁸⁶ sprul pa rab tu spro {bas sems can gyi bsam pa A} | |
ji bzhin {du de dang mthun par chos ston pas A} 'gro ba'i don la sbyor {bstan
A} | |
{bshad pa A} gang dang gang gis bsams^b pa la | |
de dang mthun pa'i re ba skongs^c | |

[11.8]

man ngag 'di la ma brten^d par | |
sngon du sangs rgyas gang yang myed | |
da ltar 'di la ma brten par^e | |
nges par rdzogs par 'tshang^f myi rgya^g | |
ma 'ongs 'di la ma brten^h par | |
'tshang rgya baⁱ ru myi 'gyur ro | |

[11.9]

'di ni thabs kyi yan lagi ldan | |
dper na chu bo ^{<B15a>} chen po la | |
myi rnams {brgal nas A} pha rol 'gro 'dod pas | |
{man ngag A} 'di yi³⁸⁷ thabs myed {pa'i A} gang zag ni {byang chub

^a la] B, gar A. *L* (fol. 50b3), *G* (p. 276.5), *N* (p. 207.3), and *C* (p. 242.3) read gnyis la.

^b gis bsams] B, gi bsam A. *All versions of the commentary read gis, and L reads the perfect stem bsams, whereas G, N, and C the future stem bsam.*

^c skongs] B, skong A. *All versions of the gZi brjid snang ba read the imperative skongs.*

^d brten] B, bsten A

^e brten par] B, bsten pas A

^f 'tshang] *conj.*, sangs AB. *Cf. section 1.3.3, nn. c & d.*

^g rgya] A, rgyas B. *See section 1.3.3, n. d.*

^h brten] B, bsten A

ⁱ 'tshang rgya ba] *conj.*, sangs rgyas par AB. *The text seems to require the future tense of the verb 'to awaken,' and L (fol. 51a1), G (p. 277.2), N (p. 207.5), and C (p. 242.10) support my conjecture, reading 'tshang rgya. Cf. also section 1.3.3, nn. c & d.*

^j yan lag] B, man ngag A. *L* (fol. 51a2), *G* (p. 277.2), *N* (p. 207.6), and *C* (p. 242.12) read yan lag.

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mi 'thob cing 'khor bar ltung^a bas A} | |
 chu bo'i nang du bying dang 'dra³⁸⁸ | |
 {man ngag A} 'di dang ldan pa'i gang zag ni | |
 bar snang dag la myur³⁸⁹ bar 'gro | |

[12.0]

tha mal pa dang khyad par mchog | |
 'di {man ngag 'di A}^b dang myi ldan tha mal pa{ 'i chos spyod dbye ba^c gnyis
 A}^d | |
 'di ldan khyad par {ram bye brag^e A} mchog {bzang po A} gi rgyu | |
 de gnyis {bsod nams che chung gi A} bye brag dper na ni | |
 til dang ri rab^f khyad par {tsam mo | |³⁹⁰ A} ro | |

[12.1]

'jam dpal 'di ni legs par³⁹¹ spel | |
 'jam dpal 'di ni legs par^g shod | |

^a It is not entirely clear what the MS actually reads here. By comparing this syllable with similar ones found in the glosses of MS A, it turns out that it differs both from ltung (fol. 3a3) and lhung (fol. 3b4). However, I personally find it to resemble ltung more closely, and thus my choice. In addition, insofar as the preceding verb in the gloss ('thob) is a present/future stem, we would expect our verb 'to fall' to be a present/future stem as well. According to Jäschke, ltung is indeed the present/future stem of the verb, whereas lhung is its perfect one (see JÄSCHKE 1881, s.vv. ltung ba & lhung ba; however, cf. Tshig mdzod chen mo, s.vv. lhung ba & ltung ba).

^b In the MS, this gloss actually appears just before the first verse-line of this section. I have chosen to move it here, insofar as it would make no sense to understand 'these quintessential instructions' as being 'ordinary' and 'extraordinary,' when they are rather what 'ordinary' Dharma practices are not endowed with, being what 'extraordinary' ones are instead possessed of.

^c dbye ba] conj., byed pa A. L (fol. 51b3), G (p. 278.3), N (p. 208.4), and C (p. 243.9) all read chos spyod mnam pa gnyis.

^d Though this gloss is indeed found in this position in the MS (i.e. inserted at the end of the second verse-line of this section), it would be better to understand it as if standing, say, after khyad par mchog in the next verse-line: the two kinds of Dharma practices (chos spyod dbye ba gnyis), in fact, are both the 'ordinary' type (i.e. those without these quintessential instructions), and the 'extraordinary' type (i.e. those endowed with these quintessential instructions).

^e brag] em., drag A

^f ri rab] B, til mar A. L (fol. 51b3), N (p. 208.4), and C (p. 243.8) read ri rab, while G (p. 278.3) reads ri dang.

^g par] A, om. B

dam chos ma lus spel ba bas | |
 'di spel {na bsam pa sems bskyed dang sbyor ba pha rol tu phyin pas thams cad du zin
 pa'i phyir ro||³⁹² A} bsod noms {man ngag 'dis zin pa na A} khyad
 par 'phags | |
 dam chos ma lus bshad pa bas | |
 'di bshad bsod noms khyad par 'phags | |

[12.2]

dper na mar me 'chi ka ru | |
 'od ni gsal³⁹³ bar 'byung bar 'gyur | |
 {dpe' A} de bzhin nga {bde' bar gshegs pa A} yi³⁹⁴ bstan^a pa yang | |
 <A10b> nub kar³⁹⁵ {nyams pa'i dus A} zab mo'i chos {shes rab gyi pha rol tu
 phyin pa A} dar 'gyur | |
 bstand^b pa nub {tu nye ba na rnam par rtog pa'i dgra dang| dgra' [ill.] byung tsam
 [ill.] dgos ltar du | A} par gyurd tsam³⁹⁶ na | |
 'di myed mgon³⁹⁷ skyabs myed pa {skyel ma myed pa'i 'gron po shor sa che
 dgras khyer ba^c ltar du A} yin | |
 {man ngag A} 'di ldan mgon³⁹⁸ skyabs bzang po {skyel ma bzang po yod
 pa'i mis bde^d bar phyin pa ltar du'o A} yis^e | |
 {nyon mongs pa'i dgra'i A} 'jigs pa'i bag dang ldan myi^f 'gyur | |
 {man ngag 'di ni^g skyabs bzang po yin pas A} de bas 'di {bde' bar gshegs pa'i bstan^h

^a bstan] B, stan A

^b bstand] B, stan A

^c This gloss, especially from shor sa until khyer ba, is very hard to read due to the poor conditions of this side of the folio, which could as well be reading nor sa rather than shor sa, and khyer—this syllable itself not being very clear either—pa instead of khyer ba. We can, however, partly deduce the readings from L (fol. 52a1), G (p. 279.4), N (p. 209.3), and C (p. 244.8): dgras khyer ba nyid do.

^d bde'] conj., bte' A. This gloss, however, is quite hard to read due to the poor conditions of this side of the folio, therefore I might be wrong in my judgement concerning the reading actually found in the MS. To be noted as well that, with regard to the preceding syllable (mis)—provided that this is what the MS actually reads (!)—, there would be no need for the ergative -s, insofar as the intransitive (but yet autonomous) verb phyin pa does not usually require it.

^e yis] B, yin A

^f myi] B, par A

^g ni] conj., na A

^h bstan] em., stan A

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pa nub par^a man ngag 'di A} ni 'gro kun gyis^b | |
 mgon³⁹⁹ dang skyabs su 'di tshol cig {ces bsdams so | |⁴⁰⁰ A} | |

[12.3]

{phung po'i rgyun 'jig pa A} 'chi bar nges par cha yod kyang | |
 {shi nas kyang bde' 'gror skye ba'i nges^c pa myed par A} {de A} ci phyir {zhe na
 A} 'dod {yon la chags pa A} pa'i dug gis myos {te dbang du song ba'i^d phyir
 A} | |
 de bas {na bstan^e pa la zhugs pa'i gang zag gis A} dam chos 'di nyid la | |
 yid ches^f <B15b> pa yis brtan^g par gzung^h {nyams su blang ba'oⁱ A} | |

[12.4]

{mjug^j rjes su yid rang dbul ba ni B}^k de nas {bcom ldan 'das la^l A} 'jam dpal
 gzhon nu yis | |
 {man ngag 'di'i nges don dang byed pa'i sgo nas bstod pa A} bcom ldan 'das la 'di
 skad gsold | |
 legs so bcom ldan bde⁴⁰¹ gshegs legs | |
 bka' gzhan {bsregs bcad bdar ba'i gser bzhin du | | legs par brtags la 'jug dgos pas A}

^a nub par] *conj.*, *ill.* A. *The reading nub par is not clearly legible in the MS, in which it looks like there might have been two tshegs between the two syllables, the second one of these apparently written bar rather than par; the reading, however, is easily deducible from L (fol. 52b2), G (p. 279.5–6), N (p. 209.4), and C (p. 244.10–11): de bas na bde bar gshegs pa'i bstan(d L) pa nub par 'gyur (gyurd L) tsam na.*

^b gyis] A, kyi B

^c nges] *conj.*, *ill.* A. *We can infer this reading from L (fol. 52b5), G (p. 280.3), N (p. 209.7), and C (p. 244.20): skye ba phyi mar mir (myir L) skye ba'i nges pa med (myed L).*

^d song ba'i] *conj.*, *ill.* A

^e bstan] *em.*, stan A

^f ches] A, ces B

^g brtan] B, bstan A

^h par gzung] A, bar bzung B

ⁱ blang ba'o] *conj.*, *ill.* A

^j mjug] *conj.*, 'jug B

^k *In L (fol. 53a2) a similar gloss in dBu-med—probably written by the same scribe—reads: 'jug [sic] chos kyi don gyi sko [sic] nas bstod de rjes su yi rang dbul ba ni.*

^l la] *conj.*, *om.* A

dgongs pa bsam myi khyab | |
 {man ngag A} 'di ni {sgra ji bzhin pa yin pas A} nges^a don rgyas par^b
 gsungs | |
 {bsgom pa'i man ngag^c gis A} ma rig mun {pa A} sel {ba'i A} sgron ma^d
 {dang 'dra ba^e A} gsungs^f | |
 {chos spyod thams cad kyi A} 'khor {bar bying ba'i gnas nas rgal [ill]^g A} ba'i 'dam
 {dang 'dra ba nas A} 'dren⁴⁰² {pa'i A} zhags pa gsungs | |
 {rnam pa thams cad mkhyen pa'i ye shes A} thard pa'i khang pa'i sgo mo
 {chos spyod thams cad yin pas de la 'jug A} gsungs | |
 {chos kyi A} dbyings su {rtogs par A} 'gro ba'i {thob pa A}^h lam chen {chos
 spyod thams cad A} gsungs | |
 {[ill]ⁱ myed du zhen pa'i A} rtog pa 'joms pa'i {bsgom pa'i chos spyod kyi A} tho
 ba gsungs | |
 {gro ba kun la bu lta bu la sogs pas A} zhe⁴⁰³ sdang me 'joms^j chu bo
 gsungs | |
 {pha ma la sogs 'brel pa la zhen pas chags par mi bya'i A} 'dod chags chu skem^k
 nyi ma gsungs | |
 {'bri dang nyan dang zhes⁴⁰⁴ pa nas ngo bo gcig bsgom pa'i bar gyi A} rim par 'jug
 pa'i skas pa gsungs | |
 'gro ba ma lus 'tshang⁴⁰⁵ rgya ba'i | |

^a It is interesting to note that while *L* (fol. 53a2) is the only version of the gZi brijid snang ba that reads nges, *G* (p. 280.5), *N* (p. 210.2), and *C* (p. 245.5) all read dpe.

^b rgyas par] B, rgyal bas A. All versions of the commentary read rgyas par.

^c ngag] em., ngag gi A. The MS actually reads the abbreviation ngagi.

^d ma] A, mas B. MS B's reading is probably a mistake for sgron me.

^e ba] conj., bar A

^f gsungs] B, gsung A

^g Probably more than one syllable is illegible due to the manuscript's wear; it is nonetheless still possible to read what looks like rg-/rga/rk-/rka at the very beginning of the worn-out spot, and -s/s-/sa/-p/pa in the middle of it. A possible conjecture, though perhaps slightly far fetched, might be rka' byas, where the superscript r- stands—as it often appears to do in archaic manuscripts—for a prescript d- (i.e. dka').

^h This gloss is actually inserted between the preceding 'gro ba and its -'i in the MS.

ⁱ The first syllable, hardly legible due to the manuscript's wear, might be dngos.

^j 'joms] B, 'dzin A. The commentary, in all its versions, reads 'jil.

^k skem] em., skems AB

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rgyu^a {dam^b thabs man ngag A} de la ni {‘phags pa ’jam dpal A} yid⁴⁰⁶ rang
ngo | |

1.6.1^c

de skad ces ’jam dpal gyis^d bcom ldan ’das la mngon par bstod de | |
{dang po ’khor ’dus pa sa la gnas pa’i byang chub sems dpa’ A} lha dang | klu dang |
gnod sbyin dang | lha ma yin dang |⁴⁰⁷ dri zar bcas pa’i ’jig rten
thams cad^e yid rangs te⁴⁰⁸ |⁴⁰⁹ bcom ldan ’das kyis gsungs pa la
mngon par bstod do | |

1.6.2

chos spyod thams cad kyī man ngag mngon par rtogs pa bya ba’i⁴¹⁰
rgyud rdzogs s.ho⁴¹¹ | | | |

{bdag gis ’di bris dge’ ba yis | | ’gro kun bla myed ’bras thob shog | | | A}

^a rgyu] B, rgyud A. *L* (fol. 53a4), *G* (p. 281.1), *N* (p. 210.3), and *C* (p. 245.10) read rgyu.

^b We read dam and not ’am insofar as the reading that precedes this conjunctive/disjunctive particle in MS A is rgyud, not rgyu.

^c The last two sections before the colophon are in prose, thus the numbering resumes from where it stopped before verse began, i.e. from 1.5.5.

^d In MS B there is a gap between gyis and bcom, and we can still see that it was filled with an insertion in dBu-med, now barely legible, reading gsol to | |.

^e thams cad] B, om. A

Colophon^a

dbang phyug dam pa'i mnga' bdag || dpal lha btsan po bo de ra
tsa'i bka' lung gis dbu rtse nas rgya gar gyi dpe phyung nas || bod
kyi lo tsa ba dge tshul khyung grags kyis bsgyurd cing zhus te gtan
la phab pa'o || || bod kyi lo tsa ba dge tshul khyung grags kyis | chos
skyong ba'i rgyal po lha gcig⁴¹² btsun pa la bstod pa || ||
'od gsal lha sras byang chub sems dpa'i gdung | |
dbus kyi sa bskord mkha' la zla ba gcig | |
dam chos brtul zhugs gso dpyad mkhyend pa rgyas | |
rgol ba tshar gcod myi bzad dpa' bo 'dra' | |
myi dbang kha lo sgyur la bdag gis bstod || ||

gti mug shas che blo rmongs pa yis | |^b
sgra skad tha snyad rgyas myi 'tshal bas | |
tshig don ma 'brel gzigs par myi bde ba | |
bod yul dbus kyi mkhas pa thams cad^c kyis | |
bdag la bka' myi dbab cing bzod par gsol | |
lha gcig⁴¹³ btsun pas gsol btab bdag gis bsgyur | |
'di bsgyur bsod nams rgya chen de yis ni | |
'gro ba ma lus 'di la rab brten nas | |
yongs rdzogs mtha' ru mngon par sangs rgyas shog | |

^a *The colophon is only present in MS B.*

^b *To be noted that this verse-line and the next one, unlike the other ones in this encomium, count eight syllables instead of nine.*

^c thams cad] *conj.*, thams pa cad B. *Without this conjecture, the verse-line would even number ten syllables instead of nine.*

Endnotes

-
- ¹] A, | B
² *or.* thaṃd
³] A, | | | B
⁴ *or.* thaṃd *in MS A.*
⁵] A, | | B
⁶ *or.* bc.domns
⁷ gcig] B, cig A
⁸ *or.* y.ton
⁹ *or.* yais
¹⁰ zhes] *em.*, ces A
¹¹ 'das] A, 'das: B. *The triple tsheg in MS B appears to mark the 'excellent teacher' (ston pa phun sum tshogs pa), i.e. the Exalted One, as does the two-segment shad further on in MS A (fol. 1b3). Cf. n. 44.*
¹² *or.* laswo. *This expression, when found in the glosses of MS A, should henceforth be understood as originally being written laswo, unless otherwise specified (see n. 69).*
¹³ mtshams] *em.*, 'tshams A
¹⁴] B, † A. *The two-segment shad in MS A seems to mark the 'excellent place' (gnas phun sum tshogs pa), i.e. Rājagṛha's Vulture-Peak, as seems to do the triple tsheg in MS B (fol. 1b2). Cf. following note.*
¹⁵] A, | : B. *Cf. previous note.*
¹⁶] A, | : B. *The triple tsheg in MS B seems to mark a specific type of 'excellent retinue' (khor phun sum tshogs pa), i.e. bodhisattvas and arhats, similarly to the two-segment shads in MS A (fol. 1b2–3). The latter, however, curiously does not mark this specific type of retinue. Cf. nn. 17–21.*
¹⁷ dang] B, dang † A. *Cf. n. 19.*
¹⁸ dang] B, dang † A. *Cf. following note.*
¹⁹] A, | : B. *Now (cf. n. 16) MS B seems to mark the retinue consisting of bhikṣus/bhikṣuṅīs and upāsakas/upāsikās, the male members of which are separately marked by two-segment shads in MS A (fol. 1b2). Cf. nn. 17 & 18.*
²⁰ dang] B, dang † A. *As with that of nāgas (cf. following note), MS A, unlike MS B, seems to mark with a two-segment shad the retinue consisting of devas.*
²¹] B, † A. *Cf. previous note.*
²² myi] B, mi A
²³] A, *om.* B
²⁴ la stsogs pa] B, la sogs pa A. *Actually lasogs pa in MS A.*
²⁵ dang] A, dang | B
²⁶ 'das] A, 'das | B
²⁷ gyurd] B, gyur A. *When the reading in MS B features a da drag, the reading in MS A consistently does not. Henceforth, variants of this kind are not recorded anymore. Such archaic readings found in B have been consistently preferred in the main text over those found in A. Cf. n. 58.*
²⁸ wang] A, bang B. *Since MS B consistently reads bang when MS A reads wang, this variant is not recorded anymore henceforth.*
²⁹ *or.* bswō
³⁰ pa] B, *om.* A
³¹ ste] *em.*, te A

- 32 te] A, ste B
 33 gcig] B, cig A
 34 nas] A, te B. *Interestingly, we can glimpse a faded nas—written in a style of dBu-med that differs from that of the other glosses—beneath te in MS B. In the end, the function of the two particles in this context is almost identical.*
 35 nas] A, te| B
 36 or. 4n
 37 pa] B, om. A
 38 or. 4n
 39 |] A, om. B
 40 pa] B, om. A
 41 mngon] B, rnam A
 42 |] A, om. B
 43 stsald] B, bstsal A
 44 'das] B, 'das| A. *Cf. n. 11.*
 45 *In MS B there appears to be a faded shad after mngon par: it might have erroneously been written down by the scribe, who then tried to erase it.*
 46 zab mo'i chos] B, chos zab mo A. *L (fol. 5b2), G (p. 193.3), N (p. 148.2), and C (p. 178.21) all read zab mo'i chos. At any rate, whether the adjective is pre- or postpositive, the meaning remains the same.*
 47 |] A, ||] B. *In MS A, a tsheg between lags and the shad is missing. It might be worth noting that in C (p. 179.1) the shad is single, while it is double in G (p. 193.3) and N (p. 148.2). Also L (fol. 5b3) has a double shad, but this particular version of the commentary seems to make a rather extensive use of double strokes.*
 48 dang] B, dang| A
 49 phyir] A, slad du B. *All versions of the commentary read phyir.*
 50 or. seṃn thaṃd
 51 stsald] B, bstsal A
 52 zhig] em., shig AB
 53 zhes] em., ces A
 54 nas] A, nas| B. *L (fol. 6a3) is the only version of the commentary to have a shad after nas.*
 55 |] em., | AB
 56 gyi] em., gi B
 57 kyang] A, kyang| B
 58 bde'] A, bde B. *When MS A features the syllable-final 'a ('a mtha') where the 'standard orthography' would not expect it, MS B consistently does not. Other variants of this kind, therefore, are not recorded anymore henceforth. The archaic readings with 'a mtha' found in MS A have consistently been preferred in the main text over those found in MS B. Cf. n. 27.*
 59 |] B, | A
 60 bo] B, po A
 61 |] em., | AB
 62 la stsogs] A, las stsogs B. *MS A's reading is actually contracted to lastsogs in the MS.*
 63 |] A, om. B
 64 |] B, | A
 65 |] em., | AB
 66 thams] B, tham A
 67 ste] B, te A
 68 |] A, om. B

- 69 *or. lasogs. This expression, when found in the glosses of MS A, should henceforth be understood as originally being written lasogs (i.e. not laswo anymore: see n. 12) unless otherwise specified.*
- 70] A, | B
- 71 *In MS A, rtogs is an insertion in dBu-can.*
- 72 *or. l*
- 73 *or. nyamsu*
- 74 zhig] A, zhig| B
- 75 gcig] B, cig A
- 76 to] B, ro A
- 77 gcig] *em.*, cig AB
- 78 gcig] *em.*, cig AB
- 79 gcig] B, cig A
- 80 no] B, to A
- 81 |] B, | A
- 82 |] B, | A
- 83 |] *em.*, | AB
- 84 kyi] *em.*, gyi A
- 85 |] B, | A
- 86 *In MS B, tsha is an insertion in dBu-can.*
- 87 na] A, na| B
- 88 myi] B, mi A
- 89] A, *om.* B
- 90 cing] A, cing| B
- 91 *or. thamd*
- 92] A, *om.* B
- 93 *In MS A, pa is an insertion in dBu-can.*
- 94 *or. l*
- 95 |] A, | B
- 96 nga yi] *em.*, nga'i AB. *I felt that an emendation was necessary in order for the verse-line to have seven syllables, and thus for the metre to be complete. This kind of emendation has been operated throughout the text.*
- 97 nyung] *em.*, nyu A
- 98 rtsom] B, stsom A
- 99 'cha'] *em.*, 'cha A
- 100 *In MS B there is a space left between yang dag and bsgrub, as if something had been written down but subsequently erased; this same phenomenon occurs in L (fol. 9a3) as well.*
- 101 zhing] *em.*, cing B
- 102 yi] *em.*, ya A
- 103 rtsom] *em.*, tsom A
- 104 gyi] *em.*, gi B
- 105 'tshol] *em.*, tshol A
- 106 'tshol] *em.*, tshol B
- 107 *In MS B, dang, hardly legible, is inserted under the rjes 'jug -d of bshad.*
- 108 gzhi'i] *em.*, gzhi' 'i A
- 109 rgyu yi] *em.*, rgyu'i AB
- 110 *or. lasogs*
- 111 brtson] B, stson A

- 112 *or. lasogs. There seems to be one tsheg too many between lasogs and pa.*
113 rgyu yi] *em.*, rgyu'i AB
114 gcig] *em.*, cig A
115 |]] *em.*, | A
116 *or. rdoe*
117 *In MS A, ni is an insertion in dBu-can.*
118 gcig] B, cig A
119 ba yi] A, ba'i B
120 *or. l*
121 snyam] *em.*, rnyam A
122 *In MS A, ma yengs is an insertion in dBu-can.*
123 de yi] *em.*, de'i AB. *Insofar as both MSS, when this sentence occurs, consistently read de'i instead of de yi, this emendation is not recorded anymore henceforth.*
124 *or. l*
125 tshe yi] *em.*, tshe'i AB
126 brnyan] *em.*, rnyan A
127 zhes] *em.*, ces A
128 por] *em.*, po AB
129 pal] *em.*, pal la A
130 *To be noted that this word recurs twice as ljang ku in the same gloss.*
131 tshig] A, tsig B
132 pha] *em.*, phar A
133 *In MS B, drug is inserted under dang, in dBu-med, most probably by the same scribe who wrote yang dag beneath yan lag in the same verse-line.*
134 rings su] A, ring du B. *On ring/rings see JÄSCHKE 1881, s.v. rings, and WALTER 1998: 64–65.*
135 kha] A, ka B
136 de yi] *em.*, de'i AB
137 zhig] *em.*, cig AB
138 *In MS B, the po of dbang po was presumably inserted at a later time, with its na ro standing on top of the tsheg separating dbang and gsal, and its pa beneath the sngon 'jug g- of the latter.*
139 sems] B, sem A
140 por] B, po A
141 bde'] A, bder B
142 gi] *em.*, kyi A
143 de yi] *em.*, de'i AB
144 de yi] *em.*, de'i AB
145 brnyan] *em.*, snyan A
146 bde'] A, bder B
147 rtsi] B, stsi A
148 por] B, po A
149 *In MS B, there seems to be what looks like a tsheg between the ming gzhi and the rjes 'jug -s of dngos.*
150 gyis] A, kyis B
151 shin] A, shend [*sic*] B
152 dmangs] *em.*, dmang AB
153 stsogs] B, bstsogs A

-
- 154 por] B, po A
 155 mgar] B, 'gar A
 156 *In MS A, bu is an insertion in dBu-can.*
 157 bsrel] *em.*, srel AB. *See section [1.6], n. c.*
 158 phag] A, bag B
 159 pa yi] *em.*, pa'i AB
 160 pa] A, pa'i B
 161 bsrel] *em.*, srel AB. *See section [1.6], n. c.*
 162 mkhan] B, mkhas A. *We can read ring bsrel mkhan po in both MSS further on.*
 163 ring bsrel] *em.*, rin srel A
 164 por] B, po A
 165 bsrel] B, srel A
 166 brtsig] B, stsig A
 167 phag] A, pag B
 168 phra] B, 'phra A
 169 bsrungs] B, srungs A. *Both readings, however, are possible, for the past tense of srung ba can be written with or without the sngon 'jug b- (see JÄSCHKE 1881, s.v. srung ba).*
 170 rtsom] B, stsom A
 171 bsrel] *em.*, srel AB. *See section [1.6], n. c.*
 172 bsrel] *em.*, srel AB. *Idem.*
 173 te] A, ste B
 174 mkhas] A, mkhan B
 175 por] B, po A
 176 slong] *em.*, slongs A
 177 rgol] *em.*, sgol A
 178 mgon po] A, 'gon po B. *In MS B, po is hardly legible as an insertion in dBu-med.*
 179 de yi] *em.*, de'i AB
 180 mgon] *em.*, 'gon AB
 181 shing] *em.*, cing A
 182 rnyed pa dang bkur sti'i] *em.*, snyed pa dang bskur ti'i A
 183 mkhas] B, 'khas A
 184 por] B, po A
 185 bzed] *em.*, zed A
 186 gnon] *em.*, non A
 187 bde'] A, bder B
 188 ste] *em.*, te A
 189 gcig] *em.*, cig AB
 190 myur] A, nyur B
 191 'phro'i] B, 'phro yi A
 192 lha yi] *em.*, lha'i AB
 193 thung] *em.*, thu A
 194 por] B, po A
 195 bzed] *em.*, zed A
 196 *or. 1. See section [4.7], n. i.*
 197 *or. 1*
 198 *or. rdorjer in MS A.*
 199 brdungs] B, bsdungs A
 200 kyis] *em.*, gyis A

- 201 *or.* ngagi
202 brtson] *em.*, btson A. *When encountering the word brtson in the glosses of MS A, one should understand it as being an emendation, not recorded anymore henceforth, of btson, unless otherwise specified. Cf. section [2.4], n. c.*
203 sgrogs] A, sgrog B. *See section [1.3], n. a.*
204 'bru yi] *em.*, 'bru'i AB
205 zhig] B, cig A
206 de yi] *em.*, de'i AB
207 gyis] A, kyis B. *See n. 339.*
208 brtson] B, btson A
209 po'i] *em.*, pa'i A
210 |] *em.*, | A
211 nga yi] *em.*, nga'i A
212 bya 'o] *em.*, bya'o A
213 *or.* gsungso
214 mkhas] A, mkhan B
215 por] B, po A
216 zer] B, gzer A
217 bcu yi] A, bcu'i B
218 bsrel] *em.*, srel AB. *See section [1.6], n. c.*
219 |] *em.*, | A
220 *In MS A, phul is an insertion in dBu-can.*
221 *or.* |
222 *or.* phyagi
223 stsogs] B, bstsogs A
224 brtson] B, btson A
225 pa brtson] *em.*, ba btson A
226 stegs] B, rtegs A
227 *In MS A, slong is an insertion in dBu-can.*
228 zhig] *em.*, cig A
229 |] B, |] A
230 bde'] A, bder B
231 bkur] *em.*, bskur A
232 mkhas] A, mkhan B
233 por] A, po B. *The -r in MS A is actually an insertion in dBu-med.*
234 ma yi] *em.*, ma'i AB
235 *MS A usually presents the reading snying kha.*
236 steng] *em.*, stengs A
237 *In MS B, bcom is an insertion in dBu-can.*
238 bzhugs] B, bzhug A
239 klog] *em.*, glog A
240 zhig] B, cig A
241 *In MS A, rten is an insertion in dBu-can.*
242 de yi] *em.*, de'i AB
243 mkhas] B, mkhan A
244 por] B, po A. *In MS A, however, there is a -r inserted in dBu-med, which is clearly meant to be suffixed to dang po.*
245 *or.* rdorje in MS A.

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- 246 bder] B, bde A. *Note how MS A reads bde instead of its usual bde'.*
 247 gis] B, gyis A
 248 stsogs] B, bstsogs A
 249 *In MS A, the -l of bsal is an insertion in dBu-can.*
 250 *cig is hardly visible as an insertion in dBu-med in MS B.*
 251 por] A, po B
 252 po] *em.*, pa A
 253 nas] A, te B
 254 mngon] B, mngon mngon A
 255 *or.* ṽ
 256 *or.* cano:
 257 dmyigs] B, dmigs A
 258 *In MS B, byas is an insertion in dBu-can.*
 259 stsogs] B, bstsogs A
 260 pas] *em.*, pa 'is [*sic*] A
 261 mye] B, me A
 262 *or.* l
 263 *or.* l. *See section [4.7], n. i.*
 264 *or.* ṽ
 265 pa yi] A, pa'i B
 266 *or.* l
 267 *In MS A, bar is an insertion in dBu-can.*
 268 sgrog] A, sgrog B. *See section [1.3], n. a.*
 269 po] *em.*, pa A
 270 *This entire verse-line appears as an insertion in dBu-can in MS A.*
 271 khro] A, 'khro B
 272 par] B, pas A
 273 *In MS A, the zhi- part of zbig is almost completely illegible.*
 274 mgrin gcig] B, 'grin cig A
 275 bya ba'i] B, bya'i A
 276 mkhas] B, mkhan A
 277 por] *em.*, po AB
 278 *In MS B, la is inserted beneath and between mkha' and sprin.*
 279 *In MS A, the yang 'jug -s of lugs is an insertion in dBu-can.*
 280 gcig] *em.*, cig AB
 281 bde'] A, bder B
 282 de yi] *em.*, de'i AB
 283 dang] B, tang A
 284 *or.* phyagi
 285 *In MS B, bde is added in dBu-can beneath the b- of bshegs. Cf. L (fol. 39b1), where bder is added in dBu-med beneath the g- of gshegs.*
 286 *or.* myang 'das
 287 de yi] *em.*, de'i AB
 288 kyis] A, gyis B
 289 pa yi] *em.*, pa'i A, ba'i B
 290 por] B, po A. *In MS A, however, there is a -r inserted in dBu-med, which is clearly meant to be suffixed to dang po.*

- 291 lha yi] A, lha'i B
292 *In MS B, chad is written in dBu-can beneath and between bar and myed.*
293 tshe yi] *em.*, tshe'i AB
294 stsogs] B, bsogs A. *MS B's reading is an insertion in dBu-can.*
295 por] A, po B
296 rdul] *em.*, sdul A
297 *or.* 1
298 *To note how bde is not spelled bde' as it usually is in MS A.*
299 *or.* 1
300 rtag] *em.*, stag A
301 mying] B, ming A
302 *or.* 1
303 bsngal] B, sngal A
304 myin] B, min A
305 myin] B, min A
306 de yi] *em.*, de'i AB
307 myin] A, ma yin B
308 pa'ang] B, pa 'ang A
309 gyis] *em.*, kyis A
310 de yi] *em.*, de'i AB
311 myin] B, min A
312 ba myi] B, pa mi A
313 bde'] A, bder B
314 lnga yi] A, lnga'i B
315 *or.* 1
316 *or.* 1 *in the MS. To be noted that the expression lhan gcig tu can also be found as lhan cig tu (see JASCHKE 1881, s.vv. lhan & cig).*
317 longs] B, long A
318 *or.* 1
319 brtson] B, rtson A
320 *To note how this word is spelled bde (i.e. without 'a mtha') in both MSS, while it is usually spelled bde' in MS A.*
321 char] A, car B. *See section [4.8], n. j.*
322 pha yi] *em.*, pha'i AB
323 myi btub] B, mi tub A
324 *In MS A, the sngon 'jug g- of gtong is an insertion in dBu-can.*
325 pa yi] A, pa'i B
326 gyis] A, kyis B. *In MS B, the -s of kyis is written below kyi.*
327 *In MS B, the -s of gos is written beneath go.*
328 bsngal] B, sngal A
329 gcig] *em.*, cig AB. *In MS B, cig appears as an insertion in dBu-can, and all versions of the commentary read gcig.*
330 bde ba'i] B, bde'i A
331 *or.* 1
332 *If the reading de is at all correct, then it looks like its 'greng bu connects to the ming gzhi -nga- of bsngal beneath which the gloss is found in the MS.*
333 *Spelled without 'a mtha' though it is usually spelled with it in MS A.*
334 zhes] *em.*, ces A

- 335 or. |
 336 por] B, po A
 337 zhes] *em.*, ces A
 338 bya 'o] *em.*, bya'o AB
 339 gyis] A, kyis B. *I have the feeling that MS B here follows the same principle as when using the la don particle tu instead of du after kun, that is, presupposing a da drag (i.e. kund), thus employing kyis rather than gyis. This, however, cannot be clearly confirmed, since, as far as I can see, neither in the MS nor in version L of the commentary such a reading (i.e. kund kyis, with an explicit da drag) can be found.*
 340 or. |
 341 zhes] *em.*, ces A
 342 mying] B, ming A
 343 stsogs] B, bsogs A
 344 ce] *em.*, zhe A
 345 gyis] A, kyis B. *See n. 339.*
 346 gcig] B, cig A
 347 yang] A, kyang B. *We cannot exclude the possibility that MS B presupposes a da drag (i.e. mnyand) and thus employes kyang rather than yang (cf. n. 339).*
 348 pa] A, om. B
 349 nga yis] A, nga'is B
 350 *In MS A, kun is an insertion in dBu-can.*
 351 bskal] B, skal A
 352 nga yi] *em.*, nga'i AB
 353 or. sargyas
 354 nga yi] A, nga'i B
 355 pa yi] *em.*, pa'i AB
 356 bskal] B, skal A
 357 or. |
 358 nga yi] A, nga'i B
 359 bskal] B, skal A
 360 nga yi] A, nga'i B
 361 bskal] *em.*, skal AB
 362 brgya] A, brgya' B. *Even though the archaic readings with 'a mtha', found in MS A, have generally been preferred over those without it found in MS B, insofar as both B and A itself seem to consistently use the spelling without 'a mtha' for this word, brgya has been chosen for the sake of consistency.*
 363 nga yi] A, nga'i B
 364 bskald] B, skal A
 365 bu yis pha yi] A, bu'is pha'i B
 366 pha yi] *em.*, pha'i B
 367 or. nyomn
 368 zhing] B, ste A
 369 bskald] B, skal A
 370 gyis] *em.*, kyis A
 371 gyis] *em.*, kyis A
 372 brnyas] *em.*, bsnyas A
 373 stsogs] B, bstogs A
 374 brnyas] *em.*, bsnyas A

- 375 | |] *em.*, | A
376 *or.* |
377 ba] A, ba'i B
378 *or.* nyamsu
379 *In MS A, rgyas is an insertion in dBu-can.*
380 *or.* l
381 *To be noted how, in MS A, dgra is not spelled dggra' as usual (as it is for instance four verse-lines behind).*
382 *To be noted how bde is not spelled bde' as usual in MS A, as it is for instance in its second occurrence in this very gloss.*
383 | |] *em.*, | A
384 khams] B, kham A
385 gnyis] A, gnyi B
386 *In MS A, the la don particle -r is an insertion in dBu-can.*
387 'di yi] A, de'i B
388 'dra] A, 'dra' B. *Even though the readings with 'a mtha', usually found in MS A, have generally been preferred in the critical edition, insofar as both B and A seem to consistently read 'dra throughout the text, the latter spelling has been chosen for the sake of consistency.*
389 myur] A, nyur B
390 *or.* |
391 *In MS A, par is an insertion in dBu-can.*
392 | |] *em.*, | A
393 gsal] B, gsa A
394 nga yi] A, nga'i B
395 kar] B, khar A. *Since all versions of the commentary read kar, and insofar as the first verse-line in this section also reads 'chi ka instead of 'chi kha/ga, the reading kar has been preferred.*
396 tsam] B, rtsam A
397 mgon] A, 'gon B
398 mgon] A, 'gon B
399 mgon] *em.*, 'gon AB
400 *or.* |
401 bde'] A, bder B
402 *In MS B, 'dren is an insertion in dBu-can.*
403 zhe] B, zhes A
404 zhes] *em.*, ces A
405 'tshang] B, mtshang A
406 yid] A, yi B. *The two readings seem to be interchangeable (FÄSCHKE 1881, s.v. rang ba).*
407 |] B, *om.* A
408 rangs te] B, rang ste A
409 |] A, |] B
410 pa bya ba'i] B, pa'i A
411 s.ho] A, so B
412 gcig] *em.*, cig B
413 gcig] *em.*, cig B

Chapter Three

Annotated Translation

1. Introductory Remarks

The different editions of both *tantra* and commentary are cited with the same abbreviations employed in the Critical Edition.

As in the latter, interlinear glosses (*mchan*) found in both MS A and B are enclosed within braces, but only the letters ‘A’ and ‘B’ (indicating the MS in which the gloss is found) are here subscripted. When possible, glosses have been translated within the main text, but many have been rendered in the footnotes in order not to compromise the legibility of the translation.

Particularly significant terms are followed by a possible Sanskrit equivalent within brackets, with an asterisk if the term does not appear to be attested in Sanskrit sources.

In addition to the same numerical subdivisions operated in the Critical Edition, titles and subtitles in italics (loosely based on Tibetan terminology found in the *tantra* and its commentary, or on the content itself of the various sections: cf. n. 42 in Appendix 2) have been supplied as well throughout the translation.

Even though verses are not rendered metrically, a single Tibetan verse-line is nonetheless rendered, as far as possible, with a single line of English translation for an easier and hopefully clearer comparison between the two.

As for me, I cannot but borrow dGe-tshul Khyung-grags’s closing plea found in the *Colophon*, and beg the reader to forgive me if the translation is not smooth and easy to read...

2. The Text in Translation

I. Title and Homage

1.1.1

In the language of India:¹

**Sarvadharmacaryopadeśābhisamayatantra*

In the language of Tibet:

*Tantra of the Clear Realisation of the Quintessential Instructions
on All Dharma Practices*

1.1.2

Obeisance to the Noble² Vajrapāṇi.³

¹ Though not directly concerned with the standard formula *rgya gar skad du* as found in Tibetan translations of purportedly Indian Buddhist texts, see ROESLER 2018 for a rewarding and amusing paper dealing with the Tibetans' use and understanding of designations such as *rgya gar (gyi) skad* and *'phral skad*, as reflected in Tibetan travel accounts.

² Exalted (*'phags pa*) {above *saṃsāra* A}.

³ In MS A, the Tibetan *rdo rje (vajra)* is glossed as {the sign of the indivisibility of appearance and emptiness A}. See, for instance, the chapter entitled 'Ground *Yuganaddha (gzhi'i zung 'jug)*' in WANGCHUK (forthcoming) for the occurrence of the expression *snang stong dbyer med*—and other synonyms, such as *snang stong zung 'jug*, *snang stong 'du bral med pa*, etc.—in various works by Mi-pham rNam-rgyal-rgya-mtsho (1846–1912).

II. Introduction

1.1.3

Thus⁴ have I heard at one time:⁵ the Exalted One (*bhagavat*)⁶ was

⁴ To wit, the teaching contained within this {scripture_A}.

⁵ ‘At one time,’ insofar as the teaching was heard {by the Noble Mañjuśrī at the very moment [i.e. the ‘one time’] in which the Exalted One taught_A}, as stated in L (fol. 2b3–4), G (p. 188.2), N (p. 144.4), and C (p. 175.2–3): *jam dpal gyis* (| L) *bcom ldan ’das kyis gsungs pa’i skad cig de nyid la thos pas* (pa GNC) *na | thos pa* (| *thos pa* om. GNC) *dus gcig na’o* | |. The *gZi brjid snang ba* thus makes clear that a) the ‘I’ who heard the teaching is the *bodhisattva* Mañjuśrī, i.e. the *adhyeṣaka* who indeed (as will be seen in section 1.2.2) requested the *bhagavat* to expound the doctrine, and, as made especially clear in L (*thos pas na | thos pa dus gcig na’o* | |), that b) *dus gcig na* (‘at one time’) is understood as referring to *thos pa* (‘have heard’), rather than to *bzhugs te* (‘was dwelling’). For a detailed discussion of this standard but problematic introductory sentence, see ANĀLAYO 2014: 41–45, and especially *ibid.*: 41, n. 1 for a list of studies that deal with the relationship between the phrases ‘thus have I heard,’ ‘at one time,’ and what follows them; see also *ibid.*: 42, nn. 3 & 4 on the variant *thos pa’i*, that in our case is found in MS A.

⁶ In MS A, the Tibetan *bcom ldan ’das* is glossed in the following manner: {*bdud bzhi*_A} *bcom*, i.e. ‘[one who] has vanquished {the four *māras*_A}’ (*Tshig mdzod chen mo*, s.v. *bdud bzhi*: “*nyon mongs pa’i bdud dang | phung po’i bdud | ’chi bdag gi bdud | lha’i bu yi bdud de bzhi* |”), and {*yon tan drug dang*_A} *ldan*, i.e. ‘[one who] is endowed {with the six qualities_A}.’ These six qualities are then listed in another gloss, which states that {in the *Saṃpūṭa*[*tantra*] the following has been taught: “[The term] ‘endowed,’ refers to [being endowed with] the ‘six excellences:’ might, fine form, glory, fame, Gnosis, and perseverance”_A}. Unlike in MS A’s gloss, these six *bhagas* are not presented in verse in the *Saṃpūṭatantra*, which actually runs in a slightly different manner (SKORUPSKI 1996: 242): *tad yathā aiśvaryaśya samagrasya rūpasya yaśasaḥ śrīyah | jñānasya arthaḥprayatnasya saṃnām bhaga iti smṛtaḥ | so ’syā ’stīti bhagavān* | |. For the Tibetan translation see *ibid.*: 242, n. 2: *’di lta ste | dbang phyug dang | gzugs dang | grags pa dang | dpal dang | ye shes dang | brtson ’grus phun sum tshogs pa ste | bhaga drug ces gsungs so | de ’di la mnga’ ba’i phyir bcom ldan ’das so* | |. Cf. ELDER 1978: 114 (Sanskrit), 158 (Tibetan), 192 (English). For a similar interpretation of the term *bhagavān*, see the *sGra sbyor bam gnyis*, no. 1.2, partially translated into English in SAITO 2014: 251; see also *ibid.*: 255, n. 2, for a quotation from the *Arthaviniścayasūtranibandhana* reporting the six *bhagas* in verse. For some references to other sources (both primary and secondary) concerning the interpretation of the term *bhagavat*, see SCHMITHAUSEN 2014: 511, n. 2151. In MS B, moreover, *bcom ldan ’das* is followed by the gloss {*ston pa phun sum ’tshogs pa*_B}, i.e. ‘excellent teacher,’ one of the ‘five excellences’ (see *Tshig mdzod chen mo*, s.v. *phun tshogs lnga*): ‘excellent doctrine’ (*chos phun sum tshogs pa*), ‘excellent time’ (*dus phun sum tshogs pa*), ‘excellent teacher’ (*ston pa phun sum tshogs pa*), ‘excellent place’ (*gnas phun sum tshogs pa*), and ‘excellent retinue’ (*’khor phun sum tshogs pa*).

dwelling in the Asura-Cave, {called ‘Resplendent Treasury,’_A} in {the place where he taught the profound doctrine (Dharma), on the north-eastern border of_A} Rājagṛha’s⁷ Vulture-Peak (Gṛdhrakūṭa).⁸

1.1.4

In that {place_A},⁹ [the Exalted One] {was residing_A} together with all the {myriads of_A} *bodhisattvas* abiding on the stages (*bhūmi*);¹⁰ noble *arhats*, {namely the eight members of the four pairs of [Noble]

⁷ The residence of kings {such as Prasenajit, etc._A}, the ‘excellent {place’_B}.

⁸ In the records of his travels to India, Xuánzàng 玄奘 (ca. 600–664) mentions a deep cavern, said to be the abode of an *asura*, behind the walls of the Pippala stone house (BEAL 1884: 156), a watch-tower found in Rājagṛha’s Vaibhara Hill (CHAKRABARTI 1976: 264). Another artificial cave located on the south face of Vaibhara Hill is called Son-Bhandar (‘Treasury of Gold’), a name which is reminiscent of that of the Asura-Cave mentioned in L (fol. 3a1), G (p. 188.4), N (p. 144.6), and C (p. 175.9)—and thus in MS A’s gloss—, i.e. Rin-po-che’i-gter-mngon-par-s nang-ba, which I have translated as ‘Resplendent Treasury.’ Interestingly, it seems that the Pippala stone house mentioned by Xuánzàng was once thought to be the Son-Bhandar (BEAL 1884: 156, n. 53); it is now ascertained, however, that these are two distinct places (CHAKRABARTI 1976: 264). It should be noted, finally, that Vaibhara Hill is situated more or less westward from Vulture-Peak, not on its north-eastern border (*byang shar mtshams*) where the Asura-Cave called Rin-po-che’i-gter-mngon-par-s nang-ba mentioned in the *gZi brjid snang ba* is supposed to be located.

⁹ What follows is a description of the Exalted One’s ‘excellent {retinue’_B}.

¹⁰ The *bhūmis* are the stages of a *bodhisattva*’s spiritual path. The *Dharmasaṅgraha*, no. 64, enumerates ten such stages (for the Tibetan names see *Tshig mdzod chen mo*, s.v. *sa bcu*): Pramuditā (Rab-tu-dga’-ba); Vimalā (Dri-ma-med-pa); Prabhākārī (’Od-byed-pa); Arciṣmatī (’Od-’phro-ba); Sudurjayā (sByang-dka’-ba); Abhimukhī (mNgon-du-gyur-pa); Dūraṅgamā (Ring-du-song-ba); Acalā (Mi-g.yo-ba); Sādhumatī (Legs-pa’i-blo-gros); and Dharmameghā (Chos-kyi-sprin). These ten stages are referred to as ten kinds of production of thought of Awakening (*cittotpāda*) and are linked with the Ten Perfections (*pāramitā*)^a in Candrakīrti’s (ca. 600–650) *Madhyamakāvatāra* (SEYFORTH RUEGG 1981: 71; WANGCHUK 2007: 273, n. 191). Three additional stages can also be found in different systems (see *Dharmasaṅgraha*, no. 65; *Tshig mdzod chen mo*, s.v. *sa bcu bzhi*):^b Samantaprabhā (Kun-tu’od); Nirupamā (dPe-med); and Jñānavatī (Ye-shes-ldan). For other enumerations of the *bhūmis*, see, for instance, the annotated translation of a fragment of Abhayākara Gupta’s (ca. 11th–12th cent.) *Āmnāyamañjarī* in TOMABECHI & KANO 2008: 33.

^a These are the Six Perfections (*Dharmasaṅgraha*, no. 17: *dānapāramitā*; *śīlapāramitā*; *kṣāntipāramitā*; *vīryapāramitā*; *dhyānapāramitā*; and *prajñāpāramitā*) plus four more (*Dharmasaṅgraha*, no. 18: *upāyapāramitā*; *prañidhipāramitā*; *balapāramitā*; and *jñānapāramitā*).

beings_A};¹¹ {the humans: B} {the four types of retinue, namely_A} fully ordained monks (*bhikṣu*) and nuns (*bhikṣuṇī*), laymen (*upāsaka*) and laywomen (*upāsikā*); furthermore, {the non-humans: B} {the gods_A} Brahmā and {Indra_A} Śatakratu;¹² {the deities_A} Four Great Kings;¹³ *devas*;¹⁴ {animals: B} the {Eight [Great]_A} Nāgas;¹⁵

See also WANGCHUK 2007: 87, n. 82.

^b The *Tshig mdzod chen mo* counts fourteen stages (*sa bcu bzhi*) insofar as it includes the *adhimukticaryābhūmi* (*mos spyod pa'i sa*), which usually precedes the first stage.

¹¹ These are the Noble beings (*ārya*: 'phags pa) of the Śrāvaka vehicle who have attained one of the eight stages culminating in arhatship. In the *Dharmasaṃgraha*, no. 102, the four pairs are listed as follows: 1.1 *srotaāpannaphalapratiṭpannaka* (*rgyun zhugs kyi 'bras bu la zhugs pa*), 1.2 *srotaāpanna* (*rgyun zhugs*); 2.1 *sakṛdāgāmi-phalapratiṭpannaka* (*lan gcig phyir 'ong ba'i 'bras bu la zhugs pa*), 2.2 *sakṛdāgāmin* (*lan gcig phyir 'ong ba*); 3.1 *anāgāmi-phalapratiṭpannaka* (*phyir mi 'ong ba'i 'bras bu la zhugs pa*), 3.2 *anāgāmin* (*phyir mi 'ong ba*); 4.1 *arhatphalapratiṭpannaka* (*dgra bcom pa'i 'bras bu la zhugs pa*), and 4.2 *arhat* (*dgra bcom pa*). See ALMOGI 2009: 282, n. 19 for the Tibetan equivalents and the English translation of the Sanskrit terms.

¹² See *TSD*, s.v. *brgya byin*.

¹³ These are the guardians of the world (*lokapāla*: 'jig rten skyong ba) and of the four directions (*dikpāla*: phyogs skyong): Vaiśravaṇa (rNam-thos-sras—North), Dhṛtarāṣṭra (Yul-'khor-srung—East), Virūdhaka ('Phags-skyes-po—South), and Virūpākṣa (sPyan-mi-bzang—West), the four kings ruling over the Gods Belonging to the Four Great Kings (Cāturmahārājakāyika: rGyal-chen-bzhi'i-ris, see *Mvy*, no. 3075), inhabiting the lowest of the six levels of gods dwelling in the Desire Realm (*kāmāvacara*).

¹⁴ Gods of {the seventeen types of abodes [of the Form Realm], and the six classes of gods of [the] Desire [Realm]_A}. The seventeen abodes comprise the three levels of the First Concentration (*bsam gtan dang po'i gnas ris gsum*), the three levels of the Second Concentration (*bsam gtan gnyis pa'i gnas ris gsum*), the three levels of the Third Concentration (*bsam gtan gsum pa'i gnas ris gsum*), and the eight levels of the Fourth Concentration (*bsam gtan bzhi pa'i gnas ris brgyad*, see *Tshig mdzod chen mo*, s.v. *gzugs khams gnas ris bcu bdun*); the Fourth Concentration has eight levels insofar as it also includes the so called 'Five Pure Abodes' (*gtsang gnas lnga*). The six classes of gods of the Desire Realm are the following (*Dharmasaṃgraha*, no. 127; *Mvy*, nos. 3075–3080): Cāturmahārājakāyika (rGyal-chen-bzhi'i-ris), Trāyastriṃśa (Sumcu-rtsa-gsum-pa), Yāma ('Thab-bral), Tuṣita (dGa'-ldan), Nirmāṇarati ('Phrul-dga'), and Paranirmitavaśavartin (gZhan-'phrul-dbang-byed). For a clear and detailed table of the Buddhist cosmology, see *NSTB* (pp. 14–16).

¹⁵ The *Tshig mdzod chen mo*, s.v. *klu chen brgyad*, lists the following eight serpent-kings: Nor-rgyas[-kyi-bu] (*Mvy*, no. 3230: Vāsuki); Pad-ma (*Mvy*, no. 3228: Padma); sTobs-rgyu (*Mvy*, no. 3226: Karkoṭaka); 'Jog-po (*Mvy*, no. 3232: Takṣaka); Pad-ma-chen-po (*Mvy*, no. 3229: Mahāpadma); Dung-skyong (*Mvy*, no. 3225: Śaṅkhapāla); Rigs-ldan (*Mvy*, no. 3227: Kulika); and mTha'-yas (*Mvy*, no. 3231:

*yakṣas; gandharvas; asuras; garuḍas; kinnaras; mahoragas; kumbhāṇḍas; pretas; piśācas, and so on.*¹⁶

1.1.5

At that time, {after the trainees (*vineya*), having seen the greatness of the teacher and the time, wished for the prerequisites for the engagement [in the study of the doctrine] (*pravṛtṭyaṅga*),_B} the Exalted One entered equanimity in [a state of] meditative concentration (*samādhi*)¹⁷ called, {by way of a comparison,_A} ‘Mirror-Wheel.’¹⁸

Ananta). Cf., for instance, VOGEL 1926: 191, where the eight *nāga* chiefs are listed as: Nanda (*Mvy*, no. 3239, 3276: dGa’-po/ba); Upananda (*Mvy*, no. 3276: Nye-dga’); Sāgara (*Mvy*, no. 3235: rGya-mtsho); Vāsuki (*Mvy*, no. 3230: Nor-rgyas-kyibu); Takṣaka (*Mvy*, no. 3232: ’Jog-po/pa); Manasvin (*Mvy*, no. 3283: gZi-can); Anavatapta (*Mvy*, no. 3237: Ma-dros-pa); and Utpala[ka] (*Mvy*, no. 3285: Ut-pala).

¹⁶ Namely {other non-human beings_B}. In sum, in that place dwelled {the Noble Mañjuśrī, the Exalted One, and his retinue_A}. The same beings, from *devas* to *kumbhāṇḍas*, are listed in the same order in *Mvy*, nos. 3213–3223—the *Mahāvīyutpatti*, no. 3219, also includes *daiṭya: lha ma yin (dang) ’dom na sbyin byed ma’i bu*—in the section ‘*lha dang klu la sogs pa*.’ Pretas and Piśācas figure in the same source as nos. 4755 and 4757, in the section ‘*yi dags su gtogs pa*’ (*Mvy*, nos. 4754–4768), in which again figure Kumbhāṇḍas as no. 4756; Pretas are also included in the section ‘*mi khom pa brgyad*’ (*Mvy*, nos. 2307–2316) as no. 2311. The *Mahāvīyutpatti* also dedicates a section (*Mvy*, nos. 3111–3172) to worldly deities (*laukikadevatā: ’jig rten pa’i lha*); one (*Mvy*, nos. 3224–3306) to Nāga kings (*nāgarājan: klu’i rgyal po*, on which see also the note above); one (*Mvy*, nos. 3307–3363) to ordinary Nāgas (*klu phal pa*); one (*Mvy*, nos. 3364–3377) to Yakṣa lords (*gnod sbyin gyi dbang po*); one (*Mvy*, nos. 3378–3388) to Gandharva lords (*dri za’i dbang po*); one (*Mvy*, nos. 3389–3400) to Asura lords (*lha ma yin gyi dbang po*); one (*Mvy*, nos. 3401–3410) to Garuḍa lords (*nam mkha’ lding gi dbang po*); one (*Mvy*, nos. 3411–3422) to Kinnara lords (*mi’am ci’i dbang po*); one (*Mvy*, nos. 3423–3433) to Mahoraga lords (*lto ’phye chen po’i dbang po*); and one (*Mvy*, nos. 3434–3444) to Kumbhāṇḍa lords (*grul bum gyi dbang po*). All the above *laukika* beings, common to both Buddhist and non-Buddhist traditions, have no direct soteriological function in Buddhism, and are thus opposed to the supramundane (*lokottara*) awakened beings (*buddha*) and *bodhisattvas* of the highest stage (*bhūmi*) who are beyond the world of cyclic existence (*saṃsāra*), governed by the law of the connection between actions (*karman*) and their ripening (*vipāka*). See SEYFORTH RUEGG 2008: 41–43.

¹⁷ {Its empowering influence (*adhiṣṭhāna*) dispels the darkness [that blinds] sentient beings._A}

¹⁸ As we can read in L (fol. 3a2–b1), G (pp. 188.6–189.3), N (pp. 144.7–145.3), and C (pp. 175.13–176.1): “Just as various external images appear in a mirror

1.2.1

As soon as {the Exalted One _A} entered meditative concentration, the earth began to shake {as a sign heralding the teaching of this profound [doctrine] _A}. When sound of thunder {burst forth _A}, and a lute,¹⁹ {a flute, _A} various sounds of musical instruments,²⁰ drops of perfume,²¹ the scent of {correctly prepared _A} incense, and a rain of flowers²² fell abundantly from the sky,²³ {the measureless _A}

whose rust has been wiped off, the empowering influence of that meditative concentration, having wiped off the dirt from the minds of sentient beings, teaches a doctrine that allows [them] to clearly see True Reality (*dharmatā*): that is the reason for [the use of] the term ‘mirror’ [in the name ‘Mirror-Wheel’]. The ‘wheel’ [in the name ‘Mirror-Wheel’] is a wheel made up of a nave, eight spokes, and a rim: similarly, in these quintessential instructions, the Exalted-One has taught, firstly, the generation of *bodhicitta*, [as the nave,] the eight Dharma [practices] such as transcribing,^a etc., [as the eight spokes,] and finally meditation, the culmination of all Dharma practices, as the rim. Therefore, insofar as that meditative concentration has the features of both a mirror and a wheel, it is called ‘Mirror-Wheel’ (**darpaṇacakra*).”

^a L is the only version of the commentary that reads *’dri ba* (see section [1.2], n. f in the Critical Edition) while G, N, and C read *dri ma*. The nine main Dharma practices taught throughout the **Sarvadharmacaryopadeśābhīsamaya tantra* are: transcribing (*’dri ba*), listening (*nyan pa*), retaining (*’dzin pa*), giving (*shyin pa*), expounding (*bshad pa*), promulgating (*sgrog[s] pa*), offering (*mchod pa*), repeating [*mantras*] (*bzlas pa*), and meditating ([*b*]*sgom pa*).

¹⁹ {The divine musical instrument. _A}

²⁰ {Such as those of *devas*, and so on. _A}

²¹ {Such as sandal, saffron, camphor, etc. _A}

²² {Such as the blue lotus, the coral tree, and so on. _A}

²³ What follows is a metaphor {symbolising the *buddhas* of the five families _A}. The five families are the Tathāgata Family (headed by Vairocana: rNam-par-s nang-mdzad); Padma Family (Amitābha: ’Od-dpag-med); Vajra Family (Akṣobhya: Mi-’khrugs-pa); Ratna Family (Ratnasambhava: Rin-chen-’byung-ldan); and Karman Family (Amoghasiddhi: Don-yod-grub-pa). In some texts the families are said to be six, namely with the addition of the Bodhicittavajra Family (headed by Amoghasiddhi) and Vajrasattva (rDo-rje-sems-dpa’, presiding over the Karman Family). See WAYMAN 1985: 65 & 79. For the correspondences existing between the thirty-six deities of the six families (three *bodhisattvas* with their respective partners for each family) and the six aggregates (*skandha*), elements (*bhūta*), organs of sense (*indriya*), objects of the senses (*viśaya*), organs of action (*karmendriya*), and actions (*kriyā*), see OROFINO 1996: 138–139, n. 40.

space filled with lotuses endowed with one thousand petals. Moreover, as various²⁴ spheres of light²⁵ flared up on top of each of those lotus{-seats A}, many wondrous phenomena {and exclamations, [symbolising] the sight of truth, etc. A} appeared as well.

1.2.2²⁶

Then, from among the Exalted One’s gathered retinue, Mañjuśrī²⁷ Kumārabhūta, {empowered [by the Buddha], A} rose from his seat. Having draped his outer robe over one shoulder,²⁸ he knelt on his {leg’s A} right knee. He looked {with his eyes, A} unwaveringly, {with the gaze of a lion, A} at the Exalted One’s face, and, having joined his {hand’s A} palms {at his heart A}, thus appealed to him:

1.2.3

“Oh Exalted One, when the earth (*dog sa*)²⁹ thus shook,³⁰ sound of

²⁴ ‘Various’ {on account of [symbolising] the [various] specifics of the five [*bud-dha*]-families A}.

²⁵ {Symbolising the *tathāgatas*. A}

²⁶ {Concerning the request [to explain] the meaning [of those phenomena such as the earth quaking, etc.] in order for the trainees to understand them:... B}

²⁷ In MS A, the Tibetan *jam dpal* is glossed thus: *jam* {*lus kyi gsum ngag gi bzhi yid kyi gsum ste bcu* A}, i.e. ‘{ten A} lovely (*mañju*) [actions]: {three of body, four of speech, three of mind A},’^a and {*bdag gzhan gyi* A} *dpal*, i.e. ‘{one’s own and others’ A} fulfilment (*śrī*),’ that is to say, fulfilment of one’s own and others’ aims (*svaparārthasamṣad*: *bdag/rang dang gzhan gyi don phun sum tshogs pa*). For other examples of the word *śrī* being glossed as *svaparārthasamṣad*, see, for instance, *Jātakamālāṭikā* (p. 242.12) ad Āryaśūra’s (ca. 4th cent.) *Jātakamālā* 1a: *śrīḥ svaparārthasamṣat* |; and Samantabhadra’s (ca. mid-9th cent.) *Sāramañjarī* (p. 2.19) ad §1.2 Jñānapāda’s (ca. late 8th cent.) *Samantabhadrasādhana* 1a: *tatra śrīḥ sāmānyena svaparārthasamṣadātmikā*. Many thanks to Vladimir Angirov for providing me with the edition of the *Jātakamālāṭikā*, to Prof. Dr. Harunaga Isaacson for pointing out to me the gloss found in the *Sāramañjarī*, and to Dr. Péter-Dániel Szántó for kindly allowing me to cite his draft edition of the text.

^a Probably righteous actions that are equal to the abandonment of the Ten Unrighteous Actions (on the *daśakuśala* see n. 567), as exemplified in *Meṃ*, nos. 1692–1704.

²⁸ The {right A} one.

²⁹ The *brDa dkrol*, s.v. *dog sa*, gives “*sa gzhi’i ming*.” Cf. the *Tshig mdzod chen mo*, that defines *dog sa* as “*g.yang sa’am gu dog sa*.”

³⁰ {If East rises, West sinks, etc. A} This is an allusion to the six ways in which the

thunder,³¹ a lute,³² various sounds of instruments,³³ {various A} drops of perfume, the scent of {divine and human A} incense, and a rain of {divine and human A} flowers³⁴ fell abundantly {on the ground A} from the sky.³⁵ Moreover, as {the light rays of those A} various spheres of light³⁶ flared up on top of each of those lotuses, in the {measureless A} space which had filled up with lotus {flowers A} endowed with one thousand petals {and one thousand colours A}, wondrous phenomena of different sorts appeared.”³⁷

earth quakes (see *Tshig mdzod chen mo*, s.v. *sa g.yo drug*) on the occasion of a prodigious event: in this *tantra*, the Buddha entering meditative concentration just before teaching the doctrine contained within this scripture to the Noble Mañjuśrī. A nice and exhaustive example is found, for instance, in the *Lalitavistara* (p. 39.10–16): *gyaṃ ca trisāhasramahāsāhasro lokadhātuḥ ṣaḍvikāram aṣṭādaśamahānimittam abhūt | akampat prākampat samprākampat | avedhat prāvedhat samprāvedhat | acalat prācalat samprācalat | akṣubhyat prākṣubhyat samprākṣubhyat | arañat prārañat samprārañat | agarjat prāgarjat samprāgarjat | ante ’vanamati sma, madhye unnamati sma | madhye ’vanamati sma, ante unnamati sma | pūrvasyām diśy avanamati sma, paścimāyām diśy unnamati sma | paścimāyām diśy avanamati sma, pūrvasyām diśy unnamati sma | dakṣiṇasyām diśy avanamati sma, uttarasyām diśy unnamati sma | uttarasyām diśy avanamati sma, dakṣiṇasyām diśy unnamati sma*. The Tibetan translation runs like this (P, fol. 35b2–5; T, fols. 44b4–45a1): *stong gsum gyi stong chen po’i ’jig rten gyi khams ’di’ang mam pa drug dang | ltas chen po bcu brgyad du g.yos rab tu g.yos | kun tu (du P) rab tu g.yos so | | ’gul rab tu ’gul | kun tu rab tu ’gul to (lo T) | | ldeg rab tu ldeg | kun tu rab tu ldeg go | ’khrugs(| T) rab tu ’khrugs | kun tu (du P) rab tu ’khrugs so | | ’ur ’ur(| T) rab tu ’ur ’ur | kun tu rab tu ’ur ’ur ro | | chem chem(| T) rab tu chem chem | kun tu (du P) rab tu chem chem mo | | mtha’ dma’ na dbus mtho bar gyur to | | dbus dma’ na mtha’ mtho bar gyur to | | shar phyogs dma’ na nub phyogs mtho bar gyur to | | nub phyogs dma’ na shar phyogs mtho bar gyur to | | lho phyogs dma’ na byang phyogs mtho bar gyur to | | byang phyogs dma’ na lho phyogs mtho bar gyur to | |*. Cf., for example, *Pañcaviṃśatisāhasrikā* (p. 4.1–9). On the topic of earthquakes in Buddhist texts, see CIURTIN 2009 (especially p. 76 for the Sanskrit transcription and English translation of a passage, very similar to the one above, from the *Samādhirājasūtra*) and id. 2012.

³¹ The result of the combination of {hot and cold elements A}.

³² The instrument {of *devas*, *asuras*, etc. A}

³³ {Such as the conch, the large drum, and so on. A}

³⁴ {Such as the coral tree, etc. A}

³⁵ {Which lacks an inherent nature (*svabhāva*). A}

³⁶ Namely the {emanation of the *tathāgata* A}.

³⁷ {Such as some exclamations [having as their] sound “*saṃsāra* has been emptied!” A}

1.2.4

When {Mañjuḥṣa_A} [further] asked: “What {is the_A} reason (*ci'i rgyu ci'i rkyen*) for [the appearance of] these [phenomena]?”, the Exalted One, {uninterrupted by others, having heeded with compassion,_A} replied to Mañjuśrī Kumārabhūta:³⁸ “Oh Mañjuśrī, those {above-mentioned [phenomena], such as the earth quaking, the sound of thunder, and so on,_A} have correctly arisen insofar as (*de'i rgyu de'i rkyen las*) I am going to teach {you and the attendants_A} this profound doctrine³⁹ called *Clear Realisation of the Quintessential Instructions on All Dharma Practices*.⁴⁰”

1.2.5⁴¹

Mañjuśrī [thus] supplicated {the Buddha_A}: “Oh Exalted One, how is that profound doctrine called *Clear Realisation*⁴² *of the Quintessential Instructions*⁴³ *on All Dharma Practices* like?⁴⁴ Please expound it⁴⁵ in order to benefit me⁴⁶ and all sentient beings. Please expound it, oh Well-Gone One (*sugata*)!”

³⁸ {As for the [Exalted One's] reply to [Mañjuśrī's] question... B}

³⁹ In other words, those phenomena have appeared {on account of the empowering influence (*adhiṣṭhāna*) [exercised] by_A} the primary and secondary causes that consist in the Buddha's imminent teaching of the {profound doctrine_A}.

⁴⁰ Practices {such as transcribing, offering, and so on_A}. Considering that the first two of the nine Dharma practices taught in this *tantra* are ‘transcribing’ and ‘listening’ (not ‘transcribing’ and ‘offering’), it seems likely that the scribe had in mind the Ten Dharma Practices as presented in the *Madhyāntavibhāga* (or the *Abhisamayālamkāralokā* or even the *Mahāvīryūtpatti*), in which ‘offering’ (*pūjanā: mchod*) indeed appears as the second among the ten practices listed in verse (see Appendix 2, under the heading ‘D. The Ten Dharma Practices (*chos spyod bcu*)’).

⁴¹ {One who has already realised [its] greatness [i.e. Mañjuśrī] requests the teaching of that doctrine:... B}

⁴² Realisable even {by those of inferior intellect (*buddhi*) and discriminative insight (*prajñā*)_A}.

⁴³ {Which [entail] little hardship, yet whose value is great._A}

⁴⁴ How is it{s nature_B}?

⁴⁵ The {objective_B}.

⁴⁶ {Mañjuśrī._A}

III. *The Buddha's Reply*⁴⁷

1.3.1

The Exalted One, {having at heart the benefit of all beings, A} replied: “Oh Mañjuśrī, if you know that the time {for the explanation A} has {now A} come, listen {to me A} carefully, {abandon your faults, A} and keep in mind! I am going to explain it to you {for the benefit of sentient beings A}!”

1.3.2⁴⁸

“Oh Mañjuśrī,⁴⁹ {an unfathomable [number of] A} *bodhisattvas*⁵⁰ abiding on the stages,⁵¹ having relied upon this profound doctrine,

⁴⁷ What follows is {the second reply (*lan gnyis pa*) granted (*gnang ba*) [by the Exalted One], giving way (*skabs dbye bar*) to the request (*zhus pa*) [of the] novice (*las dang po*) B}. See section 1.2.4 for the Buddha's first reply to Mañjuśrī's question on the reasons for the appearance of the aforementioned wondrous phenomena. The *gZi bñid snang ba* (L, fol. 5b3–4; G, p. 193.3–4; N, p. 148.2–3; C, p. 179.1–4) appears to distinguish two ‘introductions’ (*gleng gzhi*): a ‘first introduction’ (*dang po'i gleng gzhi*), ending with Mañjuśrī's plea to expound the doctrine (a plea he made thanks to the Buddha's own empowering influence for the sake of the latter's uttering of the second reply!), and an ‘introduction consisting in [the Buddha's] reply’ (*lan gyi gleng gzhi*) to that very plea: *de bdag dang sems can thams cad la phan pa'i (ba'i L) phyir bshad du gsol | | bde bar gshegs pa bshad du gsol | | (| | bde bar gshegs pa bshad du gsol | | om. GNC) zhes bya ba ni 'di ('di om. L)^a nyid kyis byin gyis (kyis L) brlabs pas (las GNC, pas | | L) lan gnyis pa'i sgra (sgras GNC) ched du gsol ba btab (gdab L) pa ste | (| | L) dang po'i gleng gzhi'o | | lan gyi gleng gzhi ni | bcom ldan 'das kyis bka' stsal(d L) pa | (| | L)...*

^a In L we find a *de* inserted in dBu-med between *ni* and *nyid*, and an annotation to *de*, also in dBu-med, reading *sangs rgyas*.

⁴⁸ {With regard to those who have accomplished the [spiritual] path in [one's own] mental *continuum*:... B}

⁴⁹ {After [the Exalted One] thus exclaimed... A}

⁵⁰ In MS A, the Tibetan *byang chub (bodhi)* is thus glossed: {*sgrib gnyis A*} *byang*, i.e. ‘{the two obscurations^a A} have been cleansed,’ and {*ye shes A*} *chub*, i.e. ‘{Gnosis A} has been realised.’ See JASCHKE 1881, s.v. *byang ba*, and *Tshig mdzod chen mo*, s.v. *chub pa*.

^a Namely obscurations which consist in intellectual-emotional defilements (*klesāvaraṇa: nyon mongs pa'i sgrib pa*), and obscurations that veil what can be known (*jñeyāvaraṇa: shes bya'i sgrib pa*).

⁵¹ {Such as [the stage called] ‘Utterly Joyous’ (Pramuditā), and so on. A}

namely the *Clear Realisation of the Quintessential Instructions*,⁵² have obtained [such] stages;⁵³ {also *bodhisattvas* present right now _A} obtain them; and {*bodhisattvas* who will appear in the future _A} will obtain them.

1.3.3⁵⁴

“All *tathāgatas*,⁵⁵ *arhats*,⁵⁶ and *samyaksambuddhas*⁵⁷ of the past, {such as Dīpaṃkara,⁵⁸ _A} having relied upon {the content of _A} this profound doctrine, the *Clear Realisation of the Quintessential Instructions*, have perfectly awakened; now too, having relied on it, perfectly awaken; and future ones will perfectly awaken as well.

⁵² {Which [makes] the path easy [to traverse], and the fruit quick [to obtain]. _A}

⁵³ {Such as the first one, and so on. _A}

⁵⁴ {With regard to those who have accomplished the ultimate fruit: _B}...

⁵⁵ In MS A, *de bzhin gshegs pa* (‘Thus-Gone/Come One’) is glossed in the following manner: *de bzhin* {*mnyam nyid* _A}, i.e. ‘thus, [namely] {Sameness _A},’ and *gshegs* {*de la gnas* _A} *pa*, i.e. ‘[one who has] gone/come, [namely] one who is {abiding there (i.e. in Sameness) _A}.’

⁵⁶ In MS A, *dgra bcom pa* is glossed as {one who has permanently defeated the enemies, namely intellectual-emotional defilements (*kleśa*) _A}.

⁵⁷ The Tibetan *yang dag par rdzogs pa’i sangs rgyas* is thus glossed in MS A: {*kun rdzob ma yin pas* _A} *yang dag par*, i.e. ‘correctly, {insofar as not [on a] conventional [level] _A}’; {*tshogs gnyis* _A} *rdzogs pa’i*, i.e. ‘one who has perfected {the two accumulations (*sambhāra*) [of merit (*puṇya: bsod nams*) and Gnosis (*jñāna: ye shes*)] _A}’; {*gnyis ’dzin* _A} *sangs*, i.e. ‘{dualistic grasping _A} has been cleansed;^a and {*mkhyen pa* _A} *rgyas*, i.e. ‘vast {knowledge _A}.’

^a The *Tshig mdzod chen mo*, s.v. *gnyis ’dzin*, gives: “grasping subject and object as different (*yul yul can tha dad du ’dzin pa*),” and “grasping at the two extremes of eternalism and annihilationism (*rtag chad kyi mtha’ gnyis su ’dzin pa*).” See also JÄSCHKE 1881, s.vv. *’tshang ba* & *sang ba*.

⁵⁸ Dīpaṃkara is the first in a series of twenty-four former *buddhas*, of which Kāśyapa is the last.^a It is said that the hermit Sumedha, who would eventually become the Buddha, made his initial vow (*pūrvapraṇidhāna*) to attain Buddhahood in the presence of Dīpaṃkara—the first among the *buddhas* of the past to have met the *bodhisattva*—who predicted his future awakening (*PDB*, s.v. Dīpaṃkara). See also ANĀLAYO 2010: 87, nn. 94–96 for references to various sources concerning Dīpaṃkara’s prophecy (*vyākaraṇa*) and Gautama’s initial vow.

^a Different successions of former *buddhas* can be found in Buddhist literature.

1.3.4⁵⁹

“Also the three types of higher rebirths (*sugati*) of gods (*deva*), human beings (*manuṣya*), and demigods (*asura*),⁶⁰ having relied upon it, have obtained [Awakening]; obtain it [now]; and will obtain it [in the future].

1.3.5

“The three types of lower rebirths (*durgati*), such as hell[-beings] (*naraka*),⁶¹ having relied on those {quintessential instructions (*upadeśa*), insofar as they have realised essencelessness (*nairātmya*)_A}, have abandoned {the lesser fruit of unwholesome actions and *kleśas*_A}; abandon it [now]; and are going to abandon it [in the future].

1.4.1⁶²

“Oh Mañjuśrī, this profound doctrine called *Clear Realisation of the Quintessential Instructions* is the core of all {three_A} divisions of the teachings:⁶³ it is like the essence⁶⁴ of all causal vehicles⁶⁵ and {mantric_A} vehicles of fruition.⁶⁶

1.4.2⁶⁷

“Oh Mañjuśrī, in former times, having relied upon this profound doctrine called *Clear Realisation of the Quintessential Instructions*, {insofar

⁵⁹ {With regard to those who have obtained the attainable temporary results: B}...

⁶⁰ {The highest [saṃsāric] states (*abhyudaya*). B}

⁶¹ The other two being hungry ghosts (*preta: yi dwags*) and animals (*tiryāñc: dud 'gro*).

⁶² Now this *tantra* {is taught [by the Buddha] as [being] the essence of all the divisions of the teachings (*piṭaka*)_A}.

⁶³ {Insofar as [it is the essence] to be accomplished, i.e. the non-dual Gnosis that arises from this [*tantra*]_A}. As we can read in L (fol. 6b1), G (p. 194.6), N (p. 149.2–3), and C (p. 180.3–5): *snying po ni don gyi snying po (dngos po L) bsgrub bya ste | (| L) gnyis su med (myed L) pa'i ye shes so | | ye shes de 'di la yang dag par gnas pa'i phyir snying po yin pa'o (no L) | |*.

⁶⁴ {A compendium of quintessential instructions. A}

⁶⁵ {Such as [that of the] *śrāvakas*. A}

⁶⁶ Thus called {insofar as closer_A} to the final, highest fruition, i.e. Awakening.

⁶⁷ In what follows, {an example [intended to generate] trust [regarding what has just been said about the present doctrine] is taught_A}.

as it shows the foundation of the training by means of the practices of body and speech in compliance with worldly austerities (*tapas*, *vrata*), _A}⁶⁸ a daughter of the gods whose name was *Maṇimitrā, perfectly awakened in one single lifetime {inasmuch as she trained without parting [from this doctrine] for even a single instant _A}.⁶⁹

1.4.3

{Applied to others: _A} “Now too, one will perfectly awaken in one single lifetime, provided that one {has practiced _A} without parting from this profound doctrine for [even] a single instant: thus have I⁷⁰ prophesied. Also sentient beings in the future will perfectly awaken in one single lifetime, provided that they have not parted from this profound doctrine.⁷¹

1.4.4⁷²

“Oh Mañjuśrī, the *Vinayaṭīka* is like a cow.⁷³ The *Sūtraṭīka* is like

⁶⁸ The exact position of this gloss is uncertain.

⁶⁹ {The meaning [of this example is] definitive (*nītārtha*). _A}

⁷⁰ {Śākyamuni. _A}

⁷¹ The latter sentence, together with the passages contained within sections 1.4.4 and 1.4.5, have been cited (with minor modifications and omissions) by A-mes-zhabs (1597–1659) in his *mDo sngags sgo 'byed* (A, p. 410.2–5; B, p. 36.11–18): *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las | ma 'ongs pa'i sems can namas kyang zab mo'i chos 'di dang ma bral na | skye ba gcig gis mngon par rdzogs par sangs rgyas par 'gyur | 'jam dpal 'dul ba'i sde snod de ni ba lta bu'o | | mdo sde'i sde snod ni 'o ma lta bu'o | | phyi'i mngon pa'i sde snod ni zho lta bu'o | |^a zab mo'i chos mngon par rtogs pa 'di ni mar gyi snying po lta bu'o | | de yang bas ni bcud kyi gzhi 'dzin no | | 'o ma ni bcud do | | zho ni rab tu bcud do | | mar ni yang dag par bcud do | | zab mo'i chos man ngag mngon par rtogs pa 'di ni bcud nye bar phan par byed pa'o | |*.

^a An omission that is worth noting is: *nang gi mngon pa'i sde snod ni mar lta bu'o | |* (“The esoteric *Abhidharmaṭīka* is like butter”).

⁷² What follows is {the extensive explanation that has taught [this doctrine] as being the core of the *ṭīkas* _A}.

⁷³ {The basis. _A}

milk.⁷⁴ The exoteric *Abhidharmaṭīka*⁷⁵ is like curd. The esoteric *Abhidharmaṭīka*⁷⁶ is like butter. This profound doctrine called *Clear Realisation of the Quintessential Instructions* is like the quintessence of butter.⁷⁷

1.4.5

“Furthermore, the cow is the bearer of juice.⁷⁸ Milk is the juice.⁷⁹ Curd is the essence.⁸⁰ Butter, {insofar as it is the actual essence, A} is the true essence.⁸¹ {Just as the quintessence of butter fattens the body, A} this profound doctrine called *Clear Realisation of the Quintessential Instructions* is the quintessence that benefits thoroughly.⁸²

1.5.1

“Moreover, oh Mañjuśrī, if, for example, salt is not clearly appropriated [as an object of one’s sense of taste] in a large variety of food, [the latter, of whatever kind it may be,] will [turn out] not [to] be endowed with the flavour of food. Insofar as salt generally pervades

⁷⁴ {Insofar as it [makes one] realise the profound meaning [of the doctrine]. A}

⁷⁵ {Since it teaches the Perfection of Insight (Prajñāpāramitā) profound[ly] and extensively, it is close to the fruit. A}

⁷⁶ {Insofar as it is endowed with the profound methods of *mantra*, it must not be taught to trainees who are not [suitable] recipients [for the tantric teachings]. A}

⁷⁷ It is thus {insofar as, having first trained in the [teachings contained in the] *ṭīkas* and having then engaged in [those expounded in] this [compendium of] quintessential instructions, the essence is obtained A}. Cf. WANGCHUK 2016: 96 for a similar translation of this ‘dairy simile.’

⁷⁸ {Insofar as it is the support, [it is] the *Vinaya*; since it is the support of true Gnosis (*samyagjñāna*), it is like a cow. A}

⁷⁹ {Insofar as the *Sūtraṭīka* is close to true Gnosis, it is like milk, the juice which has come out A} of the cow (the *Vinaya*).

⁸⁰ {Insofar as the exoteric *Abhidharmaṭīka* is [even] closer to it (i.e. to true Gnosis), it is like curd, inasmuch as [it is the milk which] has been [further] refined (*bsgyur*). A}

⁸¹ {Insofar as the esoteric *Abhidharmaṭīka* [contains] profound doctrines, and since it is very close to the path, starting with (*man chad*) the path of accumulation (*sambhāramārga*), it is like the essence of butter. A}

⁸² {Insofar as it causes one to obtain true Gnosis. A}

all [kinds of] food {bringing its taste forth, if added to it, salt_A} increases the tongue-faculty, and the flavour of food becomes excellent.⁸³

1.5.2⁸⁴

“Similarly, quintessential instructions on Dharma practices, generally pervade {all_B} Dharma {practices_A} issuing from all *pitakas*.⁸⁵ If one is not endowed with these [instructions], except for merely facing towards {Unsurpassed_A} Awakening (*bodhi*),⁸⁶ one will not [actually] come into contact with it.⁸⁷

1.5.3

“{By means of Dharma practices, such as transcribing, etc., that are endowed with these instructions [serving as a] support [for the practitioner],_A} the pleasure⁸⁸ of one who possesses this profound doctrine will increase. One shall quickly attain {Unsurpassed_A} Awakening.⁸⁹

1.5.4⁹⁰

“That being the case, salt is very important for all foods, insofar as it is the agent {which brings its taste forth_A}. Also the practice of

⁸³ This was {a metaphor_A}.

⁸⁴ What follows is {the [actual] meaning_A} of the example.

⁸⁵ {If one is permeated by these [instructions], the benefit is great._A}

⁸⁶ Facing it being the {indirect cause_A} for attaining it.

⁸⁷ To wit, one will not {obtain it by means of Dharma practices, such as transcribing, etc., that are not accompanied by these quintessential instructions_A}.

⁸⁸ {The provisional fruit, [such as to be reborn as a] god [or a] man_{AB}}.

⁸⁹ {The *summum bonum* (*ngeṣ legs kyi 'bras bu*), namely the ultimate condition (*mtshar thug*)._{AB}}

⁹⁰ {To summarise: B}

this profound doctrine⁹¹ is very important⁹² for all doctrines, insofar as it causes one to quickly attain {Unsurpassed_A} Awakening⁹³ { [on account of Dharma practices], such as transcribing, etc., that are permeated by these instructions_A }.”

1.5.5⁹⁴

Then the Exalted One uttered the profound doctrine called *Clear Realisation*⁹⁵ of the *Quintessential Instructions on All Dharma Practices* in verse:

⁹¹ The practice of this doctrine is the {‘subject’ (*dharmīn: chos can*)_B}, one of the four terms of a ‘probative argument’ (*prayoga: sbyor ba*), the other three being the ‘predicate’ (*sādhyadharmā: bsgrub bya’i chos*), the ‘reason’ (*liṅga: rtags/hetu: gtan tshigs*), and the ‘example’ (*dṛṣṭānta: dpé*). See, for instance, SEYFORTH RUEGG 2000: 248; DREYFUS 2003: 206–207; and AMES 2003: 63, n. 65.

⁹² This is the {‘predicate’_B} of the ‘probative argument.’

⁹³ This is the {‘reason’_B} of the ‘probative argument.’

⁹⁴ The following is an overview of the {main general sections (*spyi sdom*) of the *Quintessential Instructions*_A}. On the term *spyi sdom*, see VERHAGEN 2005: 195, n. 66. Moreover, a gloss to *spyi sdom* in L (fol. 8b3) reads *rgyud kyī don dngos*, which I interpret as ‘the actual content of the *tantra*.’

⁹⁵ Though I am not certain about the position of the following gloss, I tentatively interpret it as follows: ‘realisation obtained by {setting [one’s mind] in equipoise, [thinking] “this [practice corresponds to the perfection of] giving, this [one to the perfection of] discipline [etc.],” up to “[in] the instant in which this [final] practice [is performed, the perfection of] discriminative insight [is cultivated].”_A} As will be seen in the following pages, for all the nine practices (such as transcribing, listening, etc.) treated in this text, there is a section describing different actions that a scribe, listener, etc. should perform, that the commentary correlates with the Six Perfections (*pāramitā*). In one of these sections, at the end, a gloss, similar to the one just translated, states: {It is of utter importance to keep in mind that “this [practice corresponds to the perfection of] giving, that [one to the perfection of] discipline, [etc.]”_A} At any rate, I do not fully understand why such a gloss has been inserted at this point in the text.

IV. Outline of the Scripture

[1.0]

“Oh youth,⁹⁶ listen to me well!⁹⁷

For those who have engaged in my⁹⁸ teaching, {and then sought for Awakening, _A}

these quintessential instructions are extremely valuable.⁹⁹

In that regard,¹⁰⁰ the quintessential instructions¹⁰¹ are the following ones:¹⁰²

I have explained how to **A. Establish a Basis**;¹⁰³

B. Propagate {further and further _A};¹⁰⁴ and **C. Correctly Accomplish**.¹⁰⁵

⁹⁶ To wit, {immature beings that cannot discern the [correct] meaning _A}. See *brDa dkrol*, s.v. *shed ma bye ba*: “*brda don mi shes pa’i byis pa’i ming*,” the similar term *shed ma phye ba* is thus defined in the same source: “*brda don mi ’byed pa’am mi shes pa’i don*.” That of MS A’s gloss is the understanding of the commentary, see L (fol. 8b4–5), G (p. 199.1–2), N (p. 152.3), and C (p. 183.8–10): *gzhon nu zhes bya ba’i sgras ni* | L *byis pa (ba L) la yongs su ’jug ste | yang dag pa’i don la shed ma bye ba’i byis pa (ba L) sems can thams cad la’o* | |. I wonder, however, whether *gzhon nu* was also meant to refer to Mañjuśrī in particular, whose epithet is ‘the Youth’ (Kumārabhūta: *gZhon-nur-gyur-pa*). On Mañjuśrī, see TRIBE 1997.

⁹⁷ {“Firmly retain _A} what I am going to teach you!”

⁹⁸ {The Buddha’s. _A}

⁹⁹ {Indispensable. _A}

¹⁰⁰ L (fol. 9a1–2), G (p. 199.4), N (p. 152.5), and C (p. 183.14–16) offer the following interpretation of the expression *de la*: *de la zhes bya ba ni mang po la ’jug (’jug pa L) na yang (yang | | L) skabs ’dir ni gnyis su go bar bya ste | dug mams sreg (bsregs G, bsreg NC) pa dang | dmigs (dmyigs L) nye bar ston(d L) pa’i sgra’o* | |.

¹⁰¹ {Alternatively, [such teachings are called ‘quintessential instructions’] insofar as they clarify the hidden-like content, or insofar as they clarify a vast content by means of a few verses _A}. This gloss should be understood as offering an explanation of the term *man ngag*, alternative (thus the use of *yang na* in the gloss) to that given in L (fol. 9a2), G (p. 199.5), N (p. 152.5–6), and C (p. 183.17–18): *man ngag ces bya ba ni phan pa (ba L) dang nye bar ston(d L) pa dang(| L) stobs bskyed pa (bskyed pa om. GNC) dang(| L) don grub pa’i phyir man ngag go* | |.

¹⁰² {The actual teaching. _A}

¹⁰³ Namely {build a support _A}: {the Cause _{AB}}.

¹⁰⁴ {The Path. _{AB}}

¹⁰⁵ Namely {enjoy _A}: {the Fruition _{AB}}.

[1.1]

“Insofar as one,¹⁰⁶ {having risen above, A} wishes to cross over the mud¹⁰⁷ of cyclic existence, {characterised by the three [types of] defilements (*kleśa*),¹⁰⁸ and wishes to accomplish the genuine realisation, A} {Gnosis, B} one should practice {these instructions, B}¹⁰⁹ with {the triad of B} body, speech, and mind.¹¹⁰ All, too, {[namely the above-mentioned three]¹¹¹ general topics (*spyi don*) B} {such as ‘Establishing a Basis,’ etc., A} are established as threefold [in the following manner]:¹¹²

¹⁰⁶ {A person who has engaged in the teachings of the Buddha, discontented with [*samsāra*]. B}

¹⁰⁷ {On account of it being hard to traverse and other [reasons], since one should cross it, and inasmuch as it is similar to mud, A} *samsāra* is said to be, indeed, like mud.

¹⁰⁸ These three types are the ‘defilement of afflictions’ (*kleśasamkleśa: nyon mongs pa’i kun nas nyon mongs pa*), the ‘defilement of actions’ (*karmasamkleśa: las kyi kun nas nyon mongs pa*), and the ‘defilement of birth’ (*janmasamkleśa: skye ba’i kun nas nyon mongs pa*). For a summary of how these three are described, for instance, in the fifth segment (the *Samkleśaprajñaptivyavasthāna*) of the third book (the **Savitarkasavicārādibhūmi*) of the ‘Basic Section’ of the *Yogācārabhūmi*, see KRAGH 2013: 76.

¹⁰⁹ Which include Dharma activities {such as transcribing the teachings, and so forth A}.

¹¹⁰ What follows is an overview of the {subsections (*yan lag gi sdom*) B} of the *tantra*. Cf. n. 94, where the term *spyi sdom* appears in a gloss of MS A.

¹¹¹ The commentary, in fact, reads *spyi’i don mam pa gsum*, referring to the three above-mentioned ‘Establishing a Basis’ (*gzhi rtsom pa*), ‘Propagating’ (*spel ba*), and ‘Correctly Accomplishing’ (*yang dag [b]sgrub pa*). See L (fol. 9b2), G (p. 200.5), N (p. 153.4), and C (p. 184.11–12).

¹¹² It is hard to render some of the glosses to this verse-line in the main translation, therefore I will try to render them separately here, placing the main text between brackets. The gloss in MS A which reads *gsum po re re la yang gsum gsum du (rab nges)*, could be translated as ‘three threefold [subsections] (are established): [one] within each [topic constituting the] group of three [general topics];’ the glosses in MS B which read *spyi don (gsum) las yan lag gi (rab) tu dbye ba gsum gsum du (nges)*, as ‘out of the (three) general topics, three threefold subsections (are established).’

[1.2]¹¹³

“**A.** 1. Transcribing, 2. Listening, and 3. Retaining, {namely the branches of the first section (*sdom*), B} {insofar as one initially engages [by means of them] in the search for true Gnosis, AB} {the three of them A} are on the whole encompassed by the term ‘learning;’

[1.3]¹¹⁴

“**B.** 4. Giving, 5. Expounding, and 6. Promulgating,¹¹⁵ {[namely the branches of] the second section, B} {insofar as [by means of them] one retains a great number of teachings, A} {those B} three are encompassed by the term ‘increasing’¹¹⁶ {or ‘propagating’ B};¹¹⁷

[1.4]¹¹⁸

“**C.** 7. Offering, 8. Repeating [*mantras*], and 9. Meditating, {namely the branches of the final section, B} are explained as closely joining, {[namely causing one]¹¹⁹ to come into contact with Gnosis (*jñāna*) B}.

¹¹³ The following are the subsections of the main general section (*spyi sdom*)/general topic (*spyi don*) {Establishing a Basis A}.

¹¹⁴ The following are the subsections of the main general section (*spyi sdom*)/general topic (*spyi don*) {Propagating A}.

¹¹⁵ {Within whose category ‘recitation by heart’ is [also] included B}. The *brDa dkrol*, s.v. *kha thon* (a term which is perhaps more commonly spelled *kha ton/’don*), gives “*dpe cha sogs ngag thog nas skyor sbyang byed pa’i ming.*”

¹¹⁶ Literally ‘causing to increase’ (*rgyas [par] byed [pa]*).

¹¹⁷ {Insofar as the triad transcribing, etc. propagates the doctrine in one’s own *continuum*, and the triad giving, etc. increases [the doctrine] in the *continua* of many other men, there is a great difference [between the two]. A}

¹¹⁸ The following are the subsections of the main general section (*spyi sdom*)/general topic (*spyi don*) {Correctly Accomplishing A}.

¹¹⁹ The commentary—L (fol. 10a1), N (p. 153.7), G (p. 201.3), and C (p. 184.21)—indeed reads *reg par byed pas*.

[1.5]¹²⁰

“I have explained [the basis] as [consisting of] **c.** the Fruitive Basis,
a. the Causal Basis, and **b.** the Symbolic Basis.¹²¹

[1.6]¹²²

“One’s application (*brtson*) to the preparation (*sbyor*) of images¹²³ [and receptacles for] relics,¹²⁴ is taught to be, [respectively,] the Symbol[ic Basis]¹²⁵ and the Fruit[ive Basis].¹²⁶ Certainly, the mind should be fixed¹²⁷ onto the Causal Basis, the triad {of transcribing, etc. A}.

¹²⁰ What follows are {the actual subdivisions of the ‘Basis’ in [the main general section (*spyi sdom*)/general topic (*spyi don*)] ‘Establishing a Basis’_{AB}}.

¹²¹ This is the {teaching_A}; what follows is the {explanation_A} of the teaching. These two verse-lines are quite obscure to me: I have translated them and ordered the three types of basis (**a.–c.**) according to how their explanations occur further on in the text: **a.** The Causal Basis, consisting of the practices of transcribing, listening, and retaining; **b.** The Symbolic Basis, consisting of painting and sculpting; and **c.** The Fruitive Basis, consisting in the construction of reliquaries. In these three types of bases one could also recognise the classic tripartition of Body (**b.**), Speech (**a.**), and Mind (**c.**).

¹²² {“What are those [bases]?”_B}

¹²³ Images {of the Buddha, with colours, symbolic implements, etc. _{AB}}

¹²⁴ On the term *ring bsrel* see WALTER 1998: 67–68; for different types and classifications of relics, see MARTIN 1994.

¹²⁵ In other words, the preparation of the holy images (*sku gzugs*) constitutes the Symbolic Basis {that generates merit, etc. _{AB}}

¹²⁶ That is to say, the conservation of relics constitutes the Fruitive Basis {insofar as [the latter] refers to (*la sbyor bas*) the perfect *stūpas* ([comprising a leonine] throne, [four] steps, and so on^a) for the body of the *tathāgata*, illustrating (*mtshon byed*) the Four Applications of Mindfulness (*smṛtyupasthāna*), etc. _{AB}} The latter are the *kāyasmṛtyupasthāna* (*lus dran pa nye bar gzhag*), the *vedanāsmṛtyupasthāna* (*tshor ba dran pa nye bar gzhag*), the *cittasmṛtyupasthāna* (*sems dran pa nye bar gzhag*), and the *dhar-masmṛtyupasthāna* (*chos dran pa nye bar gzhag*). To see how these are treated in the Vajrayāna system, and specifically in some sources of the Tibetan rNying-ma tradition, see WANGCHUK 2015: 184–190.

^a See L (fol. 10a5), G (p. 202.1), N (p. 154.3–4), and C (p. 185.11).

¹²⁷ {It should not be adulterated by one’s own conceptualisation. _{AB}}

[1.7]

“The fruit¹²⁸ {clearly B} arises, {I have taught, B} if one has set [one’s mind] in meditative equipoise on these {instructions B} with the triad of body, speech, and mind.¹²⁹

¹²⁸ {Undefined (*anāsrava*), true Gnosis. AB}

¹²⁹ {By means of these quintessential instructions on all the practices on Dharma AB}. See L (fol. 10b1-2), G (p. 202.3-4), N (p. 154.5-6), and C (p. 185.15-18) for a clearer understanding of the translation.

V. The Nine Dharma Practices

A. Establishing a Basis (Cause)

a. The Causal Basis

(The branches of the first section)

1. Transcribing

The Seven Features of a Scribe¹³⁰

[1.8]¹³¹

- “1) [One who] trained up to expertise, 2) [so that] {the [ink-]contours [of the words] _A} do not stick [to one another]; 3) [so that letters] {appear as _A} uniform [as if written with a brush];¹³²
4) [so that pages look] half white, half black,¹³³ and 5) {single letters _A} evenly¹³⁴ 6) straight;¹³⁵
7) [one who] is quick [at transcribing]: one who is endowed with these seven [features]
is called ‘expert at transcribing.’

¹³⁰ See L (fol. 10b2), G (p. 202.4), N (p. 154.6), and C (p. 185.20).

¹³¹ What follows are the seven {branches of transcribing _A}.

¹³² L (fol. 10b3–4), G (p. 202.5–6), N (p. 154.7), and C (p. 186.2–4) read: *ma 'brel ('brel pa L) zhes bya ba ni yi ge mams kyi snag 'dabs ('dab L) ma 'byor(d L) pa'o | | gcig zhes bya ba ni shes pa che long bas bltas (ltas L) na(| L) pir gyis bris pa ltar gcig par mngon pa'o (ba'o L) | |*.

¹³³ In other words, the ratio between the written and blank portions of the page should be {even _A}.

¹³⁴ {Roughly. _A}

¹³⁵ More specifically, {legs _A} should be straight. The ‘legs’ are the long strokes of the nine Tibetan consonants (*gsal byed*) that extend below the line: *ka, kha, ga, ta, da, na, zha, sha, and ha*, the so-called letters ‘having legs’ (*rkang pa can*).

The Quintessential Instructions for a Scribe¹³⁶

[1.9]

“Firstly, one should generate *bodhicitta*¹³⁷
and meditate on oneself as the Mother of the Victorious
Ones.¹³⁸
Endowed with vision[-like] {reed-pen_A} and foot[-like] {hand
A},¹³⁹
having visualised as the Emanation-Body (*nirmāṇakāya*)¹⁴⁰
the single letters {in each word_A} that arose from the unique
essence,¹⁴¹

¹³⁶ See L (fol. 11a2), G (p. 203.3), N (p. 155.3), and C (p. 186.11).

¹³⁷ {Initially, one should think: “One should undertake this activity [of transcribing the Sublime Doctrine (*saddharma*)]^a for the sake of causing all sentient beings to awaken.”_A} For a thorough study on the concept of ‘thought of Awakening’ (*bodhicitta*) in Indo-Tibetan Buddhism, see WANGCHUK 2007.

^a We can read *dam pa'i chos kyi yi ge bri bar bya'o* in L (fol. 11a4), G (p. 203.6), N (p. 155.5), and C (p. 186.17–18).

¹³⁸ In detail: {[having visualised the yellow syllable PAM on top of] the yellow sun[-disc issued from] the orange syllable RAM, a Perfection of Insight (Prajñāpāramitā) bound volume [appears as a transformation of the former syllable]. The four-armed Mother [of the Victorious Ones, a golden Prajñāpāramitā, appears as a transformation of these (i.e. of the bound volume and the sun-disc beneath it). She holds with her top] right [hand] a *vajra*, [and makes with her bottom right hand] the gesture of protection (perhaps the *abhayamudrā*/*abhayaḍāna*: *skyaabs mdzad kyi phyag rgya*). [She holds with her top] left [hand] a Perfection of Insight bound volume, [and makes with her bottom left hand at her Heart] the gesture of expounding the doctrine (perhaps the *dharmacakrapravartanamudrā*: *chos 'chad kyi phyag rgya*)_A}. See L (fol. 11a4–b2), G (pp. 203.6–204.2), N (p. 155.5–7), and C (pp. 186.18–187.3) for the parts in square brackets.

¹³⁹ See WANGCHUK 2015: 201, n. 32 for two quotations—one by Rong-zom-pa (ca. late 11th cent.) and the other by Mi-pham (1846–1912)—in which this standard expression (*rig pa dang rkang par ldan*) is utilised by the two scholars in order to suggest that vision-like philosophical view and foot-like meditational praxis of any given Buddhist system always conform (WANGCHUK 2015: 192).

¹⁴⁰ {Śākyamuni._A}

¹⁴¹ Namely {the union of hand and reed-pen, thanks to which the single letters_A} appear.

the Mother¹⁴² should thus exhort the Son:¹⁴³

“May you mentally benefit sentient beings {by means of these letters A}!”¹⁴⁴

*The Six Perfections of a Scribe*¹⁴⁵

[2.0]¹⁴⁶

“i) Having added {ink A},¹⁴⁷ ii) blown off {dust A},¹⁴⁸ and iii) inspected {for small creatures A};¹⁴⁹
iv) having persevered {in transcribing A}¹⁵⁰ v) without distraction {while doing it A},¹⁵¹ vi) one finely transcribes {without imperfections A}.¹⁵²

¹⁴² Namely {oneself in the guise of the Great Mother (i.e. Prajñāpāramitā) A}.

¹⁴³ The ‘Son’ should be understood to be the Buddha.

¹⁴⁴ In other words: {“Benefit sentient beings by means of the Emanation-Body (*nirmānakāya*)!” A}

¹⁴⁵ See L (fol. 11b4), G (p. 204.5), N (p. 156.2), and C (p. 187.10).

¹⁴⁶ This section is preceded, in MS A, by a gloss of uncertain meaning, which I tentatively translate as follows: {After thinking “this [practice corresponds to the perfection of] giving,” etc., [one should cultivate] patience [characterised by] compassion that eliminates [suffering] A}.

¹⁴⁷ In the instant in which a scribe has added ink, the perfection of {giving A} (*dānapāramitā*) has been perfected. See L (fol. 11b5), G (p. 204.6), N (p. 156.3), and C (p. 187.13), where we can read as follows: *byin (sbyin GNC) pa (ba L) ni snag tsha byin (sbyin GNC) pa (ba L) ste | de'i skad cig ma (ma om. L) la sbyin pa (ba L) rdzogs pa'o |* . This same formulation is similarly repeated for the next five *pāramitās*.

¹⁴⁸ Perfection of {discipline A} (*śīlapāramitā*).

¹⁴⁹ Perfection of {patience A} (*kṣāntipāramitā*).

¹⁵⁰ Perfection of {diligence A} (*vīryapāramitā*).

¹⁵¹ Perfection of {meditative concentration A} (*dhyānapāramitā*).

¹⁵² Perfection of {discriminative insight A} (*prajñāpāramitā*).

The Unique Mother¹⁵³ is endowed with six features.¹⁵⁴

*The Fruit Obtained in the Past by Means of those Practices*¹⁵⁵

[2.1]

“Thus, by means of those practices,¹⁵⁶
formerly, in times gone by,
when {one so-called A} Padmaketu,¹⁵⁷ the son
of a farmer, became a scribe,
he never parted from those {instructions, not even A} for an
instant {while transcribing A}.
Therefore one day, when he passed away,¹⁵⁸
when all the villagers,
without obstructions, clearly saw {his corpse standing in one
place, A}
all gods and demigods,
after profusely making offerings {to and circumambulating
around the image (*gzugs bmyan*) of the corpse, A} [accom-
panied] by various
sounds of instruments¹⁵⁹ and many

¹⁵³ The Unique Mother is the {Great Mother A}, the Prajñāpāramitā, namely the scribe who had initially meditated on oneself as the Mother of the Victorious Ones (see section [1.9] and n. 142). The commentary—L (fol. 12a3), G (p. 205.3), N (p. 156.6), and C (pp. 187.21–188.1)—indeed reads: *ma cig* [sic] *'dri^a mkhan te | dang por yum du bsgom pa'i (sgom ba'i L) phyir ro | |*.

^a See section [1.2], n. f in the Critical Edition.

¹⁵⁴ Namely the Six {Perfections A}.

¹⁵⁵ See L (fol. 12b1), G (p. 205.6), N (p. 157.1–2), and C (p. 188.9).

¹⁵⁶ In other words, {by having practiced with those branches, such as the generation of *bodhicitta*, and so on A}. As we can read in L (fol. 12b3), G (p. 206.2–3), N (p. 157.3–4), and C (p. 188.15–16): *dang por byang chub (chub tu L) sems bskyed (bskyed pa L) nas(| L) tha mar pa rol(d L) tu phyin(d L) pa drug dang ldan pa'i (ba'i | L) man ngag de'i sbyor ba yis (ba'is L) | |*.

¹⁵⁷ The name Padmaketu is attested, for instance, as that of a particular comet (see *MW*, s.v. *padma*).

¹⁵⁸ {At the time of [his] death. A}

¹⁵⁹ {Such as the *vīṇā*, etc. A}

offering implements,¹⁶⁰ invited [Padmaketu]
in the sky, [where] he clearly awakened {as soon as [the vil-
lagers] saw [this happening]}. So it is said _A.¹⁶¹

2. Listening

*The Seven Features of a Listener*¹⁶²

[2.2]¹⁶³

“1) [One who] abandoned pride and 2) is endowed with faith;
3) [who] pays respect to the Master (*guru*) and 4) is able to dis-
pense {donations _A};
5) [who] is never satisfied {with the hearkening of the doctrine
_A} and 6) {listens to the teachings _A} seeking for {Awak-
ening _A};
7) [who] undergoes the many hardships of suffering {for the
sake of the doctrine, like Sadāprarudita¹⁶⁴ _A}:
a person endowed with [these] seven {features _A}
is called ‘desirous to listen.’

¹⁶⁰ {Such as the parasol, etc. _A}

¹⁶¹ {If doubt arises with regard to this [event], one shall go to hell. _A}

¹⁶² See L (fol. 13a5), G (p. 207.4), N (p. 158.3), and C (p. 189.15).

¹⁶³ What follows are the seven {branches of listening _A}. The commentary reads *nyan pa po'i yan lag* ‘the features of a listener,’ while, interestingly, the gloss introducing the forthcoming topic in MS B, reads *mkhas pa'i yan lag* ‘the features of an expert [at listening].’

¹⁶⁴ The *bodhisattva* ‘Ever-Weeping,’ a classic example of dedication and devotion. Constantly crying because unable to find a Master (*guru*) who would teach him the Perfection of Insight, when he hears that the *bodhisattva* Dharmodgata is teaching in a faraway city, he offers to sell his body insofar as bereft of anything else to present the teacher with. Śakra, in order to try his dedication, manifests as an old man who agrees to buy parts of Sadāprarudita’s body. A wealthy merchant’s daughter, just before the *bodhisattva* is about to break his leg, offers to provide for the necessary gifts for Dharmodgata, whose city they finally travel to together with the lady’s five hundred attendants (*PDB*, s.v. Sadāprarudita).

The Quintessential Instructions for a Listener¹⁶⁵

[2.3]¹⁶⁶

“Firstly, one should generate *bodhicitta*,
and having meditated on oneself as Tārā,¹⁶⁷
meditate on the teacher as Mañjuśrī.¹⁶⁸

¹⁶⁵ See L (fol. 14a1), G (p. 208.4), N (p. 159.1), and C (p. 190.10).

¹⁶⁶ The following verses (with minor variants, underlined in the following transcription) are quoted by Klong-chen-pa (1308–1364) in his *Yid kyi mun sel* (A, pp. 114.5–115.2; B, p. 132.14–19): *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las* |

dang po byang chub sems bskyed do | |
rang nyid sgröl mar bsgoms (bsgom B) byas nas | |
ma ba g.yas par padma bsam | |
slob dpon 'jam dpal bsgoms byas nas | |^a
bla ma'i zhal gyi 'od zer dag | |
padmar nges par thim par bya | |
'gro mams lha mor bsgoms byas nas | |
thon khar mi rtog stong pa nyid | |
skad cig gnyis tsam bsgom par bya | |.

For the same quotation as found in mKhan-po Kun-dpal's (1862–1943) *sPyod 'grel* (A, pp. 21.5–22.1; B, p. 156.11–17), see Appendix 2; for an English translation of such quotation, see KRETSCHMAR 2003a: 183.

^a The latter two verse-lines are inverted in the *tantra*, but appear in this order in the *gZi brjid snang ba*: L (fol. 14a1, 14a5–b1), G (p. 208.4, 209.2–3), N (p. 159.1, 159.5), and C (p. 190.11–12, 191.1–3).

¹⁶⁷ In detail: { [gradually, having visualised] a moon[-disc arising] out of [the syllable] A, [one should visualise on top of it the] green [syllable] T(R)AM: a green lotus [appears as a transformation of that. One should then correctly visualise oneself in the form of] a green Tārā [as a transformation of these (i.e. the green lotus and the moon-disc beneath it), holding with her] right [hand] a lotus, [and making with her] left [hand the gesture of] bestowing protection (perhaps the *abhayamudrā/abhayadāna*: *skyabs mdzad kyi phyag rgya*) A}. To be noted that where the gloss reads *skyabs shyin*, the commentary reads *skyabs mdzad kyi phyag rgya*. See L (fol. 14a3–5), G (p. 209.1–2), N (p. 159.3–4), and C (pp. 190.17–191.1) for the parts in square brackets.

¹⁶⁸ In detail: { [one should visualise beneath one's teacher] a leonine throne [appearing] out of [the syllable] HAM, and on top of it [the orange syllable] MUM [that should be visualised as transforming into] a red lotus. [One should finally meditate on] an orange Mañjuśrī [as a transformation of these (i.e. the red lotus and the throne beneath it)], expounding the doctrine by [making with his] right [hand the gesture of] expounding the doctrine (perhaps the *dharmacakrapravartanamudrā*: *chos 'chad kyi phyag rgya*), and holding [with his] left a bound volume A}.

One should then imagine a {sixteen-petal_A} lotus on [Tārā's]
right ear,
and cause the light rays [coming out]
of the Master's mouth to subside into the lotus.¹⁶⁹
Having meditated on [one's] companions¹⁷⁰ as goddesses,
on the point of leaving (*thon kar*),¹⁷¹ one should meditate
for a few moments on impermanence¹⁷² {and_A} emptiness.

See L (fol. 14b1–2), G (p. 209.3–5), N (p. 159.5–7), and C (p. 191.2–8) for the parts in square brackets.

¹⁶⁹ Together with MS A's glosses these last two verse-lines would more or less run as follows: {One should visualise as_A} rays of light {the sound_A} [coming out] of the Master's mouth {expounding the doctrine, imagining them_A} as actually dissolving into the lotus {on one's [right] ear_A}.

¹⁷⁰ {Who are listening_A} as well.

¹⁷¹ The *Tshig mdzod chen mo*, s.v. *'thon kha*,^a gives “*'gro kha*.” The glossator of MS A, however, seems to have understood *thon kar* in a different way: by inserting {*chos*_A} just before it, he interpreted *thon*, I suppose, not as the verb *'thon* ‘to leave,’ ‘to depart,’ etc., but rather as *'don* ‘to repeat,’ ‘recite,’ etc.—of which *thon* is actually the imperative form—, thus yielding ‘on the point of repeating {the teaching_A}’ (i.e. the doctrine that the ‘listener’ has heard from the Master). In addition, see KRETSCHMAR 2003a: 183, where this expression has been rendered with ‘at the end (of the session);’ SPERLING 2011: 391, where we read ‘at his departure;’ and one Khro-rgyal of Dzar’s *Legal Petition*, where *'thon khar 'thon na* (Emendations, l. 14), actually spelled *thog khar thon na* prior to emendation (Transliteration, l. 14), is translated ‘as they were on the point of leaving’ (Translation, *Line* [sic] 10–26, §2).

^a Considering the overall archaic nature of the text, I have not deemed necessary to emend *thon* to *'thon* (see JÄSCHKE 1881, s.v. *'thon*) in the Critical Edition; both MS A and B, and all versions of the commentary, moreover, read *thon*.

¹⁷² Impermanence of the {conditioned (*saṃskṛta*)_A}.

The Six Perfections of a Listener¹⁷³

[2.4]¹⁷⁴

- “i) Having offered flowers, cushions, and so on;¹⁷⁵
ii) having swept the floor and restrained [one’s own] {unvirtuous A} conduct¹⁷⁶ {related to the triad of body, speech,

¹⁷³ See L (fol. 14b5), G (p. 210.2), N (p. 160.2), and C (p. 191.15).

¹⁷⁴ The next verses (with minor variants, underlined in the following transcription), are quoted from the *tantra* by Klong-chen-pa (1308–1364) in his *Yid kyi mun sel* (A, p. 116.4–6; B, p. 134.1–5): *de nyid las* |^a

me tog stan sogs rab 'bul zling | |
sa phyogs spyod lam bsdam pa dang | |
srog chags rnam la 'tsho mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag 'dzin | |
dogs sel phyir na skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | |.

To be noted that the underscored lectio *dogs* is the one I have chosen (conjectured) in the Critical Edition. For the same quotation as found in Klong-chen-pa’s *Grub mtha’ mdzod* (A, p. 675.2–4; B, pp. 36.18–37.3), *Padma dkar po* (A, p. 657.1–3; B, p. 332.15–19), and *Legs bshad rgya mtsho* (A, p. 984.3–5; B, pp. 220.5–221.1); dPal-sprul Jigs-med-chos-kyi-dbang-po’s (1808–1887) *sNgon 'gro'i khrid yig* (A, p. 21.3–4; B, p. 23.9–13); dGe-mang-mkhan-chen Yon-tan-rgya-mtsho’s (19th–20th cent.) *bDen gnyis gsal byed zla ba'i sgron me* (A, p. 159.2–3; B, p. 9.2–3); mKhan-po Kundpal’s (1862–1943) *sPyod 'grel* (A, p. 22.1–3; B, pp. 156.17–157.2); and g.Yu-khog-bla-ma Chos-dbyings-rang-grol’s (1872–1952) *dPal mgon bla ma'i zhal lung* (pp. 105.17–106.1), see Appendix 2. For an English translation of the quotation as found in mKhan-po Kundpal’s work, see KRETSCHMAR 2003a: 185.

^a Even though the last quotation, found in *Yid kyi mun sel* (A, p. 115.6; B, p. 133.11), before the quotation from the *tantra* that is introduced by ‘*de nyid las*,’ is from the *Bodhisattvacaryāvatāra* (*spyod 'jug las*), Klong-chen-pa explicitly quotes the *tantra* shortly before, in *Yid kyi mun sel* (A, p. 114.5–6; B, p. 132.14–15: *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las*); it is, in fact, our *tantra*, rather than the *Bodhisattvacaryāvatāra*, that Klong-chen-pa meant to refer to, I suppose, with ‘*de nyid*.’

¹⁷⁵ In the instant in which a listener has offered flowers, cushions, and so on, the perfection of {giving A} (*dānapāramitā*) has been perfected. See L (fol. 15a1–2), G (p. 210.3–4), N (p. 160.3–4), and C (p. 191.19–20), where we can read as follows: *me tog dang*(| L) *stan* (*bstan* GNC) *la sogs* (*las stsogs* L) *pa phul ba'i skad cig ma cig* [sic] (*cig om*. L) *la ni*(| L) *sbyin pa'i* (*ba'i* L) *pha rol*(d L) *tu phyin*(d L) *pa yongs su rdzogs pa'o* | |. This same formulation is similarly repeated for the next five *pāramitās*.

¹⁷⁶ Namely the conduct of {one who listens to the doctrine A}.

- and mind _A},¹⁷⁷
 iii) one does not harm any of the small creatures {in the area
 in which one listens to the doctrine _A};¹⁷⁸
 iv) supplicates the Master {to explain the doctrine _A};¹⁷⁹
 v) retains the oral instructions of the Master, without turning
 one’s attention {to something else _A};¹⁸⁰
 vi) asks {the Master _A} about unclear words (*skyon tshig*)¹⁸¹ in
 order to dispel {one’s _A} doubts.¹⁸²
 Tārā¹⁸³ is endowed with six features.¹⁸⁴

*The Fruit Obtained in the Past by Means of those Practices*¹⁸⁵

[2.5]

“Thus, by means of those practices,
 formerly, in times gone by,
 when the son of a *brāhmaṇa*, *Prabhājvālottama {by name _A},
 became a listener,

¹⁷⁷ Perfection of {discipline _A} (*śīlapāramitā*).

¹⁷⁸ In the instant in which a listener minds about^a not harming the small creatures, the perfection of {patience _A} (*kṣāntipāramitā*) is perfected.

^a It should be noted that while L (fol. 15a3) reads *myi ’tshē bar sems*, G (p. 210.5) reads *ma ’chi [sic] bar sel*, and N (p. 160.5) and C (p. 192.2) read *mi ’tshē bar sel*.

¹⁷⁹ Perfection of {diligence _A} (*vīryapāramitā*).

¹⁸⁰ Perfection of {meditative concentration _A} (*dhyānapāramitā*).

¹⁸¹ MS A’s glossator seems to treat *skyon tshig* as two separate words, perhaps understanding this verse-line in the following manner: ‘one asks {the Master _A} for words (*tshig*) {that could eliminate uncertainties with regard to _A} unclear/faulty [passages] (*skyon*), in order to dispel {one’s own _A} doubts.’

¹⁸² Perfection of {discriminative insight _A} (*prajñāpāramitā*).

¹⁸³ Namely one {self _A}, insofar as one should have previously meditated on oneself as Tārā.

¹⁸⁴ Namely the Six {Perfections _A}. MS A concludes this section with a gloss stating that {it is of utter importance to keep in mind that “this [practice corresponds to the perfection of] giving, that [one to the perfection of] discipline, [etc.]” _A}

¹⁸⁵ Henceforth, the short tales narrating the obtainment of the fruit in times gone by are not glossed in the commentary because ‘easy to understand.’ See L (fol. 15a5), G (p. 211.1), N (p. 160.7), and C (p. 192.9): *’bras bu ni go sla ba’i phyir ’dir ma bshad do |*.

he {listened to the doctrine _A} without parting from those [instructions]¹⁸⁶ for [even] an instant.
Therefore one day, [when] he departed this life,¹⁸⁷
all [his] close relatives
carried his impure corpse to the charnel ground.
The dead body, uneaten by the jackals,
remained {in the charnel ground _A} for a long time.
Thereupon, from the heart of the corpse,
a lotus endowed with eight petals arose.
From within that lotus,
someone extremely beautiful appeared
in the guise of the Well-Gone One,
caused the world to fill with light,
taught the doctrine to the whole world
in seven days, from the sky,
and later clearly awakened, invisible.

3. Retaining

*The Six Features of One who Retains*¹⁸⁸

[2.6]¹⁸⁹

- “1) [One who is endowed with] utter faith and 2) sharp sense faculties;¹⁹⁰
3) [who shows] poor indolence and 4) no weariness {with retaining the doctrine _A};

¹⁸⁶ Namely {from the quintessential instructions for those who listen to the doctrine _A}.

¹⁸⁷ {When he died. _A}

¹⁸⁸ See L (fol. 15a5), G (p. 211.1–2), N (p. 160.7), and C (p. 192.11).

¹⁸⁹ What follows are the six {branches of retaining _A}. The commentary (see note above) reads *'dzin pa po'i yan lag* ‘the features of one who retains,’ while the gloss introducing the forthcoming topic in MS B, seems to read *mkhas pa'i yan lag* ‘the features of an expert [at retaining].’

¹⁹⁰ {Such as the eye [faculty], etc. _A}

5) [who] reflects day and night¹⁹¹ and 6) strives to repeat:¹⁹²
 a person possessing these six [features],
 is called, so have I taught, ‘one who retains.’¹⁹³

*The Quintessential Instructions for One who Retains*¹⁹⁴

[2.7]

‘Firstly, one should generate *bodhicitta*,
 and after meditating on oneself in the form of Mañjuśrī,¹⁹⁵
 visualise a sword on the tongue¹⁹⁶
 and the teacher as the Well-Gone One, Śākyamuni.¹⁹⁷

¹⁹¹ Giving thought {to teachings that are [yet] to be retained [and to those] that one [already] retains _A}.

¹⁹² The *gzi brjid snang ba* rather seems to say that ‘one who retains should exert oneself to repeat during day and night what was previously retained.’ See L (fol. 15b2), G (p. 211.4), N (p. 161.2), and C (p. 192.16): *sngon du sems (sems om. L) bzung ba mams nyin dang mtshan mor zlos pa rem pa*.

¹⁹³ {All the desired goals (*dgos pa*) of one who retains are certainly accomplished by _A} a person who possesses these six features.

¹⁹⁴ See L (fol. 15b4), G (p. 211.6), N (p. 161.4), and C (p. 193.2).

¹⁹⁵ The visualisation in detail: {[one should visualise the] orange [syllable] MUM on top of the moon[-disc arisen] out of [the white syllable] A. [As a transformation of that, one should visualise a red] lotus. [As a transformation of these (i.e. the syllable MUM and the moon-disc beneath it),] Mañjuśrī [should be visualised] as before (i.e. as in section [2.3]) _A}. See L (fol. 16a1–3), G (p. 212.3–4), N (pp. 161.6–162.1), and C (p. 193.9–12) for the parts in square brackets.

¹⁹⁶ In detail: {[one should visualise the] pale blue [syllable] KHAM on the tip [of the tongue. As a transformation of the latter syllable, one should visualise a] white [sword] cutting through the obscurations that veil what can be known _A}.^a See L (fol. 16a3–4), G (p. 212.4–5), N (p. 162.1), and C (p. 193.13–15) for the parts in square brackets.

^a To be noted that this is actually a combination of two separate glosses.

¹⁹⁷ In detail: {on top of [the moon, visualised beneath one’s teacher, arisen out of the white syllable] A, the yellow [syllable] RAM turns into an alms bowl. [One should visualise the teacher as the Well-Gone One, Śākyamuni, as a transformation of these (i.e. the bowl and the moon beneath it), of a colour similar to that of refined gold, making with his right hand the gesture of] expounding the doctrine (perhaps the *dharmacakrapravartanamudrā*: *chos ’chad kyi phyag rgya*), [and with his left the] gesture of equipoise (**samāhitamudrā*: *mnyam bzhas gi phyag rgya*, perhaps similar to the *samādhimudrā*: *ting nge ’dzin gyi phyag rgya*, attested, for instance, in the *Sarvadurgatīpariśodhanatantra*, pp. 184.7, 185.8) _A}.^a See L (fol. 16a4–b1), G (pp.

You should visualise him as bestowing you
the wheel of the Lord of Speech (*vāgīś[var]a*).¹⁹⁸

*The Six Perfections of One who Retains*¹⁹⁹

[2.8]

- “i) Having offered {to the teacher _A} a bound volume {that contains the doctrine _A},²⁰⁰ ii) without considering its faults, { [like] the poor quality of letters and paper _A},²⁰¹
- iii) one endures the reprimands of the Master;²⁰²
- iv) {delights in _A} questioning the Master again and again {despite having repeatedly recited uneasy verses _A};²⁰³
- v) does not wander in the midst {of worldly affairs _A};²⁰⁴
- vi) examines the {mistakes in the _A} order (*gong ’og*) [of the syntax].²⁰⁵

212.6–213.1), N (p. 162.2–3), and C (p. 193.17–21) for the parts in square brackets.

^a To be noted that this is actually a combination of two separate glosses.

¹⁹⁸ In other words: {turning the wheel of speech, i.e. the wheel of Dharma _A}.

¹⁹⁹ See L (fol. 16b1–2), G (p. 213.2), N (p. 162.4), and C (p. 194.2).

²⁰⁰ Firstly, in the instant in which one has correctly offered to the teacher a bound volume (*po ti*) of the Sublime Doctrine that one has retained, the perfection of giving (*dānapāramitā*: *sbyin pa’i pha rol tu phyin pa*) has been perfected. See L (fol. 16b3), G (p. 213.3–4), N (p. 162.5), and C (p. 194.5–7), where we can read as follows: *dang por slob dpon la* (la om. L) *dam pa’i chos ’dzin pa’i po ti* (’dzin pa po’i GNC) *yang dag par phul ba’i* (ba’i | L) *skad cig la sbyin pa’i* (ba’i L) *pha rol(d L) tu phyin(d L) pa yongs su rdzogs pa’o* | |. This same formulation is similarly repeated for the next five *pāramitās*.

²⁰¹ Perfection of {discipline _A} (*śīlapāramitā*).

²⁰² In other words, enduring {though scoldings are given _A}. When one endures the Master speaking harsh words with regard to one’s mistakes, the perfection of {patience _A} (*kṣāntipāramitā*) is cultivated.

²⁰³ Perfection of {diligence _A} (*vīryapāramitā*).

²⁰⁴ Perfection of {meditative concentration _A} (*dhyānapāramitā*).

²⁰⁵ L (fol. 17a2), G (p. 214.2), N (p. 163.2), and C (p. 194.16–18) read: *gong ’og dpyod pa ni*(| L) *tshig ’brel(d L) pa’i gong ’og dang tshig gi sgra* (sgra om. GNC) *’khrul(d L) pa mams dpyad cing ’dzin pa ’am* (’am | L) *zlos pa ste* |; the perfection of {discriminative insight _A} (*prajñāpāramitā*) is thus cultivated.

Mañjuśrī²⁰⁶ is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[2.9]

“Formerly, in times gone by,
*Utpalālamkāra, the daughter of a king,
when memorising the *sūtra* [called] *sDong po sgra*,²⁰⁷
by means of those practices
never parted from those [instructions] for [even] an instant.
Therefore one day, [when] she departed this life,
in the instant in which her life ceased,
spheres of light blazed from her mouth.
Many pencils of rays
were radiated from those
spheres of light, and the corpse itself
became invisible in the sky.
In that very moment,
so have I taught, she clearly awakened.

²⁰⁶ {Insofar as one had [initially] meditated on [oneself as] A} Mañjuśrī.

²⁰⁷ See n. 321.

b. The Symbolic Basis²⁰⁸

a) *Painting*

*The Six Features of a Painter*²⁰⁹

[3.0]²¹⁰

- “1) [One whose] hand was previously trained {up to expertise by the teacher A}; 2) [whose] limbs are at ease {insofar as flexible A};
- 3) [who] is expert at mixing {tenuous and bright A} colours; 4) [who paints awakened beings, such as the Well-Gone One,]²¹¹ {whose limbs are A} endowed with the proper measures;
- 5) [who] knows many varieties {of images of ritual implements A} and
- 6) does not count the riches on the Well-Gone One’s Body:²¹² a person who is endowed with these six {features A} is called ‘painter.’

²⁰⁸ See L (fol. 17a4–5), G (p. 214.4–5), N (p. 163.4), and C (p. 195.5).

²⁰⁹ L (fol. 17a4–5) is the only version of the commentary that reads *rtags kyi gzhi’i ri mo’i yan lag* (‘the branches of painting, pertaining to the Symbolic Basis’), whereas the other editions (cf. previous note) omit *ri mo’i*.

²¹⁰ What follows is {the Symbolic Basis, namely the branches of painting A}. MS B seems to read, again (see nn. 163 & 189), *mkhas pa’i yan lag* ‘the features of an expert [at painting].’

²¹¹ We can read *bde bar gshegs pa la sogs (stsogs L) pa’i sku nams* in L (fol. 17b3), G (p. 215.2), N (p. 163.7), and C (p. 195.14).

²¹² In other words, one who {does not count the rewards [that are proportional to the number of riches painted on the Buddha’s Body] A}. The commentary, in fact, reads *bde bar gshegs pa’i sku la rin gyi cha ru mi (myi L) gcod cing (cing | | L) mgan pa la dmigs su (dmyigs su L, dmigsu GN) mi (myi L) ’dzin pa* (‘One who, not cutting back on the precious parts on the Body of the Well-Gone One, does not take the rewards as one’s aim.’) See L (fol. 17b5), G (p. 215.5), N (p. 164.2), and C (p. 195.20–21).

*The Quintessential Instructions for a Painter*²¹³

[3.1]

“Firstly, one should generate *bodhicitta*,
 and while preparing²¹⁴ the actual image,
 visualise oneself as the Mother [of the Victorious Ones]²¹⁵
 and imagine the Body of the Buddha,²¹⁶
 born from the Mother,²¹⁷ as completely perfected.
 When finely adorning [the image] with ornaments,²¹⁸
 {an artist_A} should imagine {oneself_A} as the donor.²¹⁹
 One should [finally] paint after gradually
 empowering the colours as
 pearl, gold, coral,
 emerald, and *lapis lazuli*.²²⁰

²¹³ See L (fol. 18a1), G (p. 215.5), N (p. 164.3), and C (p. 196.3).

²¹⁴ In other words, {drawing_A}.

²¹⁵ In detail: { [one should visualise beneath oneself] a yellow lotus [arising] out of [the syllable] PAM and [above it] a bound volume [arising out of the syllable P(R)AM^a]. [As a transformation of these (i.e. the bound volume and the lotus beneath it) one should imagine] a yellow, two-handed Mother [of the Victorious Ones, holding with her] right [hand, symbolising means (*upāya*),] a brush [symbolising discriminative insight (*prajñā*), and making with her] left the gesture of equipoise (**samāhitamudrā*: *mnyam bzlag gi phyag rgya*, perhaps similar to the *samādhimudrā*: *ting nge ’dzin gyi phyag rgya*)_A}. See L (fol. 18a5–b1), G (p. 216.3–4), N (p. 164.6–7), and C (p. 196.13–17) for the parts in square brackets.

^a G, N, and C read *praṃ*, while just L reads *paṃ*.

²¹⁶ Namely the {painting, i.e. the Emanation-Body (*nirmāṇakāya*)_A} of the Buddha. See section [1.9] on the quintessential instructions on transcribing, in which the letters similarly symbolise the *nirmāṇakāya*.

²¹⁷ Whom one has {visualised oneself as_A}.

²¹⁸ {Such as a head ornament, a garment, a wristlet, etc._A}

²¹⁹ In other words, {the imagined donor(? *bdag po’i bsam pas*) should offer [the head ornaments]_A}. See L (fol. 18b2), G (p. 216.5), N (p. 165.1–2), and C (p. 196.19–20) where we can read *yon gyi bdag pos dbu (dbu om. L) rgyan dbul bar bsam*.

²²⁰ The colours that should be thus empowered are, respectively: {white, yellow, red, green, and blue or black_A}. The dark-blue, precious stone, perhaps identifiable with the *lapis lazuli*, is the Tibetan *mu men*.

The Six Perfections of a Painter²²¹

[3.2]

“i) Having applied white clay (*dkar zhal*)²²² {and colour on the canvas(? *ras ’dul*) or wall_A}²²³ ii) and neatly prepared [the colours],²²⁴

iii) one tolerates the {derisory_A} talk of others {without being angry in return_A};²²⁵

iv) swiftly perseveres {in painting without indolence_A}²²⁶ and

v) exquisitely paints without being distracted {by other activities or forgetting the previous instructions_A};²²⁷

vi) one clearly demarcates all parts [of the painting] {by finely tracing [lines] with a_A} brush.

A donor²²⁸ is endowed with six features.

²²¹ See L (fol. 18b4), G (p. 217.2), N (p. 165.3), and C (p. 197.5).

²²² See JACKSON 1984: 20–22 for a description of how a layer of gesso (*’dam*)—a mixture of white earth pigment (called *ka rag/sa dkar/dkar rtsi*, etc.) and size solution—is applied to a cotton support (*ras gzhi*) in order to prepare the painting surface of a *thang ka*.

²²³ Firstly, in the instant in which a painter has added white clay or colour on the wall, the perfection of {giving_A} (*dānapāramitā*) has been perfected. See L (fols. 18b5–19a1), G (p. 217.3–4), N (p. 165.4–5), and C (p. 197.9–10), where we can read as follows: *dang por rtsig (grtsig L) pa’i logs la dkar zhal byin (phyin C, N?) pa (ba L) ’am (’am | L) tshon (mtshon L) byin pa’i (ba’i L) skad cig la | sbyin pa’i (ba’i L) pha rol(d L) tu phyin(d L) pa yongs su rdzogs pa’o |*. This same formulation is similarly repeated for the next five *pāramitās*.

²²⁴ In other words, so that {the colours be without impurities_A}; the perfection of {discipline_A} (*śīlapāramitā*) has thus been cultivated.

²²⁵ Perfection of patience (*kṣāntīpāramitā*: *bzod pa’i pha rol tu phyin pa*).

²²⁶ Perfection of {diligence_A} (*vīryapāramitā*).

²²⁷ Perfection of {meditative concentration_A} (*dhyānapāramitā*).

²²⁸ Even though the painter had initially generated oneself as the Mother of the Victorious Ones, it is said that a donor is endowed with six features {insofar as the activities of a donor were many_A}.

The Fruit Obtained in the Past by Means of those Practices

[3.3]

“Thus, by means of those practices,
formerly, in times gone by,
when Vīradatta,²²⁹ the son of a low-caste (*śūdra*),
became a painter,
he never parted from those [instructions] for [even] an instant.
Therefore one day, having taught the doctrine
to his parents and everyone in the world,
he awakened in the sky
in the guise of the Well-Gone One.

b) Sculpting

*The Five Features of a Sculptor*²³⁰

[3.4]²³¹

“[A sculptor] is endowed with five features, lacked {by an expert at preparing _A} colours,²³²
[that relate] to casting {images _A}, clay {statues _A}, and so forth.

*The Quintessential Instructions for a Sculptor*²³³

[3.5]

“Firstly, one should generate *bodhicitta*,
and [then perform] activities of the same kind as [those performed in] the previous practice.”²³⁴

²²⁹ See, for instance, *MW*, s.v. *vīra*.

²³⁰ See L (fol. 19b1), G (p. 218.3), N (p. 166.2–3), and C (p. 198.5–6).

²³¹ What follows is still part {of the Symbolic Basis _A}.

²³² In other words, {features that are not realised by the above-mentioned one who prepares colours for painting _A}.

²³³ See L (fol. 19b3), G (p. 218.5), N (p. 166.4), and C (p. 198.11).

²³⁴ That is, visualise oneself {as the Mother [of the Victorious Ones] when preparing the image _A} of the Buddha, and meditate on oneself as the donor when adorning it.

*The Six Perfections of a Sculptor*²³⁵

[3.6]

{The Six Perfections should be thus reckoned: adding the material [is the perfection of] giving (*dānapāramitā*); wiping, and so on, [the perfection of discipline (*śīlapāramitā*)]; removing small creatures from the materials, [the perfection of] patience (*kṣāntipāramitā*); producing without indolence, [the perfection of diligence (*vīryapāramitā*)]; not wandering from the quintessential instructions, [the perfection of meditative concentration (*dhyānapāramitā*)]; assessing the right measure, [the perfection of discriminative insight (*prajñāpāramitā*)]. A}

The Fruit Obtained in the Past by Means of those Practices

[3.7]

“I have seen that a sculptor
and the son of a smith clearly awakened.

²³⁵ The *mūla* does not actually feature the following part, which only appears as a gloss in MS A, based on a passage found in L (fols. 19b5–20a3), G (p. 219.1–4), N (pp. 166.5–167.1), and C (pp. 198.16–199.1) that, in fact, starts by saying that the Exalted One has not taught the following Six Perfections that a sculptor is endowed with.

*c. The Fruitive Basis*²³⁶

a) Building Reliquaries

The Four Features of an Expert on Relics

[3.8]²³⁷

- “1) [One who] is equipped with good clay {without stone impurities (*rdo gzag*)_A} and bricks {with [equal] angles and sides_A}
for [the conservation of] all remains relics;²³⁸
2) [who] is expert at [building] walls²³⁹ and 3) levelling their parts;
4) [who] knows {how to build *stūpas* with_A} the right measures {for height and width_A):
one who is endowed with these four [features] is an ‘expert on relics.’²⁴⁰

*The Quintessential Instructions for an Expert on Relics*²⁴¹

[3.9]

“Firstly, one should generate *bodhicitta*,
and after visualising oneself as the Mother of the Victorious
Ones {as before_A},
imagine [the reliquary] as complete, born from her.²⁴²

²³⁶ See L (fol. 20a3–4), G (p. 219.4–5), N (p. 167.1–2), and C (p. 199.5).

²³⁷ What follows are {the branches of the Fruitive Basis_A}.

²³⁸ On ‘remains relics’ (*sku gdung [gi] ring bsrel*) see MARTIN 1994: 274, 303–305.

²³⁹ {Levelling clay and adjusting bricks. _A}

²⁴⁰ {One who is not endowed with those four features is not called ‘expert on relics.’_A}

²⁴¹ See L (fol. 20b3), G (p. 220.2), N (p. 167.5), and C (p. 199.15).

²⁴² I have understood this verse-line (*de las byung bar yongs su bsam* | |) as being a sort of contraction of the fourth and fifth verse-lines of section [3.1] (*yum las byung ba'i sangs rgyas sku* | | *yongs su grub par yang dag bsam* | |), in which the product to be made by the expert on relics, i.e. a reliquary, replaces the product to be made by the painter, i.e. the *sangs rgyas sku* (the painting/Emanation-Body).

One should finely wall in²⁴³ the relics after visualising oneself as a donor who adorns with ornaments and builds the throne [of the reliquary].

*The Six Perfections of an Expert on Relics*²⁴⁴

[4.0]

“i) Having added bricks,²⁴⁵ ii) kneaded {clay_A} with clean water {without small creatures_A} and swept the floor;²⁴⁶
iii) having protected the tiny creatures {in the water and clay from harm_A},²⁴⁷
iv) {without indolence,_A} swiftly²⁴⁸ v) {building_A} without distraction,²⁴⁹ vi) one finely creates [the reliquary] {assessing its shape_A}.²⁵⁰

An expert on relics [is thus endowed with] six features.

The Fruit Obtained in the Past by Means of those Practices

[4.1]

“Thus, by means of those practices,
formerly, in times gone by,
Varadarāja,²⁵¹ an expert on relics,
without parting for even an instant [from those instructions,

²⁴³ JÄSCHKE 1881, s.v. *rtsig pa*, apart from “to build,” gives “to wall up.” By ‘enclosing relics within walls,’ what is probably meant is to build reliquaries (*stūpa/caitya: mchod rten*) for the conservation of those relics.

²⁴⁴ See L (fol. 20b3), G (p. 220.3), N (p. 167.5), and C (p. 199.17).

²⁴⁵ In the instant in which an expert on relics has added bricks, the perfection of {giving_A} (*dānapāramitā*) has been perfected. See L (fol. 20b5), G (p. 220.4–5), N (p. 167.6–7), and C (p. 199.20–21), where we can read as follows: *so (sa NC) phag byin pa'i (ba'i L) skad cig la (la ni | L) sbyin pa (ba L) yongs su rdzogs pa'o | |*. This same formulation is similarly repeated for the next five *pāramitās*.

²⁴⁶ Perfection of {discipline_A} (*śīlapāramitā*).

²⁴⁷ Perfection of patience (*kṣāntīpāramitā: bzod pa'i pha rol tu phyin pa*).

²⁴⁸ Perfection of {diligence_A} (*vīryapāramitā*).

²⁴⁹ Perfection of {meditative concentration_A} (*dhyānapāramitā*).

²⁵⁰ Perfection of {discriminative insight_A} (*prajñāpāramitā*).

²⁵¹ Attested as the name of various authors, etc. (see *MW*, s.v. *vara*).

Chapter Three: Annotated Translation

achieved] Complete Awakening, so have I seen,
while abiding on top of a lotus.

B. Propagating (Path)

(The branches of the second section)

4. Giving

*The Five Features of a Giver*²⁵²

[4.2]

“1) [One who] delightfully²⁵³ 2) gives²⁵⁴ on time²⁵⁵ and
3) {equally gives to all, A} unconcerned whether pleasant or
unpleasant;²⁵⁶
4) [who] does not regret {once given A} and 5) does not wish
for a return;²⁵⁷
a person endowed with these five [features]
is called, so have I taught, ‘expert at giving.’

*The Quintessential Instructions for a Giver*²⁵⁸

[4.3]

“Firstly, one should generate *bodhicitta*
and generate oneself as Lokanātha.²⁵⁹

²⁵² See L (fol. 21a3), G (p. 221.2), N (p. 168.3), and C (p. 200.11).

²⁵³ Giving should be delightful both {for oneself and others A}.

²⁵⁴ A gloss in MS A specifies that these are, in fact, {the branches of A} giving.

²⁵⁵ Namely in times {of need A}.

²⁵⁶ In other words, {not one who gives when convenient for oneself and does not give when not convenient A}.

²⁵⁷ {Because it is not [authentic] generosity to give wishing for a result and [such a] prestige that makes one think: “Since I have given this, he should give this!” A}

²⁵⁸ See L (fol. 21b2), G (p. 222.1), N (p. 168.7), and C (p. 201.3).

²⁵⁹ In detail: {[one should visualise beneath oneself] a lotus [issuing] from [the orange syllable] PAM, and on top of it the white [syllable] HRI. Then, [as a transformation of that,] a white lotus [appears. As a transformation of the two lotuses, one should imagine oneself as] a two-handed [white Lokanātha, holding with his] right [hand] a white lotus, [and making with his] left the boon-granting [gesture] (*varadamudrā*: *mchog sbyin gyi phyag rgya*; see *TSD*, s.v. *mchog sbyin gyi phyag rgya*) A}. See L (fols. 21b5–22a1), G (p. 222.4–5), N (p. 169.2–3), and C (p. 201.10–13) for the parts in square brackets.

Two [are the kinds of recipient of a giver's offering]: the special [one, namely the] actual [recipient],²⁶⁰ and the ordinary one.

After offering to the special recipient,²⁶¹
one should generate compassion by visualising
the ordinary ones as *pretas*
and should give [them] things {such as food, etc. A}

*The Six Perfections of a Giver*²⁶²

[4.4]

- “i) Having given things²⁶³ [that are] ii) {clean and A} pleasant²⁶⁴
iii) one does not get angry at the wailings {and offenses of beggars A};²⁶⁵
iv) swiftly grants without indolence,²⁶⁶
v) while²⁶⁷ setting [one's mind] in {equipoise in A} the above meditative concentration;²⁶⁸
vi) grants, having checked {if a [person in need, such as a] traveller, received [enough] food and resources A}.²⁶⁹
Lokanātha [is thus endowed with] six features.

²⁶⁰ Namely one's {Master and superiors A}.

²⁶¹ One should offer to the special recipient {with the thought of worshipping them (*mchod pa'i bsam pas*), without imagining them as *pretas* A}. Another gloss provides a short account that elucidates why one should not visualise one's Master and superiors as *pretas*: {It is said that, in the past, a queen [named] *Sūryavarṇā meditated on [her] Master, who was generating [*bodhi*]citta, as a *preta*; as a consequence, she was reborn as a *preta* herself for five thousand lives A}.

²⁶² See L (fol. 22a5), G (p. 223.3), N (p. 169.6), and C (p. 202.3).

²⁶³ Perfection of {giving A} (*dānapāramitā*).

²⁶⁴ Perfection of {discipline A} (*śīlapāramitā*).

²⁶⁵ Perfection of {patience A} (*kṣāntipāramitā*).

²⁶⁶ Perfection of {diligence A} (*vīryapāramitā*).

²⁶⁷ Namely at the time {of granting A}.

²⁶⁸ Perfection of {meditative concentration A} (*dhyānapāramitā*).

²⁶⁹ Perfection of {discriminative insight A} (*prajñāpāramitā*).

The Fruit Obtained in the Past by Means of those Practices

[4.5]

“Thus, by means of those practices,
at the time when the householder (*gṛhapati*) Bhadraka²⁷⁰
became a giver through and through,
he never parted from those [instructions].
Therefore light radiated from his house,
and having taught in the guise of Lokanātha,
he clearly awakened in that instant.

5. Expounding

*The Eight Features of an Expounder*²⁷¹

[4.6]²⁷²

- “1) [One who is] very learned (*bahuśruta*) { [in] the teachings
[of the Buddha] and the treatises [written upon them] A },
- 2) [whose] insight { into the correct meaning A } is great;
- 3) [who] definitely understands { and cognises A } the intention
of an authoritative scripture (*āgama*) { with provisional or
definitive meaning (*neyārtha* or *nītārtha*) A };
- 4) [who] knows how to distinguish the Two Truths;²⁷³
- 5) [who is endowed with] great compassion²⁷⁴ and 6) no wea-
riness { in explaining A };
- 7) [who] is poor in pride²⁷⁵ and 8) learned in answering { ques-

²⁷⁰ See *TSD*, s.v. *bzang sbyin*.

²⁷¹ See L (fol. 22b4–5), G (p. 224.1–2), N (p. 170.4), and C (p. 202.18).

²⁷² The following are the {branches of expounding A}. Only L reads *bshad pa po'i yan lag* ‘the features of an expounder’ instead of *bshad pa'i yan lag*.

²⁷³ For example, one who {does not disregard the conventional A} truth. The Two Truths are the conventional truth (*saṃvṛtīsatya*) and the ultimate truth (*paramārthasatya*).

²⁷⁴ In other words, one who {does not expound for the [mere] sake of profit and honour A}.

²⁷⁵ One who {does not speak behind backs (*zur mi za*) while (*zhar la*) expounding A}. Or, as the commentary reads, ‘does not speak behind the backs of others who

tions on the doctrine, knowing how to dispel the misconceptions of others _A}:
 a person endowed with these eight [features]
 is called, so have I taught, ‘expert at expounding.’²⁷⁶

*The Quintessential Instructions for an Expounder*²⁷⁷

[4.7]

“Firstly, one should generate *bodhicitta*,
 and meditate on oneself as the Emanation-Body.²⁷⁸
 If one has expounded with all the Well-Gone Ones
 of the three times abiding on one’s tongue,²⁷⁹

are expounding.’

²⁷⁶ Thus called {insofar as one does not explain for the [mere] sake of profit and so on _A}.

²⁷⁷ See L (fol. 24a3), G (p. 226.4), N (p. 172.2), and C (p. 204.14).

²⁷⁸ In detail: {[one should correctly visualise beneath oneself a great] leonine throne [issuing] from [the yellow syllable] HAM, [on top of it] a lotus with sixteen^a petals [issuing] from [the orange syllable] PAM, and on top of that an alms bowl [issuing from the yellow syllable SAM^b]. As a transformation of these (i.e. the lotus bearing the alms bowl on top of the throne), [one should meditate on oneself] as [the two-handed *nirmānakāya*] Śākyamuni, [similar in colour to refined gold,] making [with his] right [hand the gesture of] expounding the doctrine (perhaps the *dharmacakrapravartanamudrā: chos ’chad kyi phyag rgya*), [with his other] one the earth-touching gesture (*bhū[mi]sparasamudrā: sa gnon gyi phyag rgya*; see *TSD*, s.v. *sa gnon gyi phyag rgya*; *Sarvadurgatiparisodhanatantra*, pp. 154.2, 155.2) that subdues the demons _A}. See L (fol. 24b1–2), G (p. 227.1–3), N (p. 172.4–6), and C (pp. 204.21–205.6) for the parts in square brackets.

^a Only L reads *bcu drug*, as MS A, while G, N, and C read *brgyad cu drug*.

^b Again, L alone reads *sam*, while the other three editions of the *gZi brjid snang ba* read *paṃ*.

²⁷⁹ In detail: {[one should visualise] a wheel (*cakra*), [issuing] from [the syllable] TSAM, with sixteen^a spokes [on the tip of one’s tongue]. Having summoned [all the Well-Gone Ones of the ten directions and three times] on the wheel by means of the light rays [issuing] from [the syllable] HŪM [imagined] on the [wheel’s] nave, and having dissolved them into it, one explains the doctrine _A}. See L (fol. 24b3–4), G (p. 227.3–5), N (pp. 172.7–173.1), and C (p. 205.7–10) for the parts in square brackets.

^a It might be interesting to point out that the number of spokes in the wheel is equal to the number of petals on the lotus—sixteen in MS A and L—imagined to sit on top of the leonine throne in the above visualisation.

{with the trainees comprehending the doctrine by means of their individual languages, A} one will teach them the eighty-four thousand sets of doctrine²⁸⁰ even in a single instant.

*The Six Perfections of an Expounder*²⁸¹

[4.8]

- “i) One offers the doctrine {disregarding material wealth A},²⁸² ii) one’s three gates being restrained,²⁸³ iii) does not get angry at questions on the doctrine,²⁸⁴ iv) at once, swiftly and without indolence, {explains the doctrine, uninterrupted by [idle] chatting A},²⁸⁵ v) expounds without being distracted {from the above instructions A}, having set [one’s mind] in equipoise;²⁸⁶ vi) {finely A} assesses the meaning of each and every word.²⁸⁷

²⁸⁰ Various Mahāyāna sources (see, for instance, WANGCHUK 2007: 35, nn. 59, 60 & 61) state that the Buddha taught 84,000 sets of doctrine (*caturaśītisahasradharmaskandha*) as antidotes against the 84,000 intellectual-emotional defilements (*klesā*) that poison sentient beings: 21,000 against desire (*rāga*: *’dod chags*); 21,000 against hatred (*dveṣa*: *zhe sdang*); 21,000 against delusion (*moha*: *gti mug*); and finally 21,000 against all three at once.

²⁸¹ See L (fol. 24b5), G (p. 227.6), N (p. 173.2), and C (p. 205.13).

²⁸² In the instant in which an expounder offers the doctrine, the perfection of {giving A} (*dānapāramitā*) is perfected. See L (fol. 25a1–2), G (p. 228.1), N (p. 173.3), and C (p. 205.16–17), where we can read as follows: *chos sbyin (byin GNC) pa’i (ba’i L) skad cig la (pa GNC) ni(| L) sbyin pa’i (ba’i L) pha rol(d L) tu phyin(d L) pa yongs su rdzogs pa’o | |*. This same formulation is similarly repeated for the next five *pāramitās*.

²⁸³ Namely {the bad conduct of body, speech, and mind A}; the perfection of {discipline A} (*śīlapāramitā*) is thus cultivated.

²⁸⁴ Perfection of {patience A} (*kṣāntipāramitā*).

²⁸⁵ Perfection of {diligence A} (*vīryapāramitā*).

²⁸⁶ Perfection of {meditative concentration A} (*dhyānapāramitā*).

²⁸⁷ Literally, of words above and below (*gong ’og tshig*). The perfection of {discriminative insight A} (*prajñāpāramitā*) is thus cultivated.

The Emanation-Body is endowed with six features.²⁸⁸

The Fruit Obtained in the Past by Means of those Practices

[4.9]

“Thus, by means of those practices,
formerly, in times gone by,
even the monk *Arciścakra,²⁸⁹
never parting from those [instructions] for [even] an instant,
surrounded by an assembly of gods,
clearly awakened.

6. Promulgating

*The Five Features of a Promulgator of the Sublime Doctrine*²⁹⁰

[5.0]²⁹¹

“1) [One who] adheres to the sound ²⁹² 2) and is endowed with

²⁸⁸ {It is of utter importance to keep in mind that “This [activity corresponds to the perfection of] giving,” etc. A}

²⁸⁹ The two very faded annotations found in MS B seem to suggest the name *Cakrārcis instead.

²⁹⁰ See L (fol. 25b2), G (p. 229.1), N (p. 174.1), and C (p. 206.12). To be noted that only L reads *dam pa'i chos sgrogs pa'i yan lag*, while G, N, and C omit *dam pa'i chos*.

²⁹¹ The verse-lines appearing in this section are also found (with minor differences underlined in the following transcription), without being explicitly cited from the *tantra*, in Don-dam-smra-ba'i-seng-ge's (ca. late 15th/early 16th cent.) *bShad mdzod* (A, pp. 500.6–501.2; B, p. 490.3–4):

sgra skad 'byor cing dbyangs dang ldan | |^a
tshig^b lhad med (lha de mede [sic] B) don (den A) rab gsal | |
gzhan gyi gtaṃ gyis (gyi B) bar ma chod | |
'di lnga ldan pa'i gang zag la | |
klog^c pa mkhan zhes ngas bshad do (bshado B) | |.

For an overview of the compendium's “section qui traite de l'énoncé des textes religieux,” see HELFFER 1998: 10.

^a Apart from the last verse-lines terminating with a final particle, version A always reads a single *shad*.

^b A contraction of *tshig gi*.

^c *klog* (*glog* L) is the reading found in the *gZi brjid snang ba*.

²⁹² A sound that is {long, short, forceful, feeble, wide, narrow, etc. A} The unusual

melody;²⁹³

3) [who,] without [adding] interpolations²⁹⁴ {such as ‘e,’ ‘kye,’

term *hū* (*hu* L) *lud*, whose precise meaning is unclear to me, appears in the *gZi brjid snang ba* in the following sentence: *ring po dang thung ngu dang | hū (hu L) lud dang drag po la sogs (stsogs L) pa la ma nor bar (par L) ’byor(d L) pa’o*; it might therefore be an antonym of *drag po*, namely, having a meaning similar to *zhan*. Moreover, the *bShad mdzod* (A, p. 501.2; B, p. 490.4) explains the first of the *rang bzhin lnga* (corresponding to the five features in our *tantra*) of a reader/promulgator in the following manner:

sgra skad ’byor ces bya ba ni | |
ma dang bu ru skad phrad bzhin | |
sgra dang skad du ma ’dzol ba’o | |.

HELFFER 1998: 10 describes this first feature as the “adhésion au son représenté par l’écriture et à la prononciation.”

²⁹³ {Which is gently chanted throughout _A}. We read in L (fol. 25b3–4), G (p. 229.3–4), N (p. 174.2–3), and C (p. 206.16–19): *dbyangs dang ldan pa (ba L) ni | bcom ldan ’das kyis (gyis N) mdo sde ri bo brtsegs pa las |*

dbyangs ldan klog (glog L) ni thar(d L) pa’i lam |
dbyangs ldan glog [sic] ni sangs rgyas^a rgyu | | (| | om. GNC)^b

zhes gsungs te | de bas na dbyangs ring (rings GNC) la ’jam par (ba L) bsgrags (sgrogs GNC) pa’o | |. The *bShad mdzod* (A, p. 501.3–4; B, p. 490.4–5) reads:

dbyangs dang ldan zhes bya ba ni | |
lcog (lcong B) skad sna tshogs sgyur ba ni | |
dbyangs kyi yan lag rgya mtsho mam̄s | |
thog pa med par shes par bya | |.

HELFFER 1998: 10, in fact, states that the second of the *rang bzhin lnga* described in the compendium is the “caractère mélodieux (*dbyangs dang ldan*), comparé aux modulations du chant de l’alouette,” probably taking the term *lcog*—found in the above-written verse of the compendium—as a contraction (likely operated for metrical reasons) of *lco ga*, which indeed means ‘alouette,’ i.e. the songbird ‘(sky)lark’ in English (see JÄSCHKE 1881, s.v. *lco ga*). To be noted that version B of the *bShad mdzod* reads *lcong* ‘tadpole,’ which seems to be a rather implausible reading, instead of *lcog* (see JÄSCHKE 1881, s.v. *lcong*).

^a This entire underlined passage is not present in G, N, and C.

^b Neither text nor quotation could be identified.

²⁹⁴ *Mūy*, no. 4698, gives “*vākyopanyāsaḥ*” as the Sanskrit equivalent of “*tshig gi lhad*,” on which see VERHAGEN 2001: 20, n. 61. Cf. TUCCI 1966: 15 for the term *tshig lhad*, and Ruth Gamble’s critique of Giuseppe Tucci’s employment of the term, in GAMBLE 2015: 59–61. In addition, in order to better understand this passage, it might be useful to report what L (fol. 25b4–5) states: *tshig gi lhad myed pa ni dbyangs kyi gong du rang gi tshig e dang kye la stsogs pa’i tshig gis ma slad [sic] pa’o*, which I understand as meaning something like ‘without [vocal] interpolations, [means] not to spoil the melody by [pronouncing] one’s own words (words such as *e*, *kye*, etc.) on top of it.’ To be noted that G (p. 229.4), N (p. 174.3–4), and C (p. 206.19–20) have *lhag chad* instead of *lhad*, omit *gong du rang gi*, and read *a* instead of *e*. The *bShad*

and so on _A},²⁹⁵ 4) [keeps] the meaning [of the text] perfectly clear;²⁹⁶
 5) [who] does not stop for other discussions:²⁹⁷

mdzod (A, p. 501.4–5; B, pp. 490.5–491.1), furthermore, describes the third *rang bzhin* as follows:

tshig la lhad (lhag B) med zhes bya ba | |
yan lag dbang po tshang ba (pa A) yin^a (bzhin B) | |
yod pa mams ni ma chad cing | |
med pa mams ni ma lhag pa | |
lhag chad med pa rgyal ba'i bka' | |.

^a There is an insertion in the text below the *y-* of *yin* that reads *bzh-*, intended to yield the reading *bzhin*, which is the reading found in version B of the compendium.

²⁹⁵ *e* usually precedes a verb in order to form yes-or-no questions, similarly to the particle *-am* (and its allomorphs) that follows a verbal stem in alternative interrogatives. Unlike the latter particle, though, which can be equally found forming questions that are patients of verbs of speaking or verbs such as ‘to see’ (*lta ba*), ‘to show’ (*ston pa*), ‘to know’ (*shes pa*), ‘to examine’ (*rtog pa*), ‘to remember’ (*dran pa*), etc., *e* is only to be found in interrogatives that are patients exclusively of the latter category of verbs (see BEYER 1992: 397–400). In our present context, however, insofar as *e* is not followed by any verb, and thus, to my knowledge, does not have any particular meaning when found on its own, I have the feeling that it might stand for the common interjection *e ma* (*ho/-'o*), expressing wonder, astonishment, surprise, etc. The other term found in the gloss, *kye*, is expressive of the vocative, and could be translated as ‘oh,’ ‘hey,’ and the like; it might as well be standing, similarly to *e*, for *kye ma*, which is an interjection expressing sadness, distress, surprise, etc. according to context.

²⁹⁶ In other words, one who promulgates {without [causing the meanings of the words] to mix up, [without halting one’s breath, etc.,] so that others understand _A}. See L (fol. 25b5), G (p. 229.4–5), N (p. 174.4), and C (pp. 209.20–210.1) for the parts in square brackets. The *bShad mdzod* (A, p. 501.5–6; B, p. 491.2) thus defines the fourth *rang bzhin*:

don rab gsal zhes bya ba ni | |
drang ba'i (pa'i A) don dang nges pa'i don (pa yi B) | |
rgeg [sic] mo me long lta (blta A) ba bzhin | |
gang yin dpe las shes par bya | |,

paraphrased in HELFFER 1998: 10 like this: “énoncé qui mette en valeur la clarté du sens (*don rab gsal*), en tenant compte du sens conventionnel (*drang pa'i don*) et du sens ultime (*nges pa'i don*) dont le premier est comparable au reflet d’une belle qui se voit dans un miroir.”

²⁹⁷ In other words, one who does not stop {by raising [other] discussions _A}. The *bShad mdzod* (A, pp. 501.6–502.1; B, p. 491.2–3) reads:

bar ma chod ces (zhes A) bya ba ni | |
chu bo chen po'i rgyun bzhin du | |,

which HELFFER 1998: 10 paraphrases thus: “absence de «coupure au milieu» (*bar*

a person endowed with these five [features]
is called, so have I taught, ‘expert at promulgating.’

*The Quintessential Instructions for a Promulgator*²⁹⁸

[5.1]

“Firstly, one should generate *bodhicitta*
and visualise oneself as the Exalted One.²⁹⁹
Having summoned all [the beings] who dwell
in the ten directions, caused them to abide in the sky,³⁰⁰
and visualised a large drum³⁰¹ on the {vault of the A} palate,

ma chod) qui assure une continuité analogue à celle du «cours d’un grand fleuve».”

²⁹⁸ See L (fol. 26a2), G (p. 229.6), N (p. 174.5–6), and C (p. 207.5).

²⁹⁹ In detail: {[one should visualise beneath oneself] a leonine throne [issuing] from [the yellow syllable] HAM,^a [and on top of it] an alms bowl on top of a lotus^b [issuing] from [the yellow syllable] PAM. [One should then meditate on the Exalted-One] Śākyamuni as a transformation of these (i.e. the lotus bearing the alms bowl, on top of the throne), [yellow in colour, making with his] right [hand the gesture of] expounding the doctrine (perhaps the *dharmacakrapravartanamudrā*: *chos ’chad kyi phyag rgya*), [and with his other] one [the gesture of] offering and giving (*mchod sbyin gyi phyag rgya*, perhaps similar to the *pūjāmudrā*: *mchod pa’i phyag rgya*, attested, for instance, in the *Sarvadurgatipariśodhanatantra*, pp. 266.1, 267.1) A}. See L (fol. 26a4–b1), G (p. 230.3–5), N (p. 175.1–3), and C (p. 207.13–17) for the parts in square brackets.

^a Only L reads *ham*, while G, N, and C read *sam*.

^b No version of the commentary mentions any lotus, thus having the alms bowl issuing directly from the syllable.

³⁰⁰ In detail: {[from the Heart of the Exalted One,] one should imagine [a moon-disc issuing from the] white [syllable] A, and on top of it light rays [radiating] from [the yellow syllable] HUM, by means of which all the Noble Ones^a [are summoned and caused to] abide in the sky before [oneself] A}. See L (fol. 26b1–3), G (pp. 230.5–231.1), N (p. 175.3–4), and C (pp. 207.19–208.1) for the parts in square brackets, keeping in mind that G, N, and C omit an entire passage only found in L, which I have transcribed in Appendix 1, Passage A.

^a The commentary lists the following beings that should be visualised by the practitioner: *buddhas*, *bodhisattvas*, *śrāvakas*, *devas*, *nāgas*, *yakṣas*, all sentient beings, etc.

³⁰¹ One should imagine, {as a transformation of [the syllable] HŪM, a [drum] replete with vowels and consonants, A}. I think that the syllable which the large drum should be imagined to issue from, should actually be ’DAM, at least according to L (fol. 26b3), which says: *rkan la mḡa chen bsam zhes bya ba ni | rkan gyi logs la ’dam bsams la | | de gyurd pa las mḡa rab tu chen po bsam pa’o | |*. HŪM is the syllable after whose transformation one should visualise the tongue as a *vajra* beating on

one should imagine the gateways to the doctrine inside [the drum].

One should imagine, on the tongue, a *vajra* striking the drum;³⁰²

the *vajra* having beaten on the instrument,

one should imagine all great trichiliocosms³⁰³ to be pervaded by the great sound {of the doctrine that causes all sentient beings to understand A}.

the drum: *lce la mga rdungs* [sic] *rdo rje bsam ba* [sic] *ni* | *lce'i rtse mo la hūm bsams la* | *de gyurd pa las lce rdo rjer bsam ba'o* [sic] | |. The *vajra* beating on the drum is a metaphor symbolising the tongue 'beating' on the palate when one speaks. Moreover, the passage in the commentary upon which this gloss is presumably based, is one commenting upon the next verse-line: *nang du chos kyi sgo mo bsam ba* [sic] *ni* | | *mga de'i nang du chos thams cad kyi sa bon du gyurd pa dang po'i sde tshan* [read *tshan*] *a ka la stsogs pa brgyad bsam ba'o* [sic] | |. For *sde tshan a ka la stsogs pa brgyad*, what is meant are the eight divisions (*sde tshan*) into which the thirty Tibetan consonants are grouped, that is, seven groups of four and one group of two: *ka, kha, ga, nga* (*ka sde*); *ca, cha, ja, nya* (*ca sde*); *ta, tha, da, na* (*ta sde*); *pa, pha, ba, ma* (*pa sde*); *tsa, tsha, dza, wa* (*tsa sde*); *zha, za, 'a, ya* (*zha sde*); *ra, la, sha, sa* (*ra sde*); and *ha, a* (*ha sde*). It is not clear to me why the commentary reads *dang po'i sde tshan a ka la stsogs pa* rather than *dang po'i sde tshan ka kha la stsogs pa*, *ka* and *kha* (not *a* and *ka*) actually being the first two items of the first division (*dang po'i sde tshan*) of the thirty consonants; perhaps different groupings are to be found in the literature. Furthermore, all these divisions, or perhaps all the consonants, that should be visualised inside the drum (i.e. the palate), are said to be the seeds (*sa bon*) of all dharmas (*chos thams cad*), here to be understood, I presume, as 'teachings' or '[sets of] doctrine' rather than 'phenomena,' insofar as the sentence *chos thams cad kyi sa bon du gyurd pa* etc. glosses *chos kyi sgo mo* ('gateways to the doctrine') which usually refers to the 84,000 sets of doctrine (*catuṣṣāṣṭhisahasradharmaskandha*) taught by the Buddha (see n. 280).

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³⁰² More precisely: {after [the syllable] HŪM has transformed, [one should imagine the tongue as] a golden [*vajra*] A}.

³⁰³ One great trichiliocosm (*trisāhasramahāsāhasra*) is a world-system comprising of a billion (i.e. 1000³) 'four-continent worlds.' It is said that there can only be a single *buddha* at any given time in a world-system, which then takes the name of 'buddha-field' (*buddhakṣetra*), of which there are myriads in all directions (see KRAGH 2013: 168). For a more detailed description of Buddhist cosmology, as delineated by 'Jam-mgon Kong-sprul Blo-gros-mtha'-yas (1813–1899), see KALU 1995, and in particular, concerning the *stong gsum stong chen*, *ibid.*: 101–103, where it is interesting to read that while "to those of limited intelligence" the sphere of influence of a *buddha* (i.e. a *buddhakṣetra*) "is taught to be only a third-order thousand world-system" (i.e. a trichiliocosm), it in truth pervades a much wider, almost countless array of world-systems.

The Six Perfections of a Promulgator³⁰⁴

[5.2]

- i) Having offered a seat, a cushion, flowers³⁰⁵ {and the like when expounding the doctrine; A}
- ii) having washed one's hands and rinsed the mouth [to] purity,³⁰⁶
- iii) one removes small creatures without being angry;³⁰⁷
- iv) perseveres for a long time,³⁰⁸ v) promulgating {the doctrine A} undistracted {by mundane pleasures A};³⁰⁹
- vi) thoroughly analyses each letter for mistakes.³¹⁰

³⁰⁴ See L (fol. 27a2), G (p. 231.3), N (p. 175.7), and C (p. 208.9).

³⁰⁵ In the instant in which a promulgator has offered a seat, a cushion, flowers, etc., the perfection of giving (*dānapāramitā*: *sbyin pa'i pha rol tu phyin pa*) has been perfected. See L (fol. 27a3–4), G (p. 231.5–6), N (p. 176.1–2), and C (p. 208.13–14): *khri dang gdan (ba dan L) dang me (mye L) tog la sogs (stsogs L) pa byin pa'i (ba'i L) skad cig la ni (ni | L) sbyin pa'i (ba'i L) pha rol(d L) tu phyin(d L) pa yongs su rdzogs pa'o | |*. This same formulation is similarly repeated for the next five *pāramitās*.

³⁰⁶ {Having abandoned the faults of outer and inner speech, [the perfection of] discipline (*śīlapāramitā*) [has been cultivated] A}. Perhaps what is meant by 'outer and inner faults of speech' (*phyi nang gi ngag gi skyon*) are, respectively, material impediments such as phlegm, mucus, etc., and unwholesome actions of speech, such as lying, using harsh words, etc. The commentary only talks about what I understand as being the 'outer faults': *ngag gi lud pa 'gags ('gag L) pa sel ba ni(| L) tshul khriims so | |*.

³⁰⁷ When promulgators do not get angry at others that are making loud noises,^a and remove the small creatures abiding on their tongues,^b they cultivate the perfection of patience (*kṣāntipāramitā*). MS A's glossator, instead, seems to tell us that {removing the harm [caused] to [small creatures (rather than the small creatures themselves!)] cultivates the perfection of] patience A}.

^a L (fol. 27a4) reads *rlag cor*, while G (p. 231.6), N (p. 176.2), and C (p. 208.16) read *blag chor*. The *brDa dkrol*, s.v. *blag cor* (i.e. a hybrid, so to speak, of the two readings), gives "*skad chen po 'don pa'i ming*." See also section [8.1], n. h in the Critical Edition.

^b We read *thong (thon GNC) khor na gnas pa'i srog chags* in the commentary. Both the *Tshig mdzod chen mo* and the *brDa dkrol*, s.v. *thong khor*, give the meanings of *gong bu* and *gar bu*, while the *Li shi'i gur khang* only gives *gar bu*. Both terms mean something like a solid mass, a lump, a ball, and the like; *gar bu*, however, is also said to be an archaic word for *lce* 'tongue' (see *Tshig mdzod chen mo*, s.v. *gar bu*), and I think it is precisely this meaning that better fits this context.

³⁰⁸ Perfection of {diligence A} (*vīryapāramitā*).

³⁰⁹ Perfection of {meditative concentration A} (*dhyānapāramitā*).

³¹⁰ {Promulgating the doctrine A} by examining every single mistake, cultivates

Śākyamuni³¹¹ is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[5.3]

“Thus, by means of those practices,
formerly, in times gone by,
the layman Śālistambaka³¹²
never parted from those {instructions_A} for [even] an instant
when reading {the doctrine in books_A} and reciting [it] {by
heart without books_A}.
Therefore, on the day he passed away,
in the instant in which he parted from life,
the ground began to shake
and sound of thunder burst from the sky.
That day, seen by everyone,
he clearly awakened in the sky
in the guise of Śākyamuni.

the perfection of {discriminative insight_A} (*prajñāpāramitā*).

³¹¹ Namely {oneself, insofar as_A} one had previously meditated on oneself as the Emanation-Body Śākyamuni.

³¹² See *Mty*, no. 1370.

C. Correctly Accomplishing (Fruition)

(The branches of the final section)

7. Offering³¹³

[5.4]

“Physical, verbal, mental, and substantial:
{these four A} are said to be [four types of] ‘offering actions.’

[PHYSICAL OFFERING]³¹⁴

Among them, physical offering consists of {five A} [actions]:

- a) paying obeisance (*namaskāra*), b) circumambulating (*pradakṣiṇa*),
c) *maṇḍala*[-making]³¹⁵ (*maṇḍalakriyā*), d) gesture[-making]³¹⁶
(*mudrāgrantha*), and e) dancing (*nṛtya*).

a) Paying Obeisance³¹⁷

The Seven Features of an Expert at Paying Obeisance

[5.5]

- “1) [One who] fully bowed, paying respect with speech³¹⁸ and
2) mind;³¹⁹
3) [who] knelt {on the ground A}, 4) joined {both hand’s A}
palms {at the heart A}, and 5) bowed {on the ground with

³¹³ See L (fol. 27b4–5), G (p. 232.5), N (p. 176.6), and C (p. 209.10).

³¹⁴ {Here it is taught A} as follows:...

³¹⁵ We read *dkyil ’khor bya ba lus kyi mchod pa* in L (fol. 27[’og ma]a1–2), G (p. 233.1–2), N (177.1–2), and C (p. 209.16).

³¹⁶ Literally ‘gesture-binding:’ L reads *phyag rgya mdud pa lus kyi mchod pa*, while G, N, and C omit *mdud pa*.

³¹⁷ See L (fol. 27[’og ma]a2), G (p. 233.2), N (p. 177.2), and C (p. 209.17–18).

³¹⁸ {One should utter words of obeisance by means of poetical expressions of praise A}.

³¹⁹ With {pristine faith A}.

all five _A} limbs;³²⁰
 6) [who] {pays obeisance with a light body, _A} without weariness, 7) striving at [all] {three _A} times:³²¹
 a person endowed with these seven [features]
 is called, so have I taught, ‘expert at paying obeisance.’

*The Quintessential Instructions for an Expert at Paying Obeisance*³²²

[5.6]

“Firstly, one should generate *bodhicitta*,
 and having summoned before oneself all
buddhas, bodhisattvas,
 {learners and _A} *śrāvakas, pratyekajinas, arhats*,
 remains relics, and Sublime Doctrines
 of the ten directions by way of radiated light rays,³²³

³²⁰ The five limbs are the arms, the legs, and the head. We can in fact read *yan lag gi dbang* (*dang* L) *po mgo* (*’go* L) *bo pus mo’i snar sa* (*snangs* NC) *la gtugs* in L (fol. 27[’og ma]b1), G (p. 233.6), N (p. 177.5), and C (p. 210.7). The gloss found in MS A, actually reads *smad lnga sa la*, thus ‘the five lower [ones] on the ground.’ As for the term *smad lnga*, we can read in STEIN 2010: 184 that it is, together with *sgo lnga*, which usually refers to the five sense organs, ‘sinitic vocabulary’ for *yan lag lnga*.

³²¹ Here the expression ‘three times’ refers to morning, midday, and evening, as we can read in MS A’s gloss: {Thus have I taught in the *sūtra* [called] *sDong po’i sgra* (see section [2.9]):

“In the morning, at midday, in the evening,
 my [spiritual] sons ought to pay obeisance
 to the Three Jewels [Buddha, Dharma, and Saṃgha] and the Master.” _A}.
 Neither text nor quotation could be identified.

³²² See L (fol. 27[’og ma]b4), G (p. 234.3–4), N (p. 178.1), and C (p. 210.16).

³²³ In detail: {[one should imagine the syllable] HŪṂ on top of a sun[-disc issuing from the orange syllable RAṂ] on the heart. [Having visualised, in front (of oneself), the sky being filled with a lotus endowed with eight^a petals, issued from the orange syllable PAṂ, and having summoned all *buddhas, bodhisattvas, pratyek-abuddhas*, etc.] by means of light rays [of five colours, radiating from the first seed-syllable^b (*bṝjā*),] one should imagine [them] to abide on top of the lotus in front of oneself _A}. To be noted that this is a translation of more than one gloss found in MS A. See L (fol. 28a1–3), G (p. 235.1–3), N (p. 178.5–6), and C (p. 211.4–10) for the parts in square brackets.

^a G, N, and C read *br̄gya* (‘one hundred’).

^b I think that what is intended here is the syllable HŪṂ on the sun-disc, as can also be deduced from L, where we can read what looks like a smudged *hūm* in dBu-med

if one fully pays [them] obeisance {at [all] three times with
faith_A},
in the very instant in which that {homage_A} is paid,
one will pay obeisance to all [at once].³²⁴

*The Six Perfections of an Expert at Paying Obeisance*³²⁵

[5.7]

- “i) Having offered one’s body {to the *buddhas*, etc. [that were visualised] in front [of oneself] _A}³²⁶ and ii) tightened one’s garment, etc. {when paying homage_A},³²⁷
- iii) one removes the small creatures³²⁸ from the prostration ground;³²⁹
- iv) perseveres without indolence in paying obeisance;³³⁰
- v) pays homage having set [one’s mind] in equipoise {on the above instructions_A}, without wandering {to other mental activities_A};³³¹

beneath *sa bon*.

³²⁴ In other words, in the instant in which one obeisance is paid (even though the obeisance is paid only once) one {will have [in truth] paid obeisance to all [at once] _A}. See L (fol. 28a4), G (p. 235.3–4), N (p. 178.6), and C (p. 211.10–11) for the first part in square brackets.

³²⁵ See L (fol. 28a4–5), G (p. 235.4), N (p. 178.6), and C (p. 211.12).

³²⁶ In the instant in which one firstly offers one’s body to the Well-Gone Ones before paying obeisance, the perfection of {giving_A} (*dānapāramitā*) is perfected. See L (fol. 28b1), G (p. 235.5–6), N (p. 179.1), and C (p. 211.15–17), where we can read as follows: *phyag byed pa’i sngon du dang por bde bar* (*de bzhin* L) *gshegs pa mams la* | (| om. L, | | G) *lus dbul ba ste* | (| | LG) *de’i skad cig la* (*la ni* L) *sbyin pa’i* (*ba’i* L) *pha rol*(*d* L) *tu phyin*(*d* L) *pa yongs su rdzogs pa’o* | |. This same formulation is similarly repeated for the next five *pāramitās*.

³²⁷ {Restraining the conduct of body and speech [cultivates the perfection of] discipline (*śīlapāramitā*)_A}.

³²⁸ Again (see n. 307), MS A’s glossator seems to tell us that one should rather remove {the harm [caused] to _A} small creatures, rather than the small creatures themselves.

³²⁹ Perfection of {patience_A} (*kṣāntipāramitā*).

³³⁰ Perfection of {diligence_A} (*vīryapāramitā*).

³³¹ Perfection of {meditative concentration_A} (*dhyānapāramitā*).

vi) assesses whether or not the gathered deities are heterodox
(*tīrthika*) or not.³³²
That [kind of] man is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[5.8]

“Thus, by means of those practices,
formerly, in times gone by,
when the nun Muktvāli³³³
happened to pay obeisance,
she never parted from those [instructions] for an instant.
Thus one day, when she departed this life,
surrounded by five deities,
she clearly awakened completely.

*b) Circumambulating*³³⁴

The Six Features of an Expert at Circumambulating

[5.9]

“1) [One whose] strength is great³³⁵ and 2) physique is light
(*sha lus*);³³⁶
3) [who] {performs the *pradakṣiṇa* at [all three]³³⁷ times by A}

³³² Perfection of {discriminative insight A} (*prajñāpāramitā*). It might be interesting to note that the commentary—L (fol. 28b3), G (p. 236.2), N (p. 179.3), and C (p. 212.1)—talks about *phyi rol pa'i lha* ‘outsider (i.e. heterodox) deities’ and *ḥig rten pa'i lha* (*laukikadevatā*) ‘worldly deities,’ the latter perhaps implicitly in opposition to the ‘supramundane’ (*lokottara*: *ḥig rten las 'das pa*) ones (see SEYFORTH RUEGG 2008 for an extensive treatment of the dichotomy *laukika/lokottara*). MS A, furthermore, reads *mu rtags* [sic] *la stsogs* (instead of *lha tshogs*) {*pa log ba'i* [sic] *lta* A}, i.e. ‘{the wrong views [of] A} the heterodox, etc.’, from which we can understand that, for the glossator, what the practitioner should do is not to assess whether the deities are heterodox or not, but rather to assess the wrong views of non-Buddhists.

³³³ See *TSD*, s.v. *mu tig phreng ba*.

³³⁴ See L (fol. 28b5), G (p. 236.4), N (p. 179.4), and C (p. 212.7).

³³⁵ One whose {body has not grown weak A}.

³³⁶ {Insofar as it has not grown heavy. A}

³³⁷ Only L (fol. 29a2) reads *dus gsum du skor*—the ‘three times’ probably referring

paying respect to the Well-Gone One,³³⁸ 4) rejoicing in circumambulating;
5) [who] is not hypocritical³³⁹ and 6) keeps his body upright:³⁴⁰
a person endowed with these six [features]
is called ‘expert at circumambulating.’

*The Quintessential Instructions for an Expert at Circumambulating*³⁴¹

[6.0]

“Firstly, one should generate *bodhicitta*
and visualise, on the circumambulation ground,
a {great A} lotus stalk³⁴² with immeasurable branches
pervading all ten directions.
Then, having summoned all *buddhas*
bodhisattvas, {learners and A} *śrāvakas*, *pratyekajinas*,
arhats, and Sublime Doctrines {of the ten directions A}
by way of radiating³⁴³ light rays,
one should imagine [them] to abide on the lotus.
Having thus imagined and walked around
the lotus root {once A}, one has circumambulated all {Three
Jewels A} [at once].³⁴⁴

to morning, midday, and evening (see n. 321)—, while G (p. 237.1), N (p. 179.6–7), and C (p. 212.14) just read *dus su skor*.

³³⁸ I think it is rather interesting to note that while both MSS read *bde*’ (*bder* B) *gshegs la gus*, L (fol. 29a2), G (p. 236.4), N (p. 179.5), and C (p. 212.8) all read *phyin ci ma log* (‘correct[ly]’). We can in fact read in the commentary that one should circumambulate clockwise—i.e. keeping the object of veneration to one’s right, as opposed, for example, to *bon pos*, who keep it to their left—, and that one should do it in a nicely circular manner.

³³⁹ One who {does not [circumambulate] for the [mere] sake of [obtaining] respect. A}

³⁴⁰ One who {does not carry a cane, does not have a humpback, etc. A}

³⁴¹ See L (fol. 29a4), G (p. 237.3), N (p. 180.1), and C (p. 212.20).

³⁴² Issuing {from [the syllable] PAM A}.

³⁴³ Radiating {from the deep blue [syllable] HŪM abiding on top of a moon[-disc issuing from the syllable A] on the heart A}.

³⁴⁴ In other words, as we can read in L (fol. 29b5), G (p. 238.3), N (p. 180.6), and C (p. 213.15–16), insofar as the root of the lotus (on top of which the *buddhas*,

*The Six Perfections of an Expert at Circumambulating*³⁴⁵

[6.1]

“*i*) Having offered the body³⁴⁶ {to the [Three] Jewels_A}³⁴⁷
and *ii*) restrained one’s conduct {from unwholesome be-
haviours_A}³⁴⁸
iii) one looks after the small creatures on the [circumambula-
tion] path;³⁴⁹
iv) continuously circumambulates without indolence;³⁵⁰
v) without wandering to other [things],³⁵¹ *vi*) repeats *mantras*,
etc. {while circumambulating_A}
checking whether they are correct or not {while reciting
[them]_A}³⁵²
Such a man is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[6.2]

“Thus, by means of those practices,
formerly, in times gone by,
when Vimaladattā,³⁵³ the daughter of a householder,

bodhisattvas, etc. were summoned) is only one, by means of just one circumambu-
lation, one will have circumambulated them all (cf. n. 324).

³⁴⁵ See L (fol. 29b5), G (p. 238.3–4), N (p. 180.6–7), and C (p. 213.17).

³⁴⁶ All versions of the *gZi brjid snang ba* read ‘continuum’ (*rgyud*) rather than ‘body’ (*lus*).

³⁴⁷ Perfection of {giving_A} (*dānapāramitā*).

³⁴⁸ Perfection of {discipline_A} (*śīlapāramitā*).

³⁴⁹ In other words, the perfection of {patience (*kṣāntipāramitā*) [is] to remove the harm [caused] to_A} small creatures on the path.

³⁵⁰ {To circumambulate continuously, [is to cultivate the perfection of] diligence (*vīryapāramitā*)._A}

³⁵¹ {Not to have wandered from the above quintessential instructions, [is to have cultivated the perfection of] meditative concentration (*dhyānapāramitā*)._A}

³⁵² {To read aloud *mantras* and the like, [is to cultivate the perfection of] discrimi-
native insight (*prajñāpāramitā*)._A}

³⁵³ For the proper name Vimaladattā, see, for instance, *MW*, s.v. *vimala*.

started to practice circumambulation,
she never parted from those [instructions] for an instant.
Therefore one day, when she departed this life,
the whole world [saw that]
a mass of light, having blazed
from the daughter's corpse,
reached up to the sky like a [mountain] peak.
Having taught in the guise of a beautiful goddess
from within that mass of light,
she completely awakened in the sky.

c) *Making Maṇḍalas*³⁵⁴

The Seven Features of an Expert at Making Maṇḍalas

[6.3]

“1) [One who] is expert at [preparing] a fine³⁵⁵ basis [for the
maṇḍala] and 2) [expert in] {this (*de nyid kyi*)_A} *tantra* {and
other *tantras* (*gzhan gyi rgyud*)_A};³⁵⁶
3) [who] is endowed with supple limbs³⁵⁷ and 4) mental craft

³⁵⁴ See L (fol. 30a5), G (p. 239.3), N (p. 181.4), and C (p. 214.11).

³⁵⁵ {Soft and smooth (*snum pa*), without potsherds, gravel, etc. A}

³⁵⁶ L (fol. 30b2), G (p. 239.5–6), N (p. 181.6), and C (p. 214.16–17) gloss the second part of this verse-line as follows: *rgyud la mkhas (sogs GNC) pa ni* (| L) *de nyid kyi rgyud dang* (| L) *gzhan gyi rgyud mam pa lnga la sogs (stsogs L) pa la thos pa dang* (| GNC) *legs par go ba'o* | |. Though *de nyid kyi rgyud dang gzhan gyi rgyud* might sound more naturally like ‘one’s own [mental] *continuum* and the *continua* of others,’ I have finally chosen to translate *rgyud* as *tantra* (i.e. tantric scripture) insofar as the commentary uses the verbs *thos pa* (‘to hear,’ ‘to learn,’ ‘to study,’ etc.) and *go ba* (‘to understand,’ ‘to comprehend,’ etc.), which could hardly make sense if their objects were mental *continua*. If *rgyud* is thus understood as *tantra*, then *de nyid kyi rgyud* could be read as ‘that very *tantra*’ (i.e. the **Sarvadharmacaryopadesābhīsamayatāntra*), or ‘*tantra*[s] of that same [typology/class]’ (i.e. the class to which the root-text seems to pertain, namely, the Kriyā class: see Chapter One, nn. 21 & 44); it would follow that *gzhan gyi rgyud mam pa lnga la sogs pa* may be understood as ‘other *tantras* such as [those pertaining to] the five classes and the like,’ perhaps alluding to the different (fivefold/sevenfold, etc.) classifications of the tantric scriptures to be found in the literature (on which see TRIBE 2016: 11–13, and DALTON 2005).

³⁵⁷ In other words, whose {hands are fine (*bde' ba*)_A}: as we can read in the commentary, they should not be rough, stiff, heavy, crooked, etc.

(*yid bzo*);³⁵⁸

- 5) [who] knows {how to correlate the gates, walls, corners, and ornaments of the *maṇḍala* with the meaning of _A} Suchness-Reality (*de kho na nyid*), and 6) [makes the *maṇḍala*] with the proper measures;³⁵⁹
- 7) [who] is properly equipped with flowers, coloured powder, and water;³⁶⁰
- a person endowed with these seven [features] is called, so have I taught, ‘*maṇḍala* expert.’

*The Quintessential Instructions for an Expert at Making Maṇḍalas*³⁶¹

[6.4]

“Firstly, one should generate *bodhicitta* and meditate on oneself as Vajrakarman.³⁶²

³⁵⁸ That is, one who is endowed with {great discriminative insight (*prajñā*) _A}. Norbrang O-rgyan’s *Chos mam kun btus*, s.v. *yid bzo gsum*, lists three types of mental craft: 1. *sems phyogs lung med pa’i drang por gnas shing skyid sdug kun la ’gyur ba med pa’i blo brtan pa*; 2. *shes bya kun la blo gros gsal zhing blo rgya che ba*; 3. *sems kyi ’jug sgo zab cing sus kyang gting mi lon pa’o*. Cf. KALU 2012: 310–316.

³⁵⁹ Measures {such as largest, middling _A} and smallest. L (fol. 30b4), G (p. 240.2), N (p. 182.1–2), and C (p. 215.2–3) also add: *sku dang gsung dang thugs gsum gyi tshad yongs su ldan par (bar L) byed pa dang | (pa’o | | L) khru gang las chung ba ma yin pa’o | |*.

³⁶⁰ In other words, equipped {with [flowers employed in the] round anointed (*byug pa’i*) *maṇḍala* etc., [coloured powders employed to make] colour-powder [*maṇḍalas*], _A} and water, which is necessary for both types of *maṇḍala*. See L (fols. 30b5–31a1), G (p. 240.3–4), N (p. 182.2–3), and C (p. 215.6–8): *de yang me tog gsungs pa ni | byug pa’i dkyil ’khor zlum po la sogs (stsogs) pa’o | | tshon (tshom bu GNC) gsungs pa ni | rdul tshon gyi dkyil ’khor byed pa la (la om. GNC) gsungs pa’o | | chu ni spyir (phyir GNC) gsungs pa ste | gnyis (gnyi L) ka la dgos (dgongs L) pa’i phyir ro | |*. It is also interesting to note that the *gZi brjid snang ba*, immediately before the passage just transcribed, states the following: *me (mye L) tog tshon dang chu zhes (tshom bu chur zhes | GNC) zhes bya ba ni | (L) rang bzhin dang | dam tshig la sogs (stsogs L) pa’i dkyil ’khor ma yin pa (ba L) | gzugs brnyan (brnyan om. L) gyi (kyi L) dkyil ’khor la ’jug*.

³⁶¹ See L (fol. 31a2), G (p. 240.5), N (p. 182.4), and C (p. 215.11).

³⁶² In detail: {[one should visualise] beneath one’s foot a sun-disc [issuing from the syllable RAM,] then the green [syllable] MUM^a on top of it, [and the latter then transforming into] a [green] five-pointed *vajra*. From these (i.e. the *vajra* on top of the sun-disc) [one should meditate on oneself as a] two-handed green [Vajrakarman] adorned with five ornaments _A}. See L (fol. 35a5–b1), G (p. 241.3–4), N (pp. 182.7–183.1), and C (pp. 215.19–216.2) for the parts in square brackets.

Having meditated on the [minor]³⁶³ limbs as the Ten Wrathful Ones,³⁶⁴
and imagined the substances to be jewels,³⁶⁵
upon having [thus] correctly done,
after clearly visualising {the *maṇḍala* A} as an extremely vast
Immeasurable Palace {made of five [kinds of] jewels A}, one
should offer it

For a visualisation of the sixteen *vajrasattvas*—four of the Vajra Family, four of the Ratna Family, four of the Padma Family, and four (among which Vajrakarman is included) of the Karman Family—described in “a Tibetan text, which is a kind of manual on the principal rituals performed in connection with the Buddha Sarvavid Vairocana and his *maṇḍala* as described in the *Sarvadurgatipariśodhana-tantra*,”^b see SKORUPSKI 2001: 115–119.

^a To be noted that all versions of the commentary read *hūm* instead.

^b SKORUPSKI 2001: 85. The Tibetan text is the *Ngan song thams cad yongs su sbyong ba'i sdig sbyong sgo dgu'i mam bshad gzhan phan mdzes rgyan* [BDRC: W1KG12169].

³⁶³ The *gZi brjid snang ba*, in fact, reads *nying lag* in all its versions, and we also read that these minor limbs are precisely the fingers.

³⁶⁴ In detail: { [having imagined], on the ten fingers, ten moon[-discs issuing from the white^a syllable A,] and on top of them ten green MUM^b [syllables transforming into ten] double-*vajras* (*viśvavajra*), [as a transformation of] these (i.e. the double-*vajras* on top of the moon-discs), [one should meditate on] the forceful Ten Wrathful Ones [green in colour] A}. See L (fol. 31b2–3), G (p. 241.4–6), N (p. 183.1–2), and C (p. 216.2–5) for the parts in square brackets. For a list of the Ten Wrathful Ones (*daśakrodha*), see, for instance, the *Niṣpannayogāvalī*, pp. 226 (Sanskrit), 235 (Tibetan) where the *daśakrodha* are Yamāntaka (gShin-rje-mthar-byed), Prajñāntaka (Shes-rab-mthar-byed), Padmāntaka (Padma-mthar-byed), Vighnāntaka (bGegs-mthar-byed), Ṭakkirāja (‘Dod-pa’i-rgyal-po), Niladaṇḍa (dByug-pa-sngon-po), Mahābala (sTobs-po-che), Acala (Mi-g.yo-ba), Uṣṇiṣacakravartin (gTsug-tor ‘Khor-los-sgyur-ba), and Sumbharāja (gNod-mdzes-rgyal-po). For an English description, based on the *Niṣpannayogāvalī*, of the iconography of these ten forceful deities, see BHATTACHARYYA 1958: 251–256.

^a Only in L can we read *dkar po* written as a gloss in dBu-med connected to *a*.

^b L is the only version of the commentary that reads a very smudged syllable *hūm*.

³⁶⁵ Having, in other words, gradually empowered the colours {white, etc., [as] pearl, etc. A}, and imagined urine, etc. as jewels. See L (fol. 31b3), G (p. 241.6), N (p. 183.2–3), and C (p. 216.6–7) where it is thus written: *rgyu tshon dkar po la sogs* (*stsogs* L) *pa mams la* | (| om. L, | | G) *rim* (*rim*s GNC) *pa ji lta ba* (*ji lta ba* om. GNC) *bzhin du* (| L) *mu tig dang* (*dang* om. L) *byu* (*byi* L) *ru la sogs* (*stsogs* L) *par byin gyis* (*kyis* L) *brlabs pa dang* | *gci* (*lji* L)^a *ba la sogs* (*las stsogs* L) *pa la rin po cher yongs su bsams te* (*ste* L) |. See also section [3.1], where the same should be done to the colours used for painting.

^a A gloss found in L written in dBu-med also reads *lci*.

to all the Well-Gone Ones without exception.
{If one has to leave in a hurry (*ma dal*),_A} one should withdraw
{the *maṇḍala* }_A,³⁶⁶ imagining
{all }_A outer and inner {things }_A as [dwelling in] a state of
emptiness.

*The Six Perfections of an Expert at Making Maṇḍalas*³⁶⁷

- [6.5] “*i*) Having smeared water or similar [substances]³⁶⁸ and *ii*)
made them pristine,³⁶⁹
iii) having removed small creatures {in the water, etc. }_A³⁷⁰ *iv*)
without indolence,³⁷¹
v) one is undistracted, {being permeated by the above instruc-
tions, }_A³⁷² and *vi*) finely traces (*gcod*) lines {without crook-
edness }_A.³⁷³
The Wrathful One³⁷⁴ is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

- [6.6] “Thus, by means of those practices,
formerly, in times gone by,

³⁶⁶ {It would be a great fault not to have withdrawn [the *maṇḍala*]. }_A

³⁶⁷ See L (fol. 31b5), G (p. 242.2), N (p. 183.4), and C (p. 216.12).

³⁶⁸ Such as {unguents and so on }_A. The perfection of {giving }_A (*dānapāramitā*) was thus honed.

³⁶⁹ Having, in other words, {eliminated the blemishes, }_A one has cultivated the perfection of {discipline }_A (*śīlapāramitā*).

³⁷⁰ Perfection of {patience }_A (*kṣāntipāramitā*).

³⁷¹ {To be without indolence in drawing the *maṇḍala* [is to cultivate the perfection of] diligence (*virya*) }_A.

³⁷² Perfection of meditative concentration (*dhyānapāramitā*: *bsam gtan gyi pha rol tu phyin pa*).

³⁷³ Perfection of discriminative insight (*prajñāpāramitā*: *shes rab kyi pha rol tu phyin pa*).

³⁷⁴ {Insofar as one had imagined oneself as a Wrathful One. }_A

the *yogin* *Siṃhanāda*³⁷⁵
never parted from those [instructions] for [even] an instant.
Therefore one day, after the Wrathful King³⁷⁶
manifested the body of Vajrapāṇi
holding a *vajra* and a bell in his hands,
he clearly awakened completely.

*d) Making Gestures (mudrā)*³⁷⁷

The Seven Features of an Expert at Making Gestures

[6.7]

“1) [One who] trained with a Master {who makes³⁷⁸ gestures
A}, 2) [whose] limbs are flexible;³⁷⁹
3) [who] does not mistake [a given deity]³⁸⁰ {with another one
A}, 4) [making gestures] that correspond to that [given]
{deity A};
5) [who] learns many {mantric A} *tantras*, 6) without teaching
them outside;³⁸¹
7) [who] makes {gestures A} while at the same time {repeating
A} *mantras*:
a person endowed with these seven [features]
is called, so have I taught, ‘expert on gestures.’

³⁷⁵ For *Siṃhanāda* as a proper name, see, for instance, *MW*, s.v. *siṃha*.

³⁷⁶ Presumably *Siṃhanāda* himself visualising oneself as a Wrathful King (*krodharāja*). Cf. n. 374.

³⁷⁷ See L (fol. 32a4–5), G (p. 242.6), N (p. 184.1), and C (p. 217.3).

³⁷⁸ Literally ‘who binds’ (*mdud pa’i*).

³⁷⁹ Whose limbs are {not lame, etc. A}.

³⁸⁰ To which a specific gesture (*mudrā*) corresponds.

³⁸¹ That is, without teaching them {to others A}, presumably referring to ‘outsiders’ (*phyi pa*), i.e. non-Buddhists, or to the uninitiated.

*The Quintessential Instructions for an Expert at Making Gestures*³⁸²

[6.8]

“Firstly, one should generate *bodhicitta*,
and [when] applying [one’s mantric techniques to] such and
such ritual activity,³⁸³ {uttering the quintessence
(*hr̥daya*)³⁸⁴ of this and that [deity],_A}³⁸⁵
one should visualise this {and_A} that deity.
After thus visualising, on the point of releasing {the gesture_A},
one should correctly reflect with the awareness that [the deity-
gesture] is {like_A} a [mere] illusion,³⁸⁶ {and completely
release [it]_{AB}}.

*The Six Perfections of an Expert at Making Gestures*³⁸⁷

[6.9]

“i) Having offered {the gesture_A}³⁸⁸ and ii) finely ‘bound’ it,³⁸⁹
iii) one endures the ache in one’s hands {caused by making
such gesture_A};³⁹⁰

³⁸² See L (fol. 32b4), G (p. 243.5), N (p. 184.4), and C (p. 217.17).

³⁸³ {Four [ritual activities (*las bzhi*):] pacifying, increasing, overpowering, and destroying_A}. For a brief description of the term *las sbyor*, see CUEVAS 2010: 170. On the *las bzhi* see DORJE 1987: 783–786, 1258–1264 & 1372, n. 34; and CUEVAS 2010: 168. For other classifications of Indian magico-ritual activities in Buddhist and non-Buddhist contexts, see GNOLI & OROFINO 1994: 158, n. 1; GNOLI 1997: 13–14; GNOLI 2017: 18, n. 1; BÜHNEMANN 2000; and CUEVAS 2010: 183, n. 15.

³⁸⁴ The ‘personal spell’ of a deity, which may consist of one or more syllables. For this and other often interchangeable terms denoting various types of formulæ, see SKORUPSKI 1983: 111; SNELLGROVE 1987: 141–144; and ALMOGI 2009: 82–83.

³⁸⁵ See L (fol. 33a1), G (p. 244. 2), N (p. 184.6), and C (p. 218.2) for the parts in square brackets.

³⁸⁶ I based my interpretation of this last verse-line on L (fol. 33a1–2), G (p. 244.2–3), N (p. 184.7), and C (p. 218.3–4): *de nas phyag rgya ’grol khar (dgrol kha ru L) sgyu ma tsam mo zhes bya ba’i bsam pas (bas L) yang dag par dgrol (dkrol L) bar bya ba kho na’o* | |.

³⁸⁷ See L (fol. 33a2), G (p. 244.3), N (p. 184.7), and C (p. 218.5).

³⁸⁸ Perfection of {giving_A} (*dānapāramitā*).

³⁸⁹ Perfection of {discipline_A} (*śīlapāramitā*).

³⁹⁰ Perfection of {patience_A} (*kṣāntipāramitā*).

- iv) swiftly { [repeats] *mantras* and makes gestures _A },³⁹¹ v) setting [one's mind] in equipoise, without wandering {from the pride of [being] a deity _A };³⁹²
vi) thoroughly analyses {whether faults are present, while making gestures and [repeating] *mantras* _A } at one and the same time.³⁹³
Various [are the deities]³⁹⁴ endowed with these six features.

The Fruit Obtained in the Past by Means of those Practices

[7.0]

“Thus, by means of those practices,
formerly, in times gone by,
when Vidyādhari, the daughter of a *brāhmaṇa*,
became a gesture-maker,
she never parted from those [instructions] for an instant.
Therefore [one day], having sat on top of a lotus
at a height of seven *tālas*³⁹⁵ up in the air,
upon making the gesture of emptiness³⁹⁶
and teaching the doctrine of the profound emptiness
to everyone in the whole world,
she clearly awakened.

³⁹¹ Perfection of {diligence _A} (*vīryapāramitā*).

³⁹² Perfection of {meditative concentration _A} (*dhyānapāramitā*). On the ‘sense of self as the deity/divine pride’ (*devatāhaṃkāra: lha'i nga rgyal*) which is mainly practiced in the arising-stage (*utpattikrama: bskyed rim*) when identifying oneself with the main deity of the *maṇḍala*, see, for instance, LAMRIMPA 1999: 188–189, and REIGLE 2009: 302–303.

³⁹³ Perfection of {discriminative insight _A} (*prajñāpāramitā*).

³⁹⁴ {Insofar as one has meditated on various deities, _A} as one can read in the third verse-line of section [6.8].

³⁹⁵ The Tibetan word *ta la* denotes either the so-called ‘Palmyra tree’ (*Borassus flabelliformis*, *tāla* in Sanskrit), or the plantain tree (see JÄSCHKE 1881, s.v. *ta la*).

³⁹⁶ *stong pa'i phyag rgya* (**śūnya[tā]mudrā*). For *mudrās* having similar Tibetan names, see, for instance, WAYMAN 1992: 102 (“*chos kyi dbyings stong pa nyid phyag rgya*”); BREITSTEIN 2011: 59, n. 9 (“*shin tu stong pa nyid kyi phyag rgya*”); and MATHES 2011: 101, n. 46 (“*stong pa nyid kyi phyag rgya*”).

e) *Dancing*³⁹⁷

The Six Features of an Expert at Dancing

[7.1]

“1) [One whose] waist is thin³⁹⁸ and 2) arms and legs are sup-
ple;³⁹⁹
3) [who] has learnt {from a Master A} up to expertise, 4) with
legs⁴⁰⁰ {that are comfortable at changing [positions] A}
and 5) strength;
6) [who] knows how to {dance A} in harmony with the sound
{of the kettledrum (*paṭaha*), *damaru* and the like A}:
a person endowed with these six [features]
is called, so have I taught, ‘expert at dancing.’

*The Quintessential Instructions for an Expert at Dancing*⁴⁰¹

[7.2]

“Firstly, one should generate *bodhicitta*,
and after meditating on oneself as a goddess⁴⁰²
and visualising the Three Jewels in front [of oneself],⁴⁰³
offer {a dance A} to all without exception.

³⁹⁷ See L (fol. 33b1), G (p. 245.1–2), N (p. 185.4), and C (p. 218.18).

³⁹⁸ {Flexible. A}

³⁹⁹ In other words, whose limbs are {fine (*bde’ ba*) A}.

⁴⁰⁰ See *brDa dkrol*, s.v. *chag*: “*chag ces pa brda mying la rkang par ’jug.*”

⁴⁰¹ See L (fol. 33b4), G (p. 245.6), N (p. 185.7), and C (p. 219.8).

⁴⁰² In detail: {[one should visualise] beneath oneself a lotus [issuing] from [the syllable] PAM, and on top of it [the syllable] NAM^a transforming into silken ribbons (*dar dpyangs*). [One should then meditate on] the [two-handed] goddess Mistress of Dance (*naṭṭeśvarī/nāṭ[ṣ]eśvarī/nṛṭyeśvarī*: cf. TÖRZSÖK 2016: 455), [whose body colour is] green, wearing a beautiful dress, [completely adorned with various ornaments] A}. See L (fol. 34a1–2), G (p. 246.2–3), N (p. 186.2–3), and C (p. 219.13–16) for the parts in square brackets.

^a L is the only version of the commentary that reads *nang*, with what is probably a very faded—perhaps deliberately erased—*anusvāra* on top of it.

⁴⁰³ In other words, {upon inviting [them] by means of the light [radiating] from [the syllable] HŪM [issuing] from the heart of that [goddess, Mistress of Dance] A}.

*The Six Perfections of an Expert at Dancing*⁴⁰⁴

[7.3]

“i) Having offered one’s body⁴⁰⁵ and ii) tightened one’s garment and the like,⁴⁰⁶
iii) one endures the fatigue of body,⁴⁰⁷ iv) swiftly {dances_A}⁴⁰⁸
v) undistractedly,⁴⁰⁹
vi) and thoroughly analyses the sound {of the drum (*mga*) and kettledrum (*pataha*)_A}.⁴¹⁰
The goddess is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[7.4]

“Thus, by means of those practices,
formerly, in times gone by,
when *Agnijihvāvalī, the daughter of a prostitute,
became an expert dancer,
she never parted from those [instructions] for an instant.
Therefore [one day], having taught in the guise of the Great
Mistress (*maheśvarī*),
she clearly awakened in the sky.

⁴⁰⁴ See L (fol. 34a3), G (p. 246.4), N (p. 186.4), and C (p. 219.20).

⁴⁰⁵ The offering of {the dancer’s_A} body, corresponds to the perfection of {giving_A} (*dānapāramitā*).

⁴⁰⁶ Having restrained {the unvirtuous conducts of body, speech, and mind_A}, a dancer has cultivated the perfection of {discipline_A} (*śīlapāramitā*).

⁴⁰⁷ {Rejoicing in dancing,_A} enduring the fatigue {caused by having offered the dance,_A} a dancer cultivates the perfection of patience (*kṣāntipāramitā*: *bzod pa’i pharol tu phyin pa*).

⁴⁰⁸ Perfection of {diligence_A} (*vīryapāramitā*).

⁴⁰⁹ Perfection of {meditative concentration_A} (*dhyānapāramitā*).

⁴¹⁰ Perfection of {discriminative insight_A} (*prajñāpāramitā*).

[VERBAL OFFERING]⁴¹¹

The Seven Features of an Expert in Verbal Offering

[7.5]

“1) [One who] is endowed with a pleasing intonation⁴¹² and
2) [knows] *mantras* {for the offering, such as [those uttered
during] worship and attendance (*pūjopasthāna*)_A};
3) [who speaks] words of praise that express wholesome qual-
ities {that are concordant with fact_A};
4) [who] utters lamentations⁴¹³ that confess {one’s own and
others’_A} unvirtuous deeds;
5) [whose] {voice_A} is in harmony with the sound {of the
hand-bell, etc._A}, 6) [who] pleads⁴¹⁴ and 7) makes aspira-
tional wishes (*prañidhāna*):⁴¹⁵
a person endowed with these seven [features]
is called, so have I taught, ‘expert in verbal offering.’

*The Quintessential Instructions for an Expert in Verbal Offering*⁴¹⁶

[7.6]

“Firstly, one should generate *bodhicitta*,
and having meditated on oneself as a goddess,⁴¹⁷

⁴¹¹ See L (fol. 34b2), G (p. 247.2), N (p. 186.7), and C (p. 220.10), where G, N, and C read *man ngag gi mchod pa'i yan lag* instead of *ngag gi mchod pa'i yan lag*.

⁴¹² In other words, one whose {throat is fine (*bde' ba*)_A}.

⁴¹³ {Such as “[We] suffer on account of desire (*rāga*) [and] hatred (*dveṣa*),” etc._A}

⁴¹⁴ That is, one who requests the *buddhas* of the ten directions {not to pass into *nirvāṇa*, and [pleads them] to turn the wheel of Dharma_A} for the benefit of sentient beings. See L (fol. 35a3), G (p. 248.3–4), N (p. 187.6), and C (p. 221.6–8).

⁴¹⁵ Such as {“May [all sentient beings] attain Buddhahood!”_A} See L (fol. 35a4), G (p. 248.4), N (p. 187.6–7), and C (p. 221.8–11).

⁴¹⁶ See L (fol. 35a5), G (p. 248.6), N (p. 188.1), and C (p. 221.14).

⁴¹⁷ In detail: {[having visualised] beneath oneself, atop a lotus [endowed with eight petals issuing] from [the syllable] PAM, the green [syllable] BHAM, and the latter [transforming into] a double-*vajra* (*viśvavajra*), from these (i.e. the double-*vajra* atop the lotus) [one should visualise oneself as] the [two-handed] goddess Citriṇī^a [of the Karman Family (*las kyi lha mo sna tshogs mar*), green in colour, adorned with various ornaments]; on the [right] hand [bearing] a lute (*viṇā*), [on the other] one

visualise, on the [production] place of speech,⁴¹⁸ a {red, five-spoked_A} wheel {[issuing] from [the syllable] PAM_A}.
Having summoned, by means of light radiated from {the red [syllable] AM_A atop_A} the wheel, all Mistresses of Speech (*vāgīśvarī*)⁴¹⁹ abiding [in] the ten directions and three times, and upon speaking {words of praise with one's voice, having caused_A} [the summoned deities] to dissolve into that {red [syllable] AM_A}, one will utter in an instant the ocean[-like] branches of melody {while promulgating_A}.

*The Six Perfections of an Expert in Verbal Offering*⁴²⁰

[7.7]

“i) Having offered speech⁴²¹ and ii) cleared one's throat,⁴²²
iii) without being intimidated by others,⁴²³
iv) one swiftly perseveres,⁴²⁴ v) utters [melodies] without wandering {from the pride of [being] a goddess⁴²⁵_A},⁴²⁶
vi) and promulgates, having thoroughly checked {the style of

a *damaru*_A}. See L (fol. 35b3–5), G (p. 248.3–5), N (p. 188.4–5), and C (p. 222.1–5) for the parts in square brackets.

^a TSD, s.v. *sna tshogs ma*: “*citrīṇī, yoginībhedah*.”

⁴¹⁸ Namely, as we can read in the commentary, the throat (*mgrin pa*).

⁴¹⁹ In L (fol. 36a1), G (p. 249.6), N (p. 188.6), and C (p. 222.8) these are said to be the goddesses of the Padma Family (*pad ma'i rigs kyi lha mo*).

⁴²⁰ See L (fol. 36a2), G (p. 250.1), N (p. 188.7), and C (p. 222.11).

⁴²¹ {Having offered melodies to the Three Jewels [one has cultivated the perfection of] giving (*dānapāramitā*)._A}

⁴²² {To have eliminated phlegm, etc. [from the throat, is to have cultivated the perfection of] discipline (*śīlapāramitā*)._A}

⁴²³ In other words, {not to be scared of other 'singers' (*dbyangs mkhan*)_A}, is to cultivate the perfection of patience (*kṣāntīpāramitā*: *bzod pa'i pha rol tu phyin pa*).

⁴²⁴ Perfection of {diligence_A} (*vīryapāramitā*).

⁴²⁵ See n. 392.

⁴²⁶ Perfection of {meditative concentration_A} (*dhyānapāramitā*).

the melody, and that words have no mistakes _A).⁴²⁷
The goddess is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[7.8]

“Thus, by means of those practices,
formerly, in times gone by,
when the monk *Akṣarasukha
became an expert in verbal offering,
he never parted from those [instructions] for [even] an instant.
Therefore one day, when he departed this life,
after filling all worlds with sound,
so have I seen, he clearly awakened.

[*MENTAL OFFERING*]⁴²⁸

The Four Features of an Expert in Mental Offering

[7.9]

“1) [One who] is equipped with quintessential instructions⁴²⁹
and 2) a steady mind;⁴³⁰
3) [who] trusts {the instructions _A} and 4) keeps {them _A} in
mind {by means of one-pointed _A} quietude (*śamatha*):
a person endowed with these four [features]
is called, so have I taught, ‘expert in mental offering.’

*The Quintessential Instructions for an Expert in Mental Offering*⁴³¹

[8.0]

“Firstly, one should generate *bodhicitta*

⁴²⁷ Perfection of {discriminative insight _A} (*prajñāpāramitā*).

⁴²⁸ See L (fol. 36b1), G (p. 250.6), N (p. 189.4), and C (p. 223.4).

⁴²⁹ Namely, {one who obtained [the quintessential instructions] of a Master who performs mental offering _A}.

⁴³⁰ {Because the mind is undistracted. _A}

⁴³¹ See L (fol. 36b4), G (p. 251.4), N (p. 189.7), and C (p. 223.13).

and visualise a wish-fulfilling gem (*cintāmaṇi*) at the heart,⁴³²
from which a heap of offerings appears:⁴³³
flowers,⁴³⁴ incenses,⁴³⁵ and lights,⁴³⁶
perfumes,⁴³⁷ unguents, and excellent foods;⁴³⁸
garments, parasols, and victory banners;
draped banners and musical instruments⁴³⁹ in abundance.
One should [then] present {the Three Jewels [with] the gar-
lands of homages [in] A} the sky,
replete with all heaps of offerings.

*The Six Perfections of an Expert in Mental Offering*⁴⁴⁰

[8.1]

- “i) Having offered,⁴⁴¹ ii) {one should imagine the offering sub-
stances to be A} perfectly pure;⁴⁴²
iii) one does not get angry {at A} the loud noises of others
{when performing mental offering A};⁴⁴³

⁴³² In detail: {[having imagined,] atop a sun[-disc issuing] from [the syllable] RAM, [another syllable] RAM of many colours [transforming into a wish-fulfilling gem,] one should visualise all the Noble Ones abiding before [oneself] A}.

⁴³³ This is the {teaching A}; what follows is the {explanation A} of the teaching. Cf. n. 121.

⁴³⁴ Like {garlands such as [those made with] blue lotuses (*utpala*), [those in the shape of] tiaras (*mukuta*), and so on A}.

⁴³⁵ Such as those made of {agarwood (*agaru/aguru*), etc. A}

⁴³⁶ Such as {the light of jewels, etc. A}

⁴³⁷ Like {camphor (*karpūra*), and so on A}.

⁴³⁸ Of {different kinds of taste A}. What is meant, I think, are the six kinds of taste (see *Tshig mdzod chen mo*, s.v. *ro drug*): sweet (*mngar ba*), sour (*skyrur ba*), salty (*lan tshwa ba*), hot (*tsha ba*), bitter (*kha ba*), and astringent (*bska ba*).

⁴³⁹ Such as {the lute (*vīṇā*), the drum, etc. A}

⁴⁴⁰ See L (fol. 37a5), G (pp. 252.6–253.1), N (p. 190.6–7), and C (p. 224.14).

⁴⁴¹ Perfection of {giving A} (*dānapāramitā*).

⁴⁴² Perfection of {discipline A} (*śīlapāramitā*).

⁴⁴³ Perfection of {patience A} (*kṣāntipāramitā*).

iv) does not stop until {the mental offering is _A} complete;⁴⁴⁴
v) having set {one’s mind _A} in equipoise {on the quintessential instructions _A},⁴⁴⁵ *vi*) gradually analyses [the heap of offerings].⁴⁴⁶

An expert in mental offering [is endowed with] six features.

The Fruit Obtained in the Past by Means of those Practices

[8.2]

“Thus, by means of those practices,
 formerly, in times gone by,
 when a monk called *Vimalaśrī
 became expert in mental offering,
 he never parted from those [instructions] for [even] an instant.
 Therefore one day, when he departed this life,
 in that very instant,
 all the Well-Gone Ones of the ten directions
 unanimously proclaimed the following,
 three times, in the sky:
 “The Śākya monk *Vimalaśrī
 has awakened as the Exalted One
 called Samantakusuma
 in the Padmāvātī Realm.”⁴⁴⁷
 As those words were not contrary to fact,
 [the monk] actually awakened completely.

⁴⁴⁴ Perfection of {diligence _A} (*vīryapāramitā*).

⁴⁴⁵ Perfection of {meditative concentration _A} (*dhyānapāramitā*).

⁴⁴⁶ Perfection of {discriminative insight _A} (*prajñāpāramitā*).

⁴⁴⁷ See *TSD*, s.v. *padma can*. We can read of a world-system called Padmāvātī (Padmo-can), the *buddha*-field of the *tathāgata* Samantakusuma (Me-tog-kun-nas-rgyas-pa), for instance, in the *Pañcaviṃśatisāhasrikā* (p. 27.26–28): *tad-yathā ’pi nāma Padmāvātī lokadhātuh Samantakusumasya tathāgatasya buddhaḥṣetraṃ yatra Mañjuśrīḥ kumārabhūtaḥ prativasati Sūsthitamatis ca bodhisattvaḥ, anye ca mahojaskā-mahojaskā bodhisattvāḥ*. The Tibetan translation runs like this (P, vol. Nyi, fol. 27b6–8; T, vol. Ka, fol. 35a5–7): *’di lta ste(| T) dper na(| P) de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas me tog kun nas rgyas pa’i sangs rgyas kyi zhing gang na(| P) ’jam dpal gzhon nur gyur pa ’dug pa dang| lha’i bu blo gros shin tu brtan pa dang| byang chub sems dpa’ sems dpa’ chen po gzhan yang gzi brjid chen po dag ’khod pa’i ’jig rten gyi kham pad mo (padmo T) can bzhin du gyur to | |*. For an English translation see CONZE 1975: 44.

[SUBSTANTIAL OFFERING]⁴⁴⁸

The Six Features of an Expert in Substantial Offering

[8.3]

“1) [One whose] substances⁴⁴⁹ {to be offered_A} are perfect;⁴⁵⁰
2) [who,] having arranged {the firstlings_A} in a clean man-
ner,⁴⁵¹ 3) is permeated by faith;⁴⁵²
4) [who] does not mistake the sequence,⁴⁵³ 5) [who] knows the
[right] place;⁴⁵⁴
6) [who] goes to offer without wasting [the substances]:⁴⁵⁵
a person endowed with these six [features]
is called, so have I taught, ‘expert in substantial offering.’

*The Quintessential Instructions for an Expert in Substantial Offering*⁴⁵⁶

[8.4]

“Firstly, one should generate *bodhicitta*,
and having visualised oneself as the goddess
Citriṇī of [the] Karman [Family],⁴⁵⁷

⁴⁴⁸ Interestingly, only L (fol. 37b4–5) reads *rdzas kyī mchod pa’i* etc., whereas G (p. 253.5), N (p. 191.3), and C (p. 225.6) read *pha rol* instead of *rdzas*.

⁴⁴⁹ Such as {flowers, incenses, etc. _A}

⁴⁵⁰ They are, in other words, {ready_A} to be offered. See JÄSCHKE 1881, s.v. *’byor ba*.

⁴⁵¹ In other words, the offerings should {not have residuals and dirt_A}.

⁴⁵² {Without turning to the eight [worldly] *dharmas*_A}: profit and no profit (*myed pa dang ma myed pa*); fame and infamy (*snyan pa dang mi snyan pa*); praise and blame (*bstod pa dang smad pa*); pleasure and pain (*bde ba dang mi bde ba*). See *Tshig mdzod chen mo*, s.v. *’jig rten chos bryad*.

⁴⁵³ In other words, one who offers {flowers and seats at the beginning; food and the like in the middle; and various musical instruments at the end_A} of the offering.

⁴⁵⁴ One who offers {flowers [at] the feet, incenses [at] the nose, _A} etc.

⁴⁵⁵ {Without selling_A} them, for instance, to other people.

⁴⁵⁶ See L (fol. 38a5), G (p. 254.6), N (p. 192.2), and C (p. 226.2).

⁴⁵⁷ In more detail: one should visualise beneath oneself the syllable {BHAM, atop an [eight-petalled] lotus [issuing from the syllable PAM, turning into] a double-

and imagined all gatherings
of *buddhas* and *bodhisattvas* {of the ten directions _A}
and all Sublime Doctrines {taught by them _A}
{to abide _A} as clouds in the sky {before [oneself] _A}
one should properly present {them _A}, individually, with of-
ferings.

• *Ablution*⁴⁵⁸

[8.5]

“The most excellent of cleansing ablutions.⁴⁵⁹
having summoned, by means of the above[-mentioned] prac-
tice,⁴⁶⁰
all the Well-Gone Ones of the ten directions
on a single cast statue,⁴⁶¹
one should imagine [them] {dwelling _A} inside it⁴⁶²
perfectly, like [sesame seeds inside] a sesame pod.
Having thus visualised, by abluting it [alone],⁴⁶³

vajra (*viśvavajra*). As a transformation of these (i.e. the *viśvavajra* atop the lotus), [one should meditate on] oneself [as] the goddess of [the] Karman [Family], green, two-handed, adorned _A}. See L (fol. 38b3–4), G (p. 255.3–4), N (p. 192.4–5), and C (p. 226.10–13) for the parts in square brackets. Cf. n. 417.

⁴⁵⁸ The following section is separated from the preceding one in the commentary (L, fol. 39a1; G, p. 255.6; N, p. 192.7; C, p. 226.18), being introduced as follows: *de'i mthar de* (*bdag* GNC) *nyid kyi yan lag khrus gsol ba bshad par bya ste*.

⁴⁵⁹ {By abluting the Well-Gone Ones, [it is as if one's] own dirt consisting in latent tendencies (*vāsanā*) was cleaned off. _A} The commentator specifies that though Well-Gone Ones are by no means defiled (i.e. need not be cleansed by way of ablution), the intended meaning of the teaching that follows is that, by abluting the statue within which the Well-Gone Ones are imagined to dwell, one's own dirt and that of all sentient beings, consisting in latent tendencies, is cleaned off as a result. See L (fol. 39a3), G (p. 256.2–3), N (p. 193.2–3), and C (p. 227.3–5).

⁴⁶⁰ That is, {by means of the light that has radiated from [the syllable] HŪM [visualised] at the heart _A}.

⁴⁶¹ Which is {the basis for the ablution _A}. The commentary specifies that the statue must be cast—i.e. made out of some kind of metal—in order for it not to be worn by water.

⁴⁶² {Inside that statue. _A}

⁴⁶³ Namely {the statue _A}.

one has cleansed by abluion all {Well-Gone Ones_A} without exception.⁴⁶⁴

*The Six Perfections of an Expert in Substantial Offering*⁴⁶⁵

[8.6]

“i) Having made offerings⁴⁶⁶ and ii) arranged [them] in a clean manner;⁴⁶⁷

iii) having removed {the harm caused to_A} small creatures abiding {in the offering substances_A},⁴⁶⁸

iv) one perseveres in the worship,⁴⁶⁹ v) offering undistractedly {with the thought of [being] a goddess_A};⁴⁷⁰

vi) having thoroughly examined {what the [correct] places of refuge and the objects of devotion (*phyag gi yul*) are,_A} one should dispel

the outsider deities by discerning them from the Well-Gone One.⁴⁷¹

The goddess Citriṅī [is endowed with] six features.

⁴⁶⁴ In other words, {insofar as [one has ablated all Well-Gone Ones dwelling in the statue, one’s] own dirt consisting in latent tendencies_A} has been cleaned off as a result.

⁴⁶⁵ See L (fol. 39a5), G (p. 256.5), N (p. 193.4–5), and C (p. 227.11).

⁴⁶⁶ Perfection of {giving_A} (*dānapāramitā*).

⁴⁶⁷ {To perform an abluion with water that is free from small creatures, [is to cultivate the perfection of] discipline (*śīlapāramitā*)._A} It should be pointed out that the commentary never mentions any abluion throughout the exegesis of this section.

⁴⁶⁸ Perfection of {patience_A} (*kṣāntipāramitā*).

⁴⁶⁹ {To perform an abluion with the thought of making an offering, [is to cultivate the perfection of] diligence (*vīryapāramitā*)._A}

⁴⁷⁰ Perfection of {meditative concentration_A} (*dhyānapāramitā*).

⁴⁷¹ Alternatively, following MS A’s reading (see the Critical Edition), ‘by understanding (*rtogs pas*) them {as not being places of refuge and worship_A}.’ The perfection of {discriminative insight_A} (*prajñāpāramitā*) is thus cultivated.

The Fruit Obtained in the Past by Means of those Practices

[8.7]

“Thus, by means of those practices,
formerly, in times gone by,
when *Kusumakānti, the son of a householder,
became expert at making offerings,
he never parted from those [instructions] for an instant.
Therefore one day, when he departed this life,
in the instant in which he passed away,
after profusely offering by means of various
homages made to the goddesses, having taught
in the sky in the guise of a *bodhisattva*,
he awakened, so have I seen, completely.

*8. Repeating [Mantras]*⁴⁷²

The Five Features of an Expert at Repeating Mantras

[8.8]

“1) [One who] is endowed with quintessential instructions {on
mantra recitation_A} and 2) repeats [*mantras*] clear[ly pro-
nouncing each] single letter;⁴⁷³
3) [who] understands their meaning and 4) is equipped with a
rosary (*mālā*) {to keep count [of the repetitions]_A};
5) [who] {repeats *mantras*_A} without interruptions;⁴⁷⁴
a person endowed with these five [features]
is called, so have I taught, ‘expert at repeating [*mantras*].’

⁴⁷² See L (fol. 39b5), G (p. 257.4–5), N (p. 194.2), and C (p. 228.4).

⁴⁷³ In other words, combining two glosses found in MS A: {when repeating *mantras*(? *sngags pa*), the pronunciation (*sgra gdangs*)_A} of each single letter should be clear.

⁴⁷⁴ Interruptions {such as conversing before [the *mantra*] has been uttered_A}.

The Quintessential Instructions for an Expert at Repeating Mantras⁴⁷⁵

[8.9]

“Firstly, one should generate *bodhicitta*,
and when accomplishing and [then] applying [one’s mantric
techniques] to ritual activities {like pacifying, etc. A},⁴⁷⁶
without one’s breath flowing out,⁴⁷⁷

⁴⁷⁵ See L (fol. 40a4), G (p. 258.3), N (p. 194.6), and C (p. 228.17).

⁴⁷⁶ See n. 383. Glossing on *bsgrub*, MS A says that, {at first, one should meditate [on] the deity A}. In this regard, the commentary explains that one should first approach (*bsnyen pa*) the deity, and perform ritual activities only once the propitiation is complete (*de* [i.e. *bsnyen pa*] *rdzogs pa’i rjes la*). In fact, as we can read in BENTOR 1996: 7: “the mastery of the *sādhana* practice is a prerequisite for performing various rituals. The Tibetan term denoting this is *bsnyen-sgrub las gsum*. *Bsnyen-sgrub*, ‘approaching and achieving,’ is a designation of the fourfold generation process in terms of the *Guhyasamāja Tantra*. More specifically it refers to the practice of the generation process in retreat. Only following such a retreat is one allowed to perform the various ritual actions (*las*). The number three (*gsum*) at the end of the term indicates that the performance of *las* is contingent upon the two former practices.” BENTOR 1996: 100 further states: “A common systematization of the entire process of generation in the higher Tantras is usually stated in terms of the four limbs of approaching and accomplishing (*bsnyen-sgrub yan-lag bzhi*) found in the *Guhyasamāja Tantra*. These include approaching (*bsnyen-pa, sevā*), near achieving (*nye-bar sgrub-pa, upasādhana*), achieving (*sgrub-pa, sādhanā*), and the great achieving (*sgrub-pa chen-po, mahāsādhana*.” These four limbs are presented in *Guhyasamājantra XVIII.135c–136d*:

yogatantrēsu sarveṣu śasyate yoginā sadā | |
sevāvidhānaṃ prathamam dvitīyaṃ upasādhanam |
sādhanan tu tṛtīyaṃ vai mahāsādhanam caturthakam | |;

in Tibetan (P, fol. 163b2–3; T, fol. 90a5–6):

mal ’byor rgyud ni thams cad du | |
mal ’byor pa yis rtag par bsngags (sngags P) | |
bsnyen pa’i cho ga dang po ste | |
nye bar sgrub (bsgrub P) pa gnyis pa yin | |
sgrub pa yang ni gsum pa yin (ste P) | |
sgrub pa chen po bzhi pa’o | |.

As pointed out in BENTOR 1996: 100, this fourfold process has been discussed, for instance, in BEYER 1973:106–108, and WAYMAN 1977: 156–160.

⁴⁷⁷ {One should imagine the seed-syllables to emit light and revolve one after the other A}. L (fol. 40b2–3), G (p. 259.1–2), N (p. 195.2), and C (p. 229.5–7) actually read: *yi ge cha gsum pa mams skad cig kyang bar du (du om. L) rgyun ma chad par ’od ’phro zhing gsal bar brtsegs nas gcig (cig GNC) nas gcig tu ’khor bar bsam ste (bsams te GNC) | dper na zo chun rgyud mo’i (ma’i L) tshul du yongs su bsam pa’o (ba’o L) | |*.

the repetition of those [*mantras*] is performed
by thinking about the mutually related (*phan tshun*) deities {and
seed-syllables _A}.

*The Six Perfections of an Expert at Repeating Mantras*⁴⁷⁸

[9.0]

“i) Having repeated *mantras* {for the sake of sentient beings
_A},⁴⁷⁹ ii) without mistakes {in the repetition _A},⁴⁸⁰
iii) one completely endures outer distractions;⁴⁸¹
iv) swiftly {repeats *mantras* _A} without interruption;⁴⁸²
v) repeats, having set [one’s mind] in equipoise [on] the
{above _A} instructions;⁴⁸³
vi) analyses the meaning of those instructions and *mantras*.⁴⁸⁴
The deity is thus endowed with six features.⁴⁸⁵

The Fruit Obtained in the Past by Means of those Practices

[9.1]

“Thus, by means of those practices,
formerly, in times gone by,
when the layman *Raśmyākara
repeated the *mantra* of Vajrapāṇi,
he never parted from those [instructions] for [even] an instant.

⁴⁷⁸ See L (fol. 40b3–4), G (p. 259.3), N (p. 195.3), and C (p. 229.10).

⁴⁷⁹ Perfection of {giving _A} (*dānapāramitā*).

⁴⁸⁰ Perfection of {discipline _A} (*śīlapāramitā*).

⁴⁸¹ {Not getting angry at the noise of others, etc., while repeating *mantras*, _A} is to cultivate the perfection of patience (*kṣāntipāramitā*: *bzod pa’i pha rol tu phyin pa*).

⁴⁸² Swiftly repeating *mantras* without indolence, {and rejoicing in it, [is to cultivate the perfection of] diligence (*vīryapāramitā*) _A}.

⁴⁸³ Perfection of {meditative concentration _A} (*dhyānapāramitā*).

⁴⁸⁴ Thus investigating {and knowing their meaning, [is to cultivate the perfection of] discriminative insight (*prajñāpāramitā*) _A}.

⁴⁸⁵ As we can read in L (fol. 41a2), G (p. 260.1), N (p. 195.6–7), and C (p. 229.20–21): *lha de yan lag drug dang ldan zhes pa ni* (*zhes bya ba ni* | | L) *rang lha’i ngo bor bsgoms* (*bsgom* GNC) *pa’i phyir*.

Therefore, without even passing away,
after displaying the body of Vajrapāṇi,
he clearly awakened in the sky.

9. Meditating

The Seven Features of an Expert in Meditation

[9.2]

- “1) [One who] is under a Master’s care and 2) possesses quintessential instructions;⁴⁸⁶
3) [whose] mind initially reaches stability,⁴⁸⁷ {who does not seek in meditation one’s own peace and pleasure A};
4) [who] is completely undistracted,⁴⁸⁸ 5) free from conceptual constructs {consisting in signs (*nimitta*) A};
6) [who] {accomplishes A} without seeking for food, clothes, and so on {[regarding them as being] greatly significant (*ched cher*) A};
7) [who possesses] clarity of mind⁴⁸⁹ {by rejoicing in non-dual Gnosis A}: one who is endowed with [these] seven [features]
is called, so have I taught, ‘expert in meditation.’”

*The Quintessential Instructions for an Expert in Meditation*⁴⁹⁰

[9.3]

“Firstly, one should generate *bodhicitta*,

⁴⁸⁶ One who possesses them, {having heard [those] instructions from an authentic (*mtshan nyid pa*) A} Master. A further gloss specifies that an expert meditator {thoroughly understands the Master’s quintessential instructions A}.

⁴⁸⁷ In other words, one whose {mind is held A} in focus.

⁴⁸⁸ Whose {mind is not agitated A}.

⁴⁸⁹ The *brDa dkrol*, s.v. *yid gzhungs*, gives “*yid ’jam pa’am blo gsal ba dang ’dzin rtsal che ba sogs la ’jug*,” the *Tshig mdzod chen mo*, similarly, “*blo gsal ba’am mkhas pa*” and “*dran skyen pa*,” while JÄSCHKE 1881, s.v. *gzhung ba*, suggests “acuteness of perception, a good and quick comprehension.”

⁴⁹⁰ See L (fol. 42a1), G (p. 261.5), N (pp. 196.7–198.1), and C (p. 231.5).

and after engaging in the four stages {of the tenets A}⁴⁹¹
 cultivate⁴⁹² Great Bliss (*mahāsukha*),⁴⁹³
 the Gnostic Body (*jñānakāya*),⁴⁹⁴ identical in nature (*ngo bo gcig*)
 to Suchness-Reality (*de [kho na] nyid*),⁴⁹⁵
 that is free from all conceptual constructs.

[9.4]⁴⁹⁶

“Neither existent⁴⁹⁷ nor non-existent.”⁴⁹⁸

⁴⁹¹ In other words, after engaging in the four tenets (*siddhānta*) {in the following manner: having analysed these coarse [things] that appear, one realises that they amount to nothing but partless atoms [Vaibhāṣika and Sautrāntika]; having analysed the latter, one realises that they amount to nothing but moments of consciousness [Yogācāra]; having [further] analysed the latter, one realises that they have never arisen [Madhyamaka] A}.

⁴⁹² That is to say, tentatively translating the last two glosses in this section, ‘{obtain by means of A} meditating on {the *Cycle of Nectareous Quintessential Instructions* A}.’ I have chosen to read these two glosses together, understanding *man ngag bdud rtsi ’khor lo* as a means by which one obtains Great Bliss, on account of what L (fols. 42b5–43a1), G (p. 263.2–3), N (p. 198.2), and C (p. 232.8–10) read: *de ltar de nyid ngo bo gcig (cig GNC) bsgom pa (ba L) ni | | (ni | | om. GNC) de kho na nyid gnyis su med (myed L) pa’i ye shes bde ba chen po’i ngang mam par rtog pa thams cad dang bral ba de man ngag bdud rtsi(’i L) ’khor lo’i thabs las (la GNC) yang dag par thob pa ste*—I have understood ‘-’i thabs las (la GNC)’ as ‘by means of.’ On the *Man ngag bdud rtsi(’i) ’khor lo*, see the subchapter ‘4. The *Cycle of Nectareous Quintessential Instructions*’ in Chapter One.

⁴⁹³ {The fruit which is free from all conceptual constructs (*vikalpa*). A}

⁴⁹⁴ To be free from^a the {clinging to existence [and/or] non-existence [is] its distinctive feature (*de’i khyad par*) A}.

^a *spangs pa’i* in the second to last verse-line at the beginning of which this gloss is found.

⁴⁹⁵ {Great Bliss, Gnosis A}. I suppose that the reading *de kho na nyid* found in L (fol. 42b5), G (p. 263.3), N (p. 198.2), and C (p. 232.8–9) is a clarification of the term *de nyid* found in the *mūla*, which I have therefore understood as ‘Suchness-Reality.’

⁴⁹⁶ MSS A and B introduce this section with the following glosses, respectively: {If one wonders what that [Suchness-Reality] that one should cultivate is like, [it is as follows:...] A}, and {Its (i.e. Suchness-Reality’s) characteristics [are the following ones:...] B}. We can in fact read in L (fol. 43a1), G (p. 263.4), N (p. 198.2–3), and C (p. 232.11): *de’i mtshan nyid ji lta bu zhiḡ yin snyam pa la*.

⁴⁹⁷ As maintained by {the extreme of eternalism A}.

⁴⁹⁸ In other words, {the extreme of non-existence (annihilationism) is refuted A}.

Having abandoned both concepts (*ming*) {or extremes_A},⁴⁹⁹
one should closely abide to that fourth
[concept]⁵⁰⁰ that is [also] devoid of the construct (*rtog pa*) [of]
the third.⁵⁰¹

[9.5]⁵⁰²

“That [Suchness-Reality] has the following nature:
it is neither *saṃsāra*⁵⁰³ nor *nirvāṇa*;⁵⁰⁴
it is neither self nor other {dependent on it_A};⁵⁰⁵
it is neither pleasure⁵⁰⁶ nor suffering {dependent on it_A};⁵⁰⁷
it is neither permanent nor impermanent;
it is neither appearance nor non-appearance.⁵⁰⁸

⁴⁹⁹ Namely those of ‘to be existent,’ i.e. the extreme of eternalism (*śāsvatavāda*: *rtog par lta ba*), and ‘to be non-existent,’ i.e. the extreme of annihilationism (*ucchedavāda*: *chad par lta ba*).

⁵⁰⁰ {A [position] that does not conceptualise (*rtog pa*) those [three] extremes_A}, namely: ‘to be existent,’ ‘to be non-existent,’ and ‘to be both existent and non-existent.’

⁵⁰¹ The third extreme is that which holds something to be {both existent and non-existent_A}.

⁵⁰² This group of verses is introduced by the following gloss in MS A: {If one wonders on account of what (*ci*) [those] extremes are in no way conceptualised (*gang du yang myi rtog pa*), [the reason for it being so is that] they are said not to be conceptualised insofar as there is nothing to be conceptualised_A}; and by the following one in MS B: {“How is Suchness-Reality (*de nyid*) like?”_B}.

⁵⁰³ {Insofar as it is without conceptual constructs. _A}

⁵⁰⁴ {Insofar as its nature has been, from the very beginning, that of the Gnostic Body (*jñānakāya*), Suchness-Reality (*de nyid*) [does not] hypostatically exist (*bden par yod [pa myin*, in the main text]). _A}

⁵⁰⁵ {Insofar as its nature is that of emptiness. _A}

⁵⁰⁶ {As for (*la*) pleasure that merely amounts to (*tshod tsam*) appearance, it [does not] exist [as] hypostatically established (*bden par grub pa yod pa [ma yin*, in the main text]). _A}

⁵⁰⁷ Suffering { [does not] exist [as] hypostatically established (*bden par grub pa yod pa [myin*, in the main text]) _A}.

⁵⁰⁸ These {do [not] exist [as] hypostatically established (*bden par grub pa yod pa [myin*, in the main text]) _A}. There is another gloss after *myi snang* that reads {they are not conceptualised by the intellect_A}.

[9.6] “The deportment⁵⁰⁹ [of a practitioner] of that {non-conceptual meditation _A} is the following one:⁵¹⁰
 eyes neither closed nor open;⁵¹¹
 without either sitting or standing;⁵¹²
 without either meditator or meditation;⁵¹³
 without seats, garments, or room;⁵¹⁴
 [the mind should] neither be drowsy nor agitated too.⁵¹⁵
 The nature obtained following
 [these] steps is supreme Luminosity (*prabhāsvara*).⁵¹⁶

⁵⁰⁹ {That is conducive to the attainment of Gnosis. _B}

⁵¹⁰ I tentatively translate the two glosses from MS A introducing the next verse-line as follows: {The commentary states that [Suchness-Reality] is not conceptualised as (*su*) these (i.e. the following negations) either (*yang*) _A}—I have not found a passage in the *gZi brjid snang ba* that explicitly states this—, and {With regard to (*la*) the deportment being devoid of an inherent nature (*rang bzhin*):... _A}

⁵¹¹ The practitioner {should meditate having fixed the eyes upon the tip of the nose... _A}

⁵¹² The practitioner {should meditate with a comfortable deportment. _A}

⁵¹³ {Insofar as [the practitioner] has meditated after abandoning the concepts of ‘that which has to be meditated’ and ‘meditator.’ _A}

⁵¹⁴ The practitioner {should meditate after abandoning the longing for cushions and the like. _A}

⁵¹⁵ The practitioner {should meditate after abandoning drowsiness and agitation: without one’s mind being slack inwards and thoughts proliferating outwards. _A}

⁵¹⁶ If we were to read the last two verse-lines together with MS A’s glosses, we would get something along the lines of: ‘The meditator {should meditate on the nature (*bdag nyid*) of _A} supreme Luminosity—{[luminous] insofar as its essence (*ngo bo*) is not that of darkness, being empty of _A} inherent nature (*rang bzhin*)—obtained after {meditating by _A} steps.’ Furthermore, this final verse-line, together with the first three verse-lines of the next section (with minor differences underscored in the following transcription), have been explicitly quoted from the **Sarvadharmacaryopadeśābhisamayatantra* (*Chos spyod mngon rtogs kyi rgyud*) in sGam-po-pa’s (1079–1153) (ascribed) *bsTan bcos lung gi nyi ’od* (A, p. 134.1; B, p. 126.2–3): *chos spyod mngon rtogs kyi rgyud las kyang* |

rang bzhin mchog tu ’od gsal zhing | |
’od gsal de la kha dog kyang | |
dkar po ma yin ser po min | |
dmar po ma yin sngon po min | |.

[9.7]⁵¹⁷

“As for the colour of that Luminosity:
it is neither white⁵¹⁸ nor yellow;
it is neither red nor blue;
it is not imagined to appear as black,
it is [in truth] properly endowed with five colours.⁵¹⁹
Assuming the form of the five Well-Gone Ones,⁵²⁰
it abides as the display of Great Bliss.⁵²¹

[9.8]⁵²²

“[The *sambhogakāya* dwells] in a delightful Immeasurable Palace {made of A} jewels,⁵²³
adorned with lakes and ponds,⁵²⁴
wearing garments such as silken cloaks,
bedecked with gems⁵²⁵ of all kinds.

⁵¹⁷ {“Is that Luminosity endowed with colours?” A}

⁵¹⁸ {One should [not (*ma yin*, in the main text)] meditate [on Luminosity] as A} being white in colour. This instruction is not restricted to the colour white alone, but actually refers to all other colours too, as we can read in L (fol. 44a2), G (p. 265.3–4), N (p. 199.5), and C (p. 233.20–21): *kha dog dkar po la sogs pa'i (stsogs te | | L) kha dog gi mam par mi (myi L) bsgom pa'o (ba'o L) | |*.

⁵¹⁹ {Because, just as there is no [distinct colour] whatsoever to be identified if all five colours have been mixed, Luminosity cannot be identified as [any distinct] colour either. A}

⁵²⁰ {Insofar as it is the non-dual Gnosis that benefits the five [classes of] beings, it is [said to assume the form of the Well-Gone Ones of] the five families. A}

⁵²¹ {On account of being devoid of conceptual constructs, bringing benefit to sentient beings. A}

⁵²² The following section {teaches Suchness-Reality (*de nyid*, i.e. the *dharmakāya*) to be endowed with the Enjoyment-Body (*sambhogakāya*) A}.

⁵²³ There is a gloss in MS A between *gzhal yas* and *nyams dga' bar*, whose meaning and function are not entirely clear to me. My tentative translation is the following one: {Insofar as [the *sambhogakāya*] together [with its retinue] enjoys the riches of the Palace and performs their (i.e. sentient beings') benefit... A}

⁵²⁴ The Immeasurable Palace is also filled with {*bodhisattvas* abiding on the stages, doctrines [and other] things A}.

⁵²⁵ That is to say, the {major and minor marks A} of a great being.

The music and the intense enjoyment⁵²⁶
 at its own⁵²⁷ gatherings are inconceivable.
 Sons⁵²⁸ born from the countless
 consorts {[characterised by many] types of realisation [at-
 tained] by means of the Perfection of Insight A},⁵²⁹ liber-
 ating sentient beings,
 are found in that supreme Palace too;
 within it, no fear of enemies is to be found.

[9.9]

“Insofar as one pursues the union of father⁵³⁰ and mother,⁵³¹
 the fruit of Bliss⁵³² is manifestly accomplished.
 Without the father, one will not come into contact with the
 mother;⁵³³
 without the mother, the father has no Bliss.⁵³⁴
 After the {connection [between the] A} two⁵³⁵ is known as
 [that between] father and mother,

⁵²⁶ I translate *mngon par longs spyod* as ‘intense enjoyment,’ even though the gloss from MS A reads {*rdzogs sku* A}, thus probably understanding *longs spyod* as the Enjoyment-Body (*sambhogakāya*).

⁵²⁷ Namely, the *sambhogakāya*’s.

⁵²⁸ Namely {the numerous Emanation-Bodies (*nirmāṇakāya*) A}.

⁵²⁹ In other words, ‘sons (i.e. *nirmāṇakāyas*) arisen {from the many moments (*skad cig*) of the [realisation of the] Prajñāpāramitā A}.’ In fact, L (fol. 44b4–5), G (p. 266.6), N (p. 200.5–6), and C (pp. 234.21–235.2) read: *btsun mo^a ni (ni | | L) shes rab kyi pha rol(d L) tu phyin(d L) pa skad cig gi (gi om. GNC) bye brag mang po dang ldan pas te | (ba ste | | L) de las yang dag par byung ba sprul pa’i sku dpag tu med (myed L) pa bkye (dgye GNC) ste*.

^a In L, *mo* appears as a very faded, almost illegible insertion in dBu-med.

⁵³⁰ Symbolising {means (*upāya*) and quietude (*śamatha*) A}.

⁵³¹ Symbolising {discriminative insight (*prajñā*) and superior insight (*vipāśyanā*) A}.

⁵³² Namely {true Gnosis A}.

⁵³³ {Because if there is no quietude, there is no superior insight. A}

⁵³⁴ {Because if there is no superior insight, there is no true Gnosis A}. The commentary more clearly states that there is no true Gnosis, insofar as *śamatha* features conceptual constructs if *vipāśyanā* is not gained. See L (fol. 44[’og ma]a3), G (p. 267.4), N (p. 201.1–2), C (p. 235.10–11).

⁵³⁵ I understand *gnyis* (‘two’) to be standing for *upāya: śamatha* and *prajñā: vipāśyanā*.

{non-dual Gnosis A} will be {born A} as the son of supreme Bliss.

[10.0]

“At the same time, if one overtly clings to the father,⁵³⁶ one will permanently {revolve in *sasṃāra* and A} unite with the father.

Without knowing the characteristics⁵³⁷ of the father, one should not overtly cling to the mother,⁵³⁸ [for] if one turned out to cling {to ultimate reality A} [in that manner],

then he (*de*, i.e. the father: *samvṛti*) would be lost.⁵³⁹

*The Six Perfections of an Expert in Meditation*⁵⁴⁰

[10.1]⁵⁴¹

“i) Giving {i.e. generating A} [*bodhi*]citta {before meditating A},⁵⁴² ii) one is undefiled,

⁵³⁶ That is, if one holds {onto conventional reality (*samvṛti*) as being correct A}.

⁵³⁷ Such as {impermanence, etc. A}

⁵³⁸ In other words, one shall not {access ultimate reality (*paramārtha*) A}.

⁵³⁹ Differently put, {insofar as conventional reality has been disregarded, all virtues A} will be lost.

⁵⁴⁰ See L (fol. 44[’og ma]b3), G (p. 268.3–4), N (p. 201.6), C (p. 236.4).

⁵⁴¹ The next verses (with minor variants, underlined in the following transcription) have been explicitly cited from the *tantra* (*Chos spyod mngon rtogs kyi rgyud*) in sGam-po-pa’s (1079–1153) (ascribed) *bsTan bcos lung gi nyi ’od* (A, p.153.6–7; B, p. 165.2–3): *chos spyod mngon rtogs kyi rgyud las kyang* |

sems stong pa dang rtog pa yi (yis A) | |

skyon gyis ma gos dri ma med | |

duh (du A) kha che la yongs su bzod | |

bar chad med par rtag tu bslob (sdom B) | |

de nyid gcig (cig A) la mnyam par jog (jig A) | |

bde ba’i ’bras bu ye shes skyes | |

sgom chen yan lag drug dang ldan | |.

⁵⁴² Perfection of {giving A} (*dānapāramitā*).

- untainted by the faults of conceptual thinking {such as ‘over-
stating’ and ‘understating’ (*sgro skur*)_A};⁵⁴³
iii) one endures great discomforts {such as deprivation while
meditating_A};⁵⁴⁴
iv) constantly meditates without interruption;⁵⁴⁵
v) sets {one’s mind_A} in equanimity in one{-pointedness on
_A} Suchness-Reality;⁵⁴⁶
vi) [causes] the arising of the fruit of Bliss, {non-conceptual_A}
Gnosis.⁵⁴⁷

The meditator is endowed with six features.

The Fruit Obtained in the Past by Means of those Practices

[10.2]

“Thus, by means of those practices,
formerly, in times gone by,
the royal sage (*rājarṣi*) *Vidyādhāraṇi
never parted from those [instructions] for [even] an instant.
Therefore he completely awakened in six years.⁵⁴⁸

⁵⁴³ *sgro skur* stands for *sgro* ‘dogs’ (*samāroḥa*) and *skur* ‘debs’ (*apavāda*). A tentative translation of a gloss found at this point in MS A could be the following: to be without faults, is to cultivate the perfection of {discipline (*śīlapāramitā*), [which also consists] in not dedicating the joys of meditation as *śrāvakas* and *pratyekabuddhas*_A}. What could be meant, I think, is not to dedicate them for the mere sake of one’s own awakening, but rather for the awakening of all sentient beings, as a *bodhisattva* would do.

⁵⁴⁴ Perfection of {patience_A} (*kṣāntipāramitā*).

⁵⁴⁵ Perfection of diligence (*vīryapāramitā*: *brtson ’grus kyi pha rol tu phyin pa*).

⁵⁴⁶ Perfection of meditative concentration (*dhyānapāramitā*: *bsam gtan gyi pha rol tu phyin pa*).

⁵⁴⁷ Perfection of {discriminative insight_A} (*prajñāpāramitā*).

⁵⁴⁸ With section [10.2] ends the extensive teaching of the three main general sections (*spyi sdom*)/general topics (*spyi don*) of the *tantra*, each consisting of three main Dharma practices (**A**. ‘Establishing a Basis:’ 1. Transcribing, 2. Listening, and 3. Retaining; **B**. ‘Propagating:’ 4. Giving, 5. Expounding, and 6. Promulgating; and **C**. ‘Correctly Accomplishing:’ 7. Offering, 8. Repeating [*mantras*], and 9. Meditating).

VI. Further Instructions⁵⁴⁹

[10.3]

“Alas!⁵⁵⁰ Sentient beings⁵⁵¹ experience suffering.
Alas! Sentient beings abide {in a place of A} suffering.
Alas! Sentient beings {[erroneously] consider A} suffering {to
be A} pleasure.
Alas! May sentient beings abandon suffering!⁵⁵²

[10.4]

“People who practice {and gain experience in A} these teach-
ings,⁵⁵³
having firstly generated *bodhicitta*,⁵⁵⁴
should not let their minds turn away

⁵⁴⁹ See L (fol. 45a2), G (p. 269.3), N (p. 202.3), and C (p. 236.19): *de'i mthar gdams (gdam L) ngag bshad par bya ste*.

⁵⁵⁰ *kye ma* is an {interjection A} “mostly expressive of sorrow” (JÄSCHKE 1881, s.v.), similar to the English ‘oh my!’ ‘oh dear!’ ‘alas!’ etc.

⁵⁵¹ {May [they] all listen [to this]! A}

⁵⁵² I tentatively translate the first two glosses from MS A found in this verse-line in the following manner: {Insofar as [sentient beings] have roamed in the cycle of the twelvefold causal nexus (*pratītyasamutpāda*) on account of having mistaken[ly considered] suffering to be tru[ly existent] and wished for [mundane] pleasure, [they should abandon (*spongs*, in the main text)] that mistaken [view that is the] cause of suffering and the desire for [mundane] pleasure! A}. The last two glosses can be translated like this: {Thus [has the Buddha] instructed AB}.

⁵⁵³ Namely these {quintessential instructions A}.

⁵⁵⁴ With the intention: {“May I attain Buddhahood for the benefit of sentient beings!” A}

from⁵⁵⁵ the bad deeds (*pāpa*) of others⁵⁵⁶ until {they have reached Awakening_A}.⁵⁵⁷

[10.5]⁵⁵⁸

“Insofar as one is kind and loving towards all sentient beings
as [if they were]
{one’s own_A} children, {one, too, _A} is seen by all {sentient

⁵⁵⁵ Though one might expect the verb *ldog pa* to require the ablative particle *las* (see JASCHKE 1881, s.v. *ldog pa*) rather than the dative/locative *la* (see the Critical Edition), the construction with the latter particle seems to be nonetheless attested. See, for instance, the transcription of Kha-rag sGom-chung’s (ca. 1040/45–1115/20) *Blo sbyong tho lcog drug ma* in SØRENSEN 2002: 251–252, where we can read “*tshē ’di la blo ldog*,” “*’dod yon la blo ldog*,” “*’khor ba la blo ldog*,” and “*’thar pa la blo ldog*” within the first three (the fourth reads “*’gzung ’dzin gnyis blo ldog*,” without any particle) ‘Four Points that Turn the Mind:’^a “a celebrated four-fold set of doctrinal points, being considered as preliminaries (*siñon ’gro*) of the “stages on the path” (*lam rim*) and defined as “mind-training” (*blo sbyon*) topoi, which merely indicates that it is suited to reorientate the neophyte’s mind towards bodhicitta” (ibid.: 246). See also KRAGH 2015: 232, 270 where we can read, respectively, “*’khor ba la blo ldog pa*” and “*tshē ’di la blo ldog pa*” (cf. ibid.: 271 where we find *’khor ba mtha’ dag las blo ldog pa!*); and SNELLGROVE 1967: 128.32 where the verse-line “*’hkhor baḥi las la blo ldog cin*” is found within the edition of the dGe-bsnyen-theg-pa section, the fifth of the nine vehicles of *bon* dealt with in the *’Dus pa rin po che dri ma med pa gzi bijid rab tu ’bar ba’i mdo*, the long ‘biography’ of sTon-pa gShen-rab (SNELLGROVE 1967: 3). To conclude, we might say that the construction ‘x *la blo/yid ldog pa*’ is somewhat reminiscent of the English ‘to turn one’s back on x.’

^a As stated in SØRENSEN 2002: 245, n. 12, however, the “edition is not critical and no minor variant readings have been noted.” Therefore we cannot exclude that other versions might read *las* instead of *la*.

⁵⁵⁶ That is to say, they should not turn their backs on the bad actions of others; in other words, they should not disengage {from generating [*bodhi*]citta (*cittotpāda*)_A}.

⁵⁵⁷ I tentatively interpret the last two glosses in the second to last verse-line of this section as follows: ‘One should not disengage from generating *bodhicitta*, by thinking, discouragedly: {“[I am] not able to [perform] actions that are beneficial to [sentient beings] such as those who engage in [bad deeds (*sdig pa*, in the main text)] only”_A};’ and, similarly: ‘{If one thinks: “[Such sentient beings] are not able to be set free from [their bad deeds]”_A}, one should nonetheless generate *bodhicitta*.’

⁵⁵⁸ This new section is opened by the following two glosses: {Insofar as there is no [being] whatsoever that has not happened to be [one’s own] relative..._A}; and {One should acknowledge and remember [the kindness of] what was done (*byas shes byas gzo*)_B}; i.e., one should be grateful of the kindness done by sentient beings who happened to be one’s own relatives in previous lives, and reciprocate in this life by treating them with loving-kindness as if they were one’s own children.

beings_A} as a father.⁵⁵⁹

Insofar as there is no [being] whatsoever
that has not happened to be, since beginningless time,
[one's own] relative, [such as one's] father or mother,
brother or sister, elder or younger brother, nephew or maternal
uncle,⁵⁶⁰
for that reason, one should conceive of all {sentient beings as
children_A} in that manner.⁵⁶¹

[10.6]

“One should not attach, with {overt_A} clinging,⁵⁶²
to {merely temporary_A} relationships such as those with father,
mother, and the like;
by being attached {with clinging_A} [one] becomes the cause
of *samsāra*.⁵⁶³
[If] hatred, envy {and so on_A} arose towards others,
{on account of those faults,_A} everyone would hate you as an
enemy {in this life and future ones_A}.

[10.7]

“Though one has transcribed all Sublime Doctrines without
exception,

⁵⁵⁹ {They will benefit and be kind and loving_A} towards you.

⁵⁶⁰ Glossing on these verses, MS A recites:

{“[One's] father [could become one's] very son; the mother, [one's] very
spouse;
even a person who happened to be [one's] enemy [could become one's]
very friend and...”_A}

These are two verse-quarters (*pāda*) of an often-cited verse on the uncertainty of
samsāra from the *Suhrillekha* (D, fol. 43b6; P, fol. 78a3):

pha ni bu nyid ma ni chung ma nyid | |
skye bo dgrar gyur pa dag bshes nyid dang | |
bzlog pa nyid du mchis pas (mchi bas D) de slad du | |
'khor ba dag na nges pa 'ga' ma mchis | |.

⁵⁶¹ Insofar as one has conceived of all sentient beings as one's own children, {one
becomes dear_A} to all.

⁵⁶² {“If one let [oneself] be attached, what faults are there?”_A}

⁵⁶³ In other words, one becomes the cause of cyclic existence {on account of being
attached to self and relationships_A}.

if one is not endowed with these quintessential instructions,⁵⁶⁴
[it is as though] not even a single letter was written down.⁵⁶⁵
Though one has listened to all Sublime Doctrines without exception,
if one is not endowed with these quintessential instructions,
[one's] listening turns out to be without merit.
Though one has retained all Sublime Doctrines without exception,
if one is not endowed with these quintessential instructions,
[one's] effort turns out to be fruitless.
Though one has let go of all possessions,
if one is not endowed with these quintessential instructions,
[it is as though] not even a single one was renounced. Thus
have I taught.
Though one has explained all *pitakas* without exception,
if one is not endowed with these quintessential instructions,
[it is as though] not [even] a word was explained.
Though one has promulgated all Sublime Doctrines without exception,
if one is not endowed with these quintessential instructions,
it is certain that not [even] a word was [actually] promulgated.
Though one has made all offerings without exception,
if one is not endowed with these quintessential instructions,
[it is as though] obeisances and *maṇḍalas*, circumambulations
and *mudrās* were not made. Thus have I taught.
Though one has uttered innumerable [*mantra*] repetitions,
if one is not endowed with these quintessential instructions,
[it is as though] not a mere *mantra* was repeated.
Though one has meditated for one hundred æons (*kalpa*),
if one is not endowed with these quintessential instructions,
[it is as though] one had not meditated for even a single instant.

⁵⁶⁴ In other words, {if one is not permeated by _A} these quintessential instructions, {the fruit is trifling _B}.

⁵⁶⁵ {Because merit is scant _A}. Another gloss points out that, even if one does it without following these quintessential instructions, transcribing the doctrine {is not entirely (*rang min*) without merit _A}.

[10.8]

“One who upholds this [doctrine called] { *Clear Realisation of the*
A } *Quintessential Instructions {on All Dharma Practices* A } is my
son.⁵⁶⁶

May my son abstain from killing!⁵⁶⁷

As a result⁵⁶⁸ of killing,

for one thousand million æons

one will suffer one’s own killing too.

One will experience various types of suffering

and the very root of *samsāra* too.

Should you take lives,

then not even the [mere] designation of ‘{wholesome A}
Dharma practitioner’⁵⁶⁹ would belong to you.

[10.9]

“My son should keep
away from stealing.⁵⁷⁰

⁵⁶⁶ {As the son of a king upholds the king’s lineage, [a son of the Buddha] upholds the Buddha’s doctrine (*chos kyi tshul*, lit. ‘way of the Dharma’) A}. On ‘*chos kyi tshul*’ and similar expressions, see STEIN 2010: 46–47.

⁵⁶⁷ Killing (*prāṇātīpāta: srog gcod*), is the first of the Ten Unrighteous [Actions] (*daśakuśala: mi dge ba bcu*, see *Dharmasaṃgraha*, no. 56 and *Tshig mdzod chen mo*, s.v. *mi dge ba bcu*): 1. *prāṇātīpāta (srog gcod)*; 2. *adattādāna (ma byin len)*; 3. *kāmamithyācāra* (‘*dod log spyod*) (the three of body); 4. *mṛṣāvāda (rdzun du smra ba)*; 5. *paśūnya (phra ma)*; 6. *pārusya (tshig rtsub)*; 7. *saṃbhinnapralāpa (ngag kyal)* (the four of speech); and 8. *abhidhyā (brnab sems)*; 9. *vyāpāda (gnod sems)*; 10. *mithyādr̥ṣṭi (log lta)* (the three of mind). To kill a human being, moreover, is one of the Four Great Offenses (*pārājika: phas pham pa*): 1. *mi tshangs par spyod pa*, 2. *ma byin len pa*, 3. *mi gsod pa*, and 4. *mi chos bla ma’i rdzun smra ba* (see KRETSCHMAR 2003b: 104–105, nn. 32–36; cf. *Tshig mdzod chen mo*, s.v. *pham pa bzhi*).

⁵⁶⁸ A result which is {concordant with the cause, with regard to experience A}. Another gloss is inserted at the beginning of the sixth verse-line of this section: { [As a result which is] concordant with the cause, with regard to conduct: insofar as one has killed once, one will take ever more delight in killing A }. See KRETSCHMAR 2003a: 479–480 for a brief explanation of these two kinds of results concordant with the cause (*rgyu mthun gyi ’bras bu*).

⁵⁶⁹ In the Tibetan text: {*mm par dkar ba’i* A} *chos pa*.

⁵⁷⁰ Literally ‘taking what has not been given’ (*adattādāna: ma byin len*), one of the four *pārājikas*, and the second of the Ten Unrighteous Actions (see n. 567).

As a result⁵⁷¹ of stealing,
 for one thousand million æons
 one will be reborn as a hell-being,⁵⁷² {possessing A} unbear-
 able {wounds and blisters⁵⁷³ on the tongue A}.⁵⁷⁴

[11.0]

“May my son abstain from sexual misconduct!⁵⁷⁵
 As a result of engaging in sexual misconduct,
 {in this life, one’s power, lustre, strength, etc. will decay, and
 in future ones, A} for one thousand billion æons,
 one will certainly be reborn in the Swamp of Putrescent
 Corpses.⁵⁷⁶

[11.1]

“May my son abstain from falsehood!⁵⁷⁷
 As a result⁵⁷⁸ of speaking falsely,
 for ten thousand million æons

⁵⁷¹ A result {o full [karmic] ripening A}.

⁵⁷² It is worth noting that the commentary reads *yi dwags (dags LN) (pretā)* instead of *dmyal ba*.

⁵⁷³ The *Tshig mdzod chen mo*, s.v. *me lce ’khor lo*, gives: “*lus kyi sha pags la rma dang thor ’brum thon pa’i gnyan nad cig.*”

⁵⁷⁴ In order to easily incorporate the glosses in the translation, I have rendered this last verse-line according to what I think is the understanding of MS A’s glossator: to wit, taking *myi bzad* as a postpositive adjective (meaning ‘unbearable’) qualifying *me lce’i ’khor lo*, thus yielding ‘unbearable wounds and blisters.’ However, as one can also infer from the commentary that reads *mī (myi L) bzad pa’i yi dwags (dags LN) me lce’i ’khor lo can*, I would rather take *myi bzad* as a prepositive adjective—with implicit genitive, meaning ‘wrathful,’ ‘fierce,’ ‘unpleasant,’ etc. (see *Li shi’i gur khang*, s.v. *mī bzad pa*)—qualifying *dmyal ba*, thus yielding ‘fierce hell-being.’

⁵⁷⁵ Literally ‘wrong desire’ (*’dod log*), one of the four *pārājikas*, and the third of the Ten Unrighteous Actions (see n. 567).

⁵⁷⁶ Ro-myags-’dam, one of the neighbouring hells (*nye ’khor ba’i dmyal ba*). For the different sub-divisions of the infernal realms, see KRETSCHMAR 2003a: 431, nn. 1496–1499.

⁵⁷⁷ Falsehood (*mṛṣāvāda*: [*b*]rdzun tshig/ [*b*]rdzun du smra ba) is the fourth of the Ten Unrighteous Actions, and to lie about one’s level of spiritual attainment is one of the four *pārājikas* (see n. 567).

⁵⁷⁸ A result {concordant with the cause A}.

one will not hear the Sublime Doctrine⁵⁷⁹ and
will certainly be reborn in hell.⁵⁸⁰

[11.2]

“May the son listen to the father’s pith instructions!
May the son retain the father’s quintessential instructions!
After the son⁵⁸¹ has retained the instructions,
he should neither develop pride, comparing [oneself]
to the companions who do not possess the *Quintessential Instruc-*
tions {on [All] *Dharma Practices* A},⁵⁸²
nor belittle others.⁵⁸³
Disparaging others,⁵⁸⁴ [is equal to] uncountable bad deeds.

[11.3]

“As a result of developing pride,⁵⁸⁵
for one thousand million æons
one will be reborn {in future lives A} with the dMu-fluid [dis-
order].⁵⁸⁶

⁵⁷⁹ One will not even hear {the mere term ‘Three Jewels’ [anywhere] in the [whole] world A}.

⁵⁸⁰ This is the {result of full [karmic] ripening A}.

⁵⁸¹ The text reads {‘son,’ insofar as [the Buddha] liberates all sentient beings from the fears of *samsāra* and places [them] in [the state of] deliverance (*mokṣa*), like a father with [his] sons A}. Another gloss placed after *bu yis*, reads: {Abandon intellectual-emotional defilements! A}

⁵⁸² Thinking: {“[I am] better than these!” A}

⁵⁸³ By saying: {“[You] do not possess these quintessential instructions!” A} Moreover, not disparaging others who {have engaged in the Buddha’s teaching but do not possess these quintessential instructions, one should [rather] propagate [the latter] A}.

⁵⁸⁴ {And [thus] being at fault. A}

⁵⁸⁵ Thinking: {“I possess quintessential instructions similar to these, that others do not have!” A}

⁵⁸⁶ *dmu chu* is generally translated as ‘œdema,’ ‘dropsy,’ or ‘water swelling disease.’ *Mvy*, no. 9486, gives “*dakodarah, jalodarah*” as the Sanskrit equivalents of “*dmu rdzing can nam dmu chu can*.” The following detailed description of the disease is found in SIMIOLI 2016: 393, n. 5: “*dMu chu* identifies a phlegmatic fluid disorder of demonic origin (*nad bdag*). It derives from a chronic ‘*or nad* (‘*od mying*) and corresponds to the accumulation of fluids within the viscera and the vital organs. It can affect

Pride is the poisonous root {of *saṃsāra* A}.
 {Having developed hatred towards others through A} pride,
 the three [degrees of] Awakening⁵⁸⁷ are obscured.⁵⁸⁸
 Pride immediately produces suffering {of body and mind A}.

[11.4]
 “[For] people who have pride,⁵⁸⁹
 whatever Dharma practice such as expounding etc.⁵⁹⁰ they
 may have performed,
 no fruit will arise in future {lives A}.⁵⁹¹
 For example, just like preparing
 food of different sorts in vessels containing poison,⁵⁹²
 the effort [exerted in order for] the causes [to be] exhausted is
 fruitless.⁵⁹³”

[sic] three different areas of the body: (1) the interstitial space between the skin and flesh [sic] (*bar chu pags pa'i og* [sic] *dang sha'i steng khyab par gnas pa*); (2) accumulation of fluids into the peritoneal cavity that covers the gastrointestinal tracts or better the intra-abdominal organs (*nag chu rgyu long sogs snod kyi steng du'pho* [sic] *bar gnas pa*); (3) it can affect the two most external strata of the epidermis within which the yellow fluids and radiance flow determining the body complexion (*phyi chu sha mdangs bar du gnas pa*). [...] The category of “yellow fluid” comprises different body fluids such as lymph fluid, blood plasma, extra and intra-cellular fluids, and interstitial fluid.” See also n. e in the Critical Edition.

⁵⁸⁷ These are Awakening as reached by a *śrāvaka*, by a *pratyekabuddha*, and by a *bodhisattva* (see *Tshig mdzod chen mo*, s.v. *byang chub gsum*).

⁵⁸⁸ Perhaps a more grammatically correct translation, disregarding the gloss, would be ‘pride [is] an obscuring veil [extended] over (*la*) the three [degrees of] Awakening.’

⁵⁸⁹ {Who condemn others with A} pride.

⁵⁹⁰ Expounding {the doctrine, meditating, etc. A}

⁵⁹¹ {Insofar as those endowed with quintessential instructions condemn others [who are bereft of them]. A}

⁵⁹² Such food {cannot be partaken of: insofar as [the vessel in which it was prepared is] poisonous, one would die, the food would go to waste and one’s effort [exerted in preparing such food] would be worthless A}. That is to say, no matter how much effort a person (the vessel) puts into performing Dharma practices (the preparation of food), if one is spoiled by pride (the poison), that effort will be worthless.

⁵⁹³ In other words, {due to pride, the practice of [these] quintessential instructions

[11.5]⁵⁹⁴

“In the worlds, there are {false_A} conceptual constructs
 { [conceiving of things] as being hypostatically existent_A }:
 ‘{On the conventional level, _A} this is a world, {and _A} this is
 a *buddha*;
 this is a *pratyekajina*, [and this is an] *arhat*.’
 If one thoroughly cognises Suchness-Reality,⁵⁹⁵
 [then one realises that] there is no Buddha,⁵⁹⁶ and not even
 Dharma;
 there are neither *arhats* nor *pratyekajinas*;
 nor is there *saṃsāra* or even deliverance (*mokṣa*).⁵⁹⁷
 Great Emptiness⁵⁹⁸ [is] the ‘Master’⁵⁹⁹ of the three realms.⁶⁰⁰

_A } is fruitless.

⁵⁹⁴ This section is introduced by the following glosses: {[The Exalted One has taught the following verses reflecting on the states (*gnas skabs*) of two kinds of Gnosis:]^a causal Gnosis, [namely] the *Cycle of Nectareous Quintessential Instructions*, and resultant, non-dual Gnosis (see n. 492) _A}; and also: {[The following section] teaches that it is necessary to thoroughly comprehend^b the Two Truths _B}.

^a See L (fol. 49a1) transcribed in Appendix 1, Passage B.

^b Literally, ‘to be permeated by.’

⁵⁹⁵ In other words, if one {realises ‘the way things actually abide’ _A}.

⁵⁹⁶ In other words, there is no {thing that, though appearing as [a *buddhā*], one clings to as being hypostatically existent (*bden par*) _A}.

⁵⁹⁷ The following gloss is placed right before the next verse-line in MS A: {Insofar as one has meditated, over and over, on all of them (i.e. *buddhas*, Dharma, *arhats*, etc.) as being empty, the Gnosis of a *buddha* (*buddhajñāna*)^a is obtained _A}.

^a L (fol. 49b2)—transcribed in Appendix 1, Passage B—reads ‘*bras bu gnyis su myed pa’i ye shes* in place of ‘*bu ta’i ye shes*, therefore ‘resultant, non-dual Gnosis’ (see n. 492).

⁵⁹⁸ {If one wonders: “Isn’t pleasure in contradiction with emptiness?” [The latter] being without suffering (*dukkha*), it is inexpressible pleasure (*sukha*); insofar as that emptiness (*stong pa de*) [which is devoid of suffering] is greater than world[ly] (*lo ka*) [emptiness], it is [called ‘]Great [Emptiness’]. _A} L (fol. 50a4), G (p. 276.1), N (p. 206.6–7), and C (p. 241.13–14) state the same thing about Great Bliss: ‘*jig rten pa’i bde ba las khyad par du ’phags pa’i phyir* (| GNC) *chen po ste*.

⁵⁹⁹ *bdag* is glossed as *bdag po* in L (fol. 49b5): *de nyid stong pa chen po ste* || *kham gsum thams cad stongs par gcig pa’i phyir* | | *stong pa nyid la kham gsum gyi bdag po zhes bya’o* | | (see Appendix 1, n. 10).

⁶⁰⁰ Except for the fourth one, the verse-lines in the following section (with minor variants, underlined in the following transcription) are explicitly cited from the

**Sarvadharmacaryopadesābhisamayatantra* in Kun-bzang-rdo-rje's (ca. late 12th cent.)^a *rDo rje zam pa'i gdams ngag gzhung bshad che ba* (A, p. 258.1–3; B, p. 237.2–3): *de'ang chos spyod thams cad kyi man ngag mngon par rtog pa'i rgyud las* |^b

stong pa nyid dang mi ldan par | | 1st
kun rdzob dngos po khyad bsad nas | | 3rd
'di kun stong zhes tshig tu brjod | | 2nd
stong pa'i bdag po stong par 'gro | | 5th.

To be noted that the underscored reading *pa nyid* (the *tantra* and version L of the *gZi brjid snang ba* read *nyid don*) is that found in editions G, N, and C of the commentary. Without being marked as a quotation from the *tantra*, they also appear, except the second one, in Phag-mo-gru-pa rDo-rje-rgyal-po's (1110–1170) *Byang chub sems dpa'i spyod pa la 'jug pa* (A, p. 599.1–2; B, p. 25.6–8):

stong nyid don dang (dam B) mi ldan par | |
kun rdzob bden pa (bde ba B) khyad bsad nas | |
chad pa'i mtha' la mngon zhen pas | |
stong pa'i bdag po stong par 'gro | |;

and, except the first one, in the eighteenth chapter (called *Shes rab la slob tshul*) of Shar-gdong V Blo-bzang-bshad-sgrub-rgya-mtsho's (1922–2001) *Dwangs shel me long* (p. 743.5–7):

chad pa'i mtha' la mngon zhen pas | | 4th
'di kun stong zhes tshig tu brjod | | 2nd
kun rdzob rgyu 'bras khyad bsad nas | | 3rd
stong pa'i bdag po stong par 'gro | | 5th.

The last verse-line is marked as a citation from the **Sarvadharmacaryopadesābhisamayatantra* (*Chos spyod mngon rtogs*) in the *sTong nyid rdo rje tshig drug ma* section^c of rGyal-ba-yang-mgon-pa rGyal-mtshan-dpal's (1213–1258) *nā ro chos drug* manual (KRAHG 2011: 159) *Ma drug gi gdams zab* (A, pp. 271.7–272.1; B, p. 404.2–3): *chos spyod mngon rtogs las* |

stong pa'i bdag po stong pa'i 'gro | |.

To be noted that on page 539.5 of the *sTong nyid rdo rje tshig drug ma* found in vol. 1 (Ka), pp. 524–541, of the *rJe yang mgon pa'i bka' 'bum*—vol. 47 (Tsi) of the *'Bri gung bka' bryud chos mdzod*—the reading is identical to that found in the *tantra: chos spyod mngon rtogs las* |

stong pa'i bdag po stong par 'gro | |;

yet another version of the *sTong nyid rdo rje tshig drug ma* that runs like the *tantra* on page 214.5–6, is found in vol. 7 (Ja), pp. 195–215, of the *rTsi ri'i par ma* collection.

^a Kun-bzang-rdo-rje, student of both 'Dzeng Dharmabodhi (1052–1168) and 'Dzeng Jo-sras, is an important commentator on the rDo-rje-zam-pa tradition, supposedly the author of three texts on its transmission and doctrine, for which see MARTIN 1997a: 32–33, and ANSPAL 2005: 132, n. 33. For a short biography of Kun-bzang-rdo-rje, see ROERICH 1949: 188–189, and *NSTB* (pp. 551–552). For the transmission lineage of rDo-rje-zam-pa, see ANSPAL 2005: 132–138, 188.

^b The ordinal numbers indicate the positions occupied by the verse-lines in this five-line section of the *tantra*.

^c The third of the *ma drug: drag rlung gnad lnga ma, 'pho ba hūm dmar ma, stong nyid rdo rje tshig drug ma, gsang spyod mng lam ma, nad 'don hūm chos ma, and 'dzag srung (drug B) bka' rgya ma*. See *Ma drug gi gdams zab* (A, p. 244.3–4; B, p. 323.2–3).

[11.6]

“Without possessing the [correct] meaning [of] emptiness,⁶⁰¹
one [merely] verbally expresses (*tshig tu brjod*): ‘All these {ap-
pearances_A} are empty!’
Having disregarded conventional things, {namely these ap-
pearances, _A}
if overtly clinging to the extreme of annihilationism,⁶⁰²
the ‘master’⁶⁰³ of {merely verbal[ly expressed] _A} emptiness
will come to naught {insofar as bereft of non-dual Gnosis,
and fall into the lower realms _A}.⁶⁰⁴

[11.7]

“Considering the two {truths _A} without falsely imagining
[them] as the two {[extremes of] existence and non-exist-
ence _A}.
Applying [the Two Truths] for the benefit of sentient beings,
just as if manifesting emanations in the ten directions.⁶⁰⁵

⁶⁰¹ That is, {not knowing these appearances as being empty of hypostatised exist-
ence (*bden pas stong par*) _A}.

⁶⁰² Thinking: “Conventional things {do not even exist as [having] the extent (*tshod*)
of [mere] appearances.” _A}

⁶⁰³ It might be interesting to note the play on the word ‘master’ (*bdag* [*po*]), which
in the previous section is used respectfully to designate Great Emptiness, the ‘Mas-
ter of the three realms,’ while in the present section is used sarcastically to desig-
nate one who claims to have ‘mastered’ the concept of *śūnyatā*, but has not actually
understood its true meaning which goes beyond its merely verbal expression.

⁶⁰⁴ This last verse-line is thus glossed in L (fol. 50b2–3), G (p. 276.4), N (p. 207.2–
3), and C (pp. 241.21–242.2): *tshig gi stong pa'i bdag po ste | (ste | de L) gnyis su med*
(*myed L*) *pa'i ye shes kyis (kyis | | L) stong zhing med (myed L) pas na (ni GNC) stong par*
'gyur ('gyur om. GNC) ro | | 'gro ba ni (ni om. L) ngan 'gro mam pa gsum du 'gro bas na(|
L) stong par 'gro ba nyid do | |. A very similar formulation of the same concept is
found in the seventeenth chapter, dedicated to the perfection of discriminative
insight, of sGam-po-pa's (1079–1153) (ascribed) *D(w)ags po thar rgyan* (p. 285.2–3):
stong nyid la zhen zhing lta na stong pa'i bdag po stong par 'gro ste | ngan 'gor phyogs par 'gyur
ba'o | |. For an English translation see GYALTSEN 1998: 243: “But by viewing emp-
tiness and by attachment to it, the owner of emptiness will come to nothing and
will face toward the lower realms.” To be noted that the **Sarvadharmacaryo-*
padesābhisamayatantra is quoted twice in sGam-po-pa's (ascribed) *bsTan bcos lung gi*
nyi 'od (see Appendix 2, under the heading ‘A. *Citatum in alio modo edendi*’).

⁶⁰⁵ That is, {by teaching the doctrine [in every way possible] in accordance with

Fulfil what was wished for
by any [sentient being] whatsoever!

[11.8]

“Nobody has awakened, in the past,
without relying on these quintessential instructions.
Surely nobody is attaining Complete Buddhahood, at present,
without relying on these quintessential instructions.
Nobody shall awaken, in the future,
without relying on these quintessential instructions.

[11.9]

“This [doctrine] is endowed with branches that are means [for
the attainment of Awakening]:
People who do not possess the methods of these {quintessen-
tial instructions_A},
for example, are like men in a great river,
who, wishing to reach the other shore {by crossing it_A},
have sunk into the water.⁶⁰⁶
People who possess these {quintessential instructions_A}
[are like people who can] swiftly move across space.

[12.0]

“Ordinary and extraordinary.
{[There are] two kinds of Dharma practices: _A} not possessing
these {instructions_A} [is the cause of] ordinary [ones];
possessing them is the cause of extraordinary⁶⁰⁷ [ones].
The difference {in the amount of merit_A} between those two
is {just about_A} like the difference between a sesame seed and
Mount Meru.

[12.1]

“Oh Mañjuśrī, duly propagate this [doctrine]!

the wish of sentient beings_A). This is the {teaching_A}; what follows is the {expla-
nation_A} of the teaching (cf. n. 121).

⁶⁰⁶ They resemble such men, {insofar as they do not obtain Awakening (*bodhi*),
and fall [all over again] into *samsāra*_A}.

⁶⁰⁷ Literally: ‘specially {or particular[ly]}_A superior {i.e. excellent_A}.’

Oh Mañjuśrī, duly explain it!
The merit [accumulated by] propagating this [doctrine], is
much superior⁶⁰⁸
than [that accumulated by] the spread of all Sublime Doc-
trines.⁶⁰⁹
The merit [accumulated by] explaining this [doctrine], is
much superior
than [that accumulated by] the explanation of all Sublime
Doctrines.

[12.2]

“Just like the light of a butter lamp
becomes brighter on the verge of dying out,⁶¹⁰
profound doctrines⁶¹¹ will spread when
my teaching,⁶¹² too, will be on the verge of disappearing.⁶¹³
When [my] teaching has disappeared,⁶¹⁴
without possessing these [instructions] one is bereft of protec-
tor and refuge;⁶¹⁵

⁶⁰⁸ {Because, if [one propagates this doctrine, with one’s] thought engaging in the generation of [*bodhi*]citta (*cittotpāda*), one is entirely permeated by the [Six] Perfections (*pāramitās*)_A}.

⁶⁰⁹ Only {when one is permeated by these quintessential instructions. _A}

⁶¹⁰ What follows is a {simile _A}.

⁶¹¹ As the commentary runs: the profound doctrines of the Mahāyāna, such as those of the Mantra[naya], Madhyamaka, {Prajñāpāramitā _A}, etc. See L (fol. 52a4)—the only version including dBu-ma in the list—, G (p. 279.2–3), N (p. 209.1–2), and C (p. 244.2–3).

⁶¹² The teaching of the {Well-Gone One _A}.

⁶¹³ In other words, {when degenerating _A}. These verse-lines are cited by Zhabs-dkar Tshogs-drug-rang-grol (1781–1851) in his *O rgyan sprul pa’i glegs bam* (A, pp. 397.6–398.1; B, p. 289.1–4): *chos spyod thams cad mngon par rtogs pa’i rgyud las* |

dper na mar me ’chi kha ru |
’od ni gsal bar ’byung bar ’gyur | |
de bzhiñ nga yi bstan pa yang |
nub khar zab mo’i chos dar ’gyur | |.

⁶¹⁴ Insofar as too many words within it are illegible, I refrain from offering a tentative translation of a gloss inserted at this point in MS A.

⁶¹⁵ One is {like a traveller without an escort, carried away by foes [to] vast lands

possessing these {instructions_A}, thanks to excellent protector
and refuge,⁶¹⁶
one will not fear {enemies, namely defilements_A}.
Therefore⁶¹⁷ all sentient beings should seek
for this [doctrine]⁶¹⁸ as [their] protector and refuge!⁶¹⁹

[12.3]

“Though one knows that dying⁶²⁰ is certain,
{without the certainty to be reborn in a higher realm once
dead, one may ask: _A} “Why {is that _A}?” {Because one
has been overpowered, _A} intoxicated by the poison of
desire.⁶²¹
Therefore, {people who have engaged in my teaching_A}
should firmly hold onto⁶²²
this Sublime Doctrine in particular, with strong conviction.”⁶²³

where he goes astray (*shor sa che*)_A }.

⁶¹⁶ {One is like a man who has travelled with ease, accompanied by an excellent escort. _A}

⁶¹⁷ That is, {insofar as these quintessential instructions are an excellent refuge_A}.

⁶¹⁸ They should seek for {these quintessential instructions when the teaching of the Well-Gone One has subsided_A}.

⁶¹⁹ {Thus has [the Exalted One] instructed. _A}

⁶²⁰ {The disintegration of the continuity of the aggregates (*skandha*). _A}

⁶²¹ Namely by the {attachment to the objects of desire_A}.

⁶²² And {should practice_A} it.

⁶²³ Here ends the teaching (that starts from section [1.0]) of the **Sarvadharmacaryo-
padeśābhisamayatantra* spoken in verse by the Exalted One to Mañjuśrī Kumārab-
hūta.

VII. Final Rejoicing

[12.4]⁶²⁴

Then Mañjuśrī Kumāra[bhūta]
thus spoke to the Exalted One:⁶²⁵
“Very well, oh Exalted One! Oh excellent Well-Gone One!
The real intent of other teachings is beyond comprehension;⁶²⁶
as for these {quintessential instructions_A}, [on the contrary,
you] have extensively taught [their] definitive meaning.⁶²⁷
[You] have taught {a doctrine that} is like_A a lamp {that_A}

⁶²⁴ {In conclusion, one should offer [words of] rejoicing_B} after listening to the doctrine.

⁶²⁵ {He praised in terms of the definitive meaning and function (*byed pa'i*) of these quintessential instructions._A}

⁶²⁶ In other words, other teachings are difficult to comprehend {insofar as one should engage [in them] having duly investigated [them by means of the three forms of investigation], as [done with] gold that is [ascertained to be pure by being] heated, cut, and rubbed_A}. These two verse-lines that make up MS A's gloss are reminiscent of Śāntaraksita's (8th cent.) *Tattvasaṃgraha* 3587:

tāpāc chedāc ca nikaṣāt suvarṇam iva paṇḍitaiḥ |
parīkṣya bhikṣavo grāhyaṃ madvaco na tu gauravāt | |;

in Tibetan translation (D, fols. 130b7–131a1; P, fol. 156a8–b1):

dge slong dag gam mkhas mams kyis | |
bsregs bcas brdar ba'i gser bzhiḥ du | |
yongs su brtags la nga yi bka' | |
blang bar bya yi gus phyir min | |.

For an English translation see JHA 1939: 1558, v. 3588; ISAACSON 2000: 130–131; and ENGLE 2009: 206–207. See also L (fol. 53a5–b1), G (p. 281.2), N (p. 210.4), and C (p. 245.12–13), where the three types of reasoning (*rigs mam pa gsum*) are said to be necessary in order to ascertain the intent of other teachings: *bka' gzhan mams ni | (gzhan du mi GNC) dgongs pa bsam gyis mi khyab pas (pa L) gsungs pas | gzung (gzung ba L) dka' ba dang | rigs mam pa gsum gyis gtan la dbab dgos pa nyid do | |*. The three methods for testing gold (mentioned in MS A's gloss) and the three types of reasoning (referred to in the *gZi brjid snang ba*) are explicitly correlated in Kamalaśīla's (ca. 740–795) *Pañjikā* (p. 1063.20–22) ad *Tattvasaṃgraha* 3343: *tathā bhagavadvacoratnaṃ pratyakṣeṇa tāpasadrṣeṇa vastubalaḥpravṛttānumānena nikaṣapṛakhyenāgamāpekṣānumānenāpi chedadrṣtāntasūcītena na vikriyate |*. For an English translation see JHA 1939: 1485–1486, v. 3344; cf. Engle's brief discussion of this passage in ENGLE 2009: 454–455, n. 804.

⁶²⁷ Definitive {insofar as it is literal_A}.

dispels the darkness of ignorance {by means of quintessential instructions on meditation A}.

[You] have taught a lasso {that A} pulls out {from [what] is like A} the mud⁶²⁸ of *samsāra* {by means of all Dharma practices A}.

[You] have taught a doorway to the abode of deliverance.⁶²⁹

[You] have taught a major road⁶³⁰ that leads to⁶³¹ {the realisation of A} the Sphere {of Reality A} (*dharmadhātu*).

[You] have taught a hammer⁶³² that crushes conceptual constructs.

[You] have taught a river that overcomes the fire of hatred.⁶³³

[You] have taught a sun that dries up the water of passion.⁶³⁴

[You] have taught steps that gradually lead {from [Dharma practices such as] transcribing and listening, to meditation on the single essence A}.

I⁶³⁵ rejoice in the cause⁶³⁶
of the awakening of all sentient beings!”

⁶²⁸ A tentative, and perhaps far fetched, translation of the partly illegible gloss from MS A might run as follows: {[the mud that (*ba'i 'dam*, in the main text) made it hard (*dka' byas*)] to cross over the place where one sunk into [cyclic existence (*khor*, in the main text)] A}.

⁶²⁹ {Insofar as [this gateway] consists in all Dharma practices, it leads into that [deliverance, i.e.] Gnosis that knows every aspect (*sarvākārajñāna: mam pa thams cad mkhyen pa'i ye shes*). A}

⁶³⁰ {All Dharma practices. A}

⁶³¹ That is to say, {attains A}.

⁶³² {Consisting in meditative Dharma practices. A}

⁶³³ {Insofar as [one should regard] all sentient beings as [one's own] sons, etc. A}

⁶³⁴ This refers to the fact {that one should not be attached, with clinging, to [one's own] relations, such as father, mother, etc. A}

⁶³⁵ {The Noble Mañjuśrī. A}

⁶³⁶ {Or rather (*dam*), the means [to Awakening, namely these] quintessential instructions A}. The reader should be reminded that this gloss actually follows MS A's reading *rgyud 'tantra'* (thus the particle *dam*), not *rgyu*.

1.6.1⁶³⁷

After Mañjuśrī thus praised the Exalted One, {first, the [Buddha's] gathered retinue [comprising] *bodhisattvas* abiding on the stages, ^A} all worlds consisting of *devas*, *nāgas*, *yakṣas*, *asuras*, and *gandharvas* rejoiced; then, they [all] praised what the Exalted One taught.

1.6.2

Thus ends the *tantra* called *Clear Realisation of the Quintessential Instructions on All Dharma Practices*.

⁶³⁷ The last two sections before the colophon are in prose, thus the numbering resumes from where it stopped before verse began, i.e. from 1.5.5.

VIII. Colophon⁶³⁸

At the behest of the Powerful Sublime Sovereign, Glorious Divine Mighty One Bodhirāja,⁶³⁹ having taken the Indian scripture from the Central Temple (dBu-rtse) [in the temple complex of bSam-yas],⁶⁴⁰ the Tibetan *lo tsā ba* dGe-tshul Khyung-grags translated and

⁶³⁸ MS A presents no colophon, but ends with the following aspiration on the part of the scribe: {“Through the virtue of transcribing this [scripture], may all sentient beings attain the highest fruition!” A} Cf. WANGCHUK 2016: 98 for a similar translation of this last annotation.

⁶³⁹ For a similar profusion of epithets see n. 64 in Chapter One and, also for the translation of *btsan po* as ‘Mighty One,’ VAN DER KUIJP 2006a: 175. lHa-btsun Bodhirāja, the youngest among the four sons born to the ruler Khri-pa in the royal lineage of Yum-brtan, was, as already pointed out in WANGCHUK 2016: 102, n. 22, the ruler of Chos-’khor bSam-yas who received *Adhīśa (982–1054) on his visit there around 1047 (VETTURINI 2013, Part 1: 89, n. 407). See, for instance, ’Gos-lo-tsā-ba gZhon-nu-dpal (1392–1481), *Deb ther sngon po* (vol. 1, p. 314.15–16): *spel dmar gyi gru la byon te chos ’khor bsam yas su phebs | lha btsun bo dhi rā dzas zhabs tog legs par mdzad | bod ston mi che ba mang po’ang ’dus |* (for an English translation, see ROERICH 1949: 257); cf. Las-chen Kun-dga’-rgyal-mtshan (1432–1506), *bKa’ gdams chos ’byung* (p. 96.9–12): *mes yar gyi gru la byon | chos ’khor bsam yas su phyag phebs | lha btsun bodhi rā dzas zhabs tog legs par mdzad | bod kyi mi chen mang po’ang ’dus |*. See also Kaḥ-thog Tshe-dbang-nor-bu (1698–1755), *Don gsal yid kyi me long* (p. 76.6–8): *gcuṅ khri par sras bzhi’i chung tha bho dhe rā dza yin | jo bo bsam yas su phebs skabs dang khong dus mtshungs |*. For all the above and other references to other sources on Bodhirāja, see SØRENSEN 1994: 442, n. 1586.

⁶⁴⁰ Since, as noted above, Bodhirāja was the ruler of Chos-’khor bSam-yas, we can quite safely infer that the dBu-rtse that is meant here is indeed the Central Temple of bSam-yas. In addition, *Adhīśa’s biography known as *rNam thar rgyas pa* explicitly states that both *mūla* and commentary were found there (Zul-phu-ba et al. (?), *rNam thar rgyas pa*, p. 175.4–5): *dge tshul khyung grags kyis bsam yas dkor mdzod nas rgyud ’di rtsa ’grel gnyis myed* (for the German translation see EIMER 1979a: 226); to be noted, however, that the exact place in bSam-yas where they were taken from, is there said to be the dKor-mdzod (Treasury Complex)—not the dBu-rtse (Central Temple)—to be identified, I suppose, with the dKor-mdzod-(d)pe-har/dkar-gling (referred to, in short, as ‘dKor-mdzod’ in the *rNam thar rgyas pa*), namely the chapel devoted to the temple’s protector (d)Pe-har/dkar, entrusted to guard upon the treasury of bSam-yas, situated on the North side of the temple complex, right of the Central Temple. As for the statement, found in WANGCHUK 2016: 100, that Helmut Eimer “misunderstood the meaning of *dkor mdzod*, rendering it as “Verwalter” (i.e. caretaker or custodian),” I would rather suggest that, in point of fact, he did not translate *dkor mdzod* at all, but he rather inferred (probably from the term *dkor mdzod* itself)—and therefore rendered in his translation—that dGe-tshul Khyung-grags was bSam-yas’s custodian (EIMER 1979a: 226: “Dge

established [the definitive version of the text] upon editing it.⁶⁴¹

The Tibetan *lo tsā ba* dGe-tshul Khyung-grags thus praises the King, Protector of the Dharma, Noble Unique Deity:

“Oh son of the Gods of Bright Light,⁶⁴² whose stock is that of
the *bodhisattvas*;
Unique Moon in the skies [above] the lands of Central Tibet;
vastly erudite in Sublime Doctrines, ascetic observances, and
medical sciences;
annihilating opponents like a fearsome warrior.
I thus extoll the helmsman, ruler of men!

“Since [I am one in whom] delusion is predominant, [whose]
intellect is obscured,
[I] do not know⁶⁴³ language and its conventions in detail;
words and meaning, therefore, do not match, [and the trans-
lation] is not easy to read.
[For this] I beg all the erudites of Central Tibet not to
scold⁶⁴⁴ me and to forbear.
I translated [this *tantra*] at the behest of the Noble Unique
Deity;
through the great merit [accumulated by] translating [it],

tshul hatte als Verwalter von Bsam yas dieses Tantra nebst Kommentar gefunden“): Eimer did not, as I believe Professor Wangchuk argues, mean that he got the *mūla* and commentary from the custodian (*dkor mdzod nas*). On bSam-yas in general, see, for instance, TUCCI 1956: 119–121; FERRARI 1958: 44–45; SNELGROVE & RICHARDSON 1968: 78; and DOWMAN 1988: 221–225. On (d)Pe-har/dkar in particular, and for different designations of the dKor-mdzod-(d)pe-har/dkar-gling, see LIN 2010.

⁶⁴¹ Cf. G (p. 284.3–4), N (p. 212.5–6), and C (p. 247.19–21): *lha dbang phyug dam pa'i mnga' bdag lha btsan po bo dhi rā dza'i bka' lung gis | dbu rtse nas rgya gar gyi dpe phyung nas | bod kyi dge tshul khyung grags kyis bsgyur cing zhus te gtan la phab pa'o | | |*. L (fol. 55a) is incomplete and partly illegible, probably as a result of a scanning problem; what remains of the colophon on line 4 is the following: *dpal lha btsun po bod de ra tsa'i bka' lung gis dbu rtse nas...*

⁶⁴² These are the Ābhāsvara gods dwelling in the third level of the Second Concentration in the Rūpadhātu (SØRENSEN 1994: 48, n. 38; KRAGH 2013: 143).

⁶⁴³ *brDa dkrol*, s.v. *mi 'tshal ba*: “*mi shes pa dang mi za ba sogs kyi don la 'jug.*”

⁶⁴⁴ On Professor Dorji Wangchuk's advice, *bka' myi dbab* is here understood as (*bka'*) *bkyon myi dbab*. On the verbal phrase *bkyon 'bebs*, see BIALEK 2015: 245–247.

Chapter Three: Annotated Translation

may all sentient beings, having relied on this [scripture],
finally awaken completely!”

Appendix 1

Transcription of Two Significant Passages Omitted from the Canonical Editions of the *gZi brjid snang ba* (G, N and C), but Transmitted in the dBu-can Manuscript from 'Bras-spungs Monastery in Lhasa (L)¹

1. Passage A

L (fol. 26b2–4): (*phags pa nyan thos la stsogs pa*)² *dang | lha dang klu dang
gnod sbyin las [sic] stsogs pa sems can thams cad bkug ste | | rang gi mdun gyi
nam mkha' la bzhugs pa 'am [sic] | gnas par bsam pa'o | | rkan la rnga chen
bsam zhes bya ba ni | rkan gyi logs la 'dam bsams la | | de gyurd pa las rnga
rab tu chen po bsam pa'o | | nang du chos kyi sgo mo bsam ba [sic] ni | | rnga
de'i nang du chos thams cad kyi sa bon du gyurd pa dang po'i sde tsan [read
sde tshan] a ka la stsogs pa (brgyad bsam ba'o [sic] | |).*

¹ Other minor passages exclusively found in L have been reported, when deemed necessary, in the Critical Edition.

² The passages in brackets, between which the readings only found in L should stand, are also found, perhaps with minor variances, in the canonical versions of the commentary: in this case, in G (p. 231.1), N (p. 175.4), and C (p. 208.1).

2. Passage B

L (fols. 48a4–49b5): (*nga rgyal gyi 'bras bu skye ba phyi mar*)³ *dmu chu can du skye bar 'gyur ba dang* || *dug gi 'khor ba'i*⁴ *rtsa bar gyurd pa dang* | *thard pa mam gsum la sgrib pa dang* | *rang nyid 'phral du yul la rten nas gzhan la zhe sdang ba'i bsam*⁵ *bas* [sic] | *'phral du sems*⁶ *sdug bsngal bskyed pa nyid do* || *nga rgyal byas*⁷ *pa'i gang zag gis* || *bshad stsogs chos spyod ci byas kyang* || | *'bras bu phyi ma skye myi 'gyur* || | *dper na dug ldan snod dag tu* || | *kha zas sna tshogs g.yos pa bzhin* || | *rgyu zad ngal ba 'bras* ^{<L48b>} *bu myed* || | *zhes* [sic] *bya ba la nga rgyal dang bcas pa'i gang zag gis mnyan ba* [sic] *dang* | *bshad pa dang* | *bsgom ba* [sic] *la stsogs pa'i chos spyod mam pa ci byas kyang* || | *'bras bu skye ba phyi mar myi smyin pa nyid do* || | *de ci'i phyir zhe na* | *dge ba de nyid nga rgyal dang bcas pa'i phyir te* || | *dper na snod dug dang ldan bar* [sic] *kha zas kyi mam pa bza'* *ba la stsogs pa rnam pa*⁸ *mang por g.yos kyang* || | *myi la stsogs pa kha zas longs spyad du myed pa ste* || | *dug dang bcas pa'i phyir 'chi bar 'gyur ba nyid do* || | *de kha zas de las spyad du myed pas* || | *rgyu zad pa dang ngal ba 'bras bu myed pa bzhin du* || | *nga rgyal dang bcas pa'i gang zag des kyang* || | *rang nyid phung po nyon mongs pa dang* | *sdug bsngal ba las 'bras bu ni myi skye ba nyid do* || | *de bas na bde bar gshegs pa'i sras mams kyi* || | *nga rgyal ni shind tu spang bar bya ba kho na'o* || | *'di ni 'jig rten*⁹ *'di* [sic] *sangs rgyas* || | *'di ni rang rgyal dgra bcom zhes* || | *'jig rten dag na rtog pa yod* || | *yang dag de nyid rab shes na* || | *sangs rgyas myed cing chos kyang myed* || | *dgra bcom myed cing rang rgyal myed* || | *'khor ba'* [sic] *myed cing* ^{<L49a>} *thard pa myed* || | *stong pa chen po kham s gum dag*¹⁰ || | *zhes* [sic]

³ G (p. 275.2–3), N (p. 206.3), and C (p. 241.2–3).

⁴ There is a gloss in dBu-med in the MS, beneath *'khor ba'i*, which reads *'khor ba ste*.

⁵ *bsam* is an insertion in dBu-can.

⁶ Another gloss in dBu-med, beneath *sems*, seems to read *yid mi bde bar*.

⁷ There is a gloss in dBu-med in the MS which reads *bcas*, which is the reading found in both MS A (fol. 9b6) and B (fol. 14a5).

⁸ *mam pa* appears as an insertion in dBu-can in the MS.

⁹ A gloss in dBu-med, more or less beneath *'jig rten*, reads *bden pa gnyis kyi zin dgos pa ni*.

¹⁰ We can read a very small, faded *b-* beneath the *tshag* separating *gsum* and *dag*, meant to yield *bdag*, the latter actually being the reading present in both MS A (fol. 10a2) and B (fol. 14b3); further on, when commented upon, *kham s gum* (*bdag*) is glossed as *kham s gum gyi bdag po*: see L (fol. 49b4–5): *de nyid stong pa chen po ste* ||

Appendix 1

bya ba la | bcom ldan 'das kyis | ye shes mam pa gnyis kyi gnas skabs la dgongs nas | | yang dag par gsungs so | | de la ye shes mam pa gnyis ni | rgyu'i ye shes dang 'bras bu'i ye shes so | | rgyu'i ye shes zhes bya ba ni | bla ma dam pa'i man ngag bdud rtsi'i 'khor lo | | phyin ci ma log pa nyid yongs su brnyes pa nyid do | | 'bras bu'i ye shes ni de rkyen la¹¹ yang dag par thob pa gnyis su myed pa'i ye shes mngon du rtogs pa'o | | de la kun rdzob kyi gnas bskabs [sic] na | 'jig rten dang sangs rgyas la stsogs par rtog pa ste | | de nyid rtog pa dang | bcas pa nyid kyi phyir yang dag pa ma yin ba'o [sic] | | de nyid man ngag bdud rtsi 'khor lo las yongs su bsgoms pa'i gnas skabs na | | rgyu'i ye shes skyes ste [sic] | bde ba' [sic] chen po'i ngang ste | | skad cig dang nyin dang mtshan dang zhag dang zla ba la stsogs pa ci'i ngo bor yang myi rtog cing | | myi las [sic] stsogs pas de la dbug pa dang | gcod pa la stsogs pa byas kyang | | tshor ba'i bdag nyid myi skye ba <L49b> nyid do | | de'i gnas skabs na | 'khor ba dang thard pa dang sangs rgyas dang | dgra bcom ba [sic] la stsogs par myi rtog cing myed pa nyid do | | de nyid yang dang yang du bsgoms pa las | | skad cig ma'i mthar 'bras bu gnyis su myed pa'i ye shes yongs su bsgrub ste | | de bas ches khyad par du bde ba chen po'i ngang | | dngos po'i mam par rtog pa dang | | chad pa'i mam par rtog pa dang | gnyi ga'i mam par rtog pa thams cad dang | bral ba stong pa chen po'i nyid mngon bar [sic] 'grub pa nyid do | | de'i gnas skabs na yang 'khor ba dang thard pa dang | | sangs rgyas dang | dgra bcom ba [sic] dang | bde ba dang | sdug bsngal la stsogs pa¹² myi rtog cing | yang dag par myed pa nyid do | | de nyid rab shes na zhes bya ba ni | ye shes mam pa gnyis po de nyid | shes sam skyes na'o | | de nyid stong pa chen po ste | | khams gsum thams cad stongs par gcig pa'i phyir | | stong pa nyid la khams gsum gyi bdag po zhes bya'o | | de la¹³ kha cig gi bsam bas [sic] (ci de stong zhes brjod nas) | | bde ba chen po zhes (ci'i phyir bya¹⁴ | bde ba ni mam par rtog pa yin no snyam ba [sic] las | |).

khams gsum thams cad stongs par gcig pa'i phyir | | stong pa nyid la khams gsum gyi bdag po zhes bya'o | |.

¹¹ There are two glosses in dBu-med in the MS: one after *de* which reads *-i*, and one after *la* which seems to read *-s*, thus yielding *de'i rkyen las*.

¹² A gloss in dBu-med reading *-r* stands below *pa* in the MS.

¹³ A gloss in dBu-med after *de la* seems to read *brtsad spang la rgol ba ni*.

¹⁴ The underlined part is actually found as an insertion in dBu-can between the preceding *nyis shad*. The canonical versions, moreover, read *ci'i phyir mi bya*.

Appendix 2

Approximate Chronology of Citations of the **Sarvadharmacaryopadeśābhisamayatantra* in Other Texts¹

A. *Citatum in alio modo edendi*:²

¹ The reader should keep in mind that all the following verses from the *tantra* are also reported in the *gZi bñid snang ba* before being commented upon: that is to say that the authors citing (either explicitly or not) these verses might as well have taken them from the commentary rather than from the *tantra* itself (see, e.g., n. 166 in the Annotated Translation). I am aware of only one source explicitly citing from the *gZi bñid snang ba* (actually quoting its author, Klu'i-dbang-phyug), namely Ke'u-tshang II Blo-bzang-'jam-dbyangs-smon-lam's (18th–19th cent.) *Chos drug gi 'khrid yig chen mo* (A, p. 378.1–2; B, p. 380.4–7): *slob dpon klu'i dbang phyug gi* |

sa gzhi legs dang rgyud (rgyun A) la mkhas | |

yan lag mnyen dang yid bzor ldan | |

de nyid shes dang tshad dang ldan | |

me tog tshom bu chur ldan pa | |

de bdun ldan pa'i gang zag la | |

dkyil 'khor mkhas zhes ngas bshad do | |

zhes so | |.

The above-written verses appear in L (fol. 30a5–b1), G (p. 239.3–5), N (p. 181.4–5), C (p. 214.11–14), and section [6.3] of the *tantra*. I would like to thank Prof. Dr. Dorji Wangchuk for finding this source.

² Citation of the **Sarvadharmacaryopadeśābhisamayatantra* in another text, marked by the author of such text as being a citation, with minor redactional modifications underlined in the following transcriptions (orthographic variants are not underscored).

1. **sGam-po-pa bSod-nams-rin-chen** (1079–1153)³

a. *bsTan bcos lung gi nyi 'od*

i. (A, p. 134.1; B, p. 126.2–3):

chos spyod mngon rtogs kyi rgyud las kyang |
rang bzhin mchog tu 'od gsal zhing | |
'od gsal de la kha dog kyang | |
dkar po ma yin ser po min | |
dmar po ma yin sngon po min | | (Sections [9.6]–[9.7])⁴
zhes pa dang | ...

ii. (A, p. 153.6–7; B, p. 165.2–3):

chos spyod mngon rtogs kyi rgyud las kyang |
sems stong pa dang rtog pa yi (yis A) | |
skyon gyis ma gos dri ma med | |
duh (du A) kha che la yongs su bzod | |
bar chad med par rtag tu bslob (sdom B) | |
de nyid gcig (cig A) la mnyam par 'jog ('jig A) | |
bde ba'i 'bras bu ye shes skyes | |

³ As stated by Ulrich Timme Kragh (Kragh 2015: 664), “[i]f Bsod nams rin chen’s authorship of the text is posited, the date [given in the colophon, namely the 25th lunar day of the month named Abhijit (*dro zhun zla ba*, i.e. the seventh Tibetan lunar month) of the wood-male-tiger year (*shing pho stag gi lo*)] would have to correspond to July 18, 1134 CE, when Bsod nams rin chen was 55 years old.” However, as the same scholar explains (Kragh 2015: 667–668), due to the use of a complex metre and a *yamaka* trope (called *cakravālayamaka* or *saṃdaṣṭa*) in the initial verses dedicated to the teacher, the date of composition ought to be more plausibly understood as referring to one of the wood-male-tiger years between the beginning of the 14th and the end of the 15th century (i.e. either 1314, 1374, 1434, or 1494), to wit, after the Tibetan translation of Daṇḍin’s *Kāvyaḍarśa* made around 1270 (in which the *saṃdaṣṭa* figure is described) and prior to the earliest printing of the text in 1520 (Kragh 2015: 664). I still wonder, nonetheless, whether these initial verses could have been added at a later time to the text, which could thus be dated back to sGam-po-pa’s lifetime. As also remarked in Kragh 2015: 665, however, “[t]he main body of the text is tightly structured along the kind of point-by-point organization (*sa bcaḍ*) that is typical of later Tibetan scholastic *śāstra* treatises (*bstan bcos*) and commentaries (*'grel pa*, **vṛtti*),” thus, perhaps, making a later dating of the composition still more probable. On the problems surrounding the notions of ‘authorship,’ ‘author-function,’ and ‘authority’ within Tibetan textual culture (and specifically with reference to early bKa’-brgyud bKa’/gSung ’bums, including a case study of the *Dwags po bka’ ’bum*), see SERNESI 2015.

⁴ These are the corresponding sections of the *tantra* in the Critical Edition and Annotated Translation.

sgom chen yan lag drug dang ldan | | (Section [10.1])
zhes dang | ...

2. **Kun-bzang-rdo-rje** (ca. late 12th cent.)⁵

a. *rDo rje zam pa'i gdams ngag gzhung bshad che ba* (A, p. 258.1–3; B, p. 237.2–3):

de'ang chos spyod thams cad kyi man ngag mngon par rtog pa'i rgyud las |⁶
stong pa nyid dang mi ldan par | | 1st
kun rdzob dngos po khyad bsad nas | | 3rd
'di kun stong zhes tshig tu brjod | | 2nd
stong pa'i bdag po stong par 'gro | | 5th (Section [11.6])
zhes bshad do | |.

3. **rGyal-ba-yang-dgon-pa rGyal-mtshan-dpal** (1213–1258)

a. *Ma drug gi gdams zab* (A, pp. 271.7–272.1; B, p. 404.2–4):⁷

chos spyod mngon rtogs las |
stong pa'i bdag po stong pa'i 'gro | | (Section [11.6])
zhes (ces A) pa la sogs pa mdo rgyud bstan bcos mams nas mang du gsungs te
(pa ste B) | ...

4. **Klong-chen-pa Dri-med-'od-zer** (1308–1364)⁸

a. *Grub mtha' mdzod* (A, p. 675.2–4; B, pp. 36.18–37.3):

⁵ Kun-bzang-rdo-rje, student of both 'Dzeng Dharmabodhi (1052–1168) and 'Dzeng Jo-sras, is an important commentator on the rDo-rje-zam-pa tradition, supposedly the author of three texts on its transmission and doctrine, for which see MARTIN 1997a: 32–33, and ANSPAL 2005: 132, n. 33. For a short biography of Kun-bzang-rdo-rje, see ROERICH 1949: 188–189, and *NSTB*, pp. 551–552. For the transmission lineage of rDo-rje-zam-pa, see ANSPAL 2005: 132–138, 188.

⁶ The ordinal numbers indicate the positions occupied by the verse-lines in the corresponding five-line section of the *tantra*.

⁷ See also n. 600 in the Annotated Translation.

⁸ The relative chronology proposed in WANGCHUK 2008: 205, 214 has been followed for the order of Klong-chen-pa's works (a.–c.); a temporal relationship between the *Yid kyi mun sel* (d.) and the *Grub mtha' mdzod*, *Padma dkar po*, and *Legs bshad rgya mtsho*, however, cannot be safely suggested insofar as “[n]one of the three [i.e. *Phyogs bcu mun sel*, *Yid kyi mun sel*, and *Ma rig mun sel*, constituting the *Mun sel skor gsum*] seems to refer to his other works, and vice versa” (ibid.: 216). See also ARGUILLÈRE 2007: 157.

pha rol tu phyin pa drug kyang tshang bar chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
me tog stan sogs rab 'bul dang | |
sa phyogs spyod lam bsdams pa dang | |
srog chags kun la 'tshe ba spang | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag 'dzin | |
rtog sel phyir ni skyon tshig 'dri | |
sgron ma yan lag drug dang ldan | | (Section [2.4])
ces [sic] so | | .

b. *Padma dkar po* (A, p. 657.1–3; B, p. 332.15–19):
tshul 'di dag chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
me tog stan sogs rab 'bul dang (zhing B) | |
sa phyogs spyod lam bsdoms [sic] pa dang | |
sems can kun la 'tshe mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag nyon (nyan B) | |
rtog sel phyir ni skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | | (Section [2.4])
zhes so | | .

c. *Legs bshad rgya mtsho* (A, p. 984.3–5; B, pp. 220.5–221.1):
chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
me tog stan sogs rab 'bul ba | |
sa phyogs spyod lam bsdams pa dang | |
srog chags kun la 'tshe mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag 'dzin | |
rtog sel phyir la skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | | (Section [2.4])
zhes gsungs so | | .

d. *Yid kyi mun sel*
i. (A, pp. 114.5–115.2; B, p. 132.14–19):
chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
dang po byang chub sems bskyed do | |
rang nyid sgrol mar bsgoms (bsgom B) byas nas | |
ma ba g.yas par padma bsam | |

slob dpon 'jam dpal bsgoms byas nas | |⁹
bla ma'i zhal gyi 'od zer dag | |
padmar nges par thim par bya | |
'gro nmams lha mor bsgoms byas nas | |
thon khar mi rtog stong pa nyid | |
skad cig gnyis tsam bsgom par bya | | (Section [2.3])
zhes pas | ...

ii. (A, p. 116.4–6; B, p. 134.1–5):

de nyid las | |¹⁰
me tog stan sogs rab 'bul zhing | |
sa phyogs spyod lam bsdam pa dang | |
srog chags mams la 'tsho mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag 'dzin | |
dogs sel phyir na skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | | (Section [2.4])
zhes so | |.

5. A-mes-zhabs Ngag-dbang-kun-dga'-bsod-nams (1597–1659)

a. *mDo sngags sgo 'byed* (A, p. 410.2–5; B, p. 36.11–18):

chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las | *ma 'ongs pa'i sems can nmams kyang zab mo'i chos 'di dang ma bral na* | *skye ba gcig gis mngon par rdzogs par sangs rgyas par 'gyur* | *'jam dpal 'dul ba'i sde snod de ni ba lta bu'o* | | *mdo sde'i sde snod ni 'o ma lta bu'o* | | *phyi'i mngon pa'i sde snod ni zho lta bu'o* | |¹¹ *zab mo'i chos mngon par rtogs pa 'di ni mar gyi snying po lta bu'o* | | *de yang bas ni bcud kyi gzhi 'dzin no* | | *'o ma ni bcud do* | | *zho ni rab tu bcud do* | | *mar ni yang dag par bcud do* | | *zab mo'i chos man ngag mngon par rtogs pa 'di ni bcud nye bar phan par byed pa'o* | | (Sections 1.4.3–1.4.5) *zhes gsungs pas sde snod gsum gyi zab khyad kyi rim pa gsungs nas* | ...

⁹ The latter two verse-lines are inverted in the *tantra*, but appear in this order in the *gZi brjid snang ba*: L (fol. 14a1, 5–b1), G (p. 208.4, 209.2–3), N (p. 159.1, 5), and C (p. 190.11–12, 191.1–3).

¹⁰ On 'de nyid las,' see n. 174 in the Annotated Translation.

¹¹ Apart from other minor modifications, an omission that is worth noting is the following one: *nang gi mngon pa'i sde snod ni mar lta bu'o* | |, a sentence found in section 1.4.4. of the Critical Edition.

6. Zhabs-dkar Tshogs-drug-rang-grol (1781–1851)

a. *O rgyan sprul pa'i glegs bam* (A, pp. 397.6–398.1; B, p. 289.1–4):

chos spyod thams cad mngon par rtogs pa'i rgyud las |
dper na mar me 'chi kha ru | |
'od ni gsal bar 'byung bar 'gyur | |
de bzhin nga yi bstan pa yang | |
nub khar zab mo'i chos dar 'gyur | | (Section [12.2])
zhes dang | ...

7. dPal-sprul 'Jigs-med-chos-kyi-dbang-po (1808–1887)

a. *sNgon 'gro'i khrid yig* (A, p. 21.3–5; B, p. 23.9–14):

chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
me tog stan sogs rab 'bul zhing | |
sa phyogs spyod lam sdom pa dang | |
srog chags kun la 'tshé mi bya | |
bla ma la ni yang dag dad | |
ma yengs bla ma'i gdams ngag nyan | |
dogs sel phyir na skyon tshig dri | |
nyan po yan lag drug dang ldan | | (Section [2.4])
zhes pa ltar | ...

8. dGe-mang-mkhan-chen Yon-tan-rgya-mtsho (19th–20th cent.)¹²

a. *bDen gnyis gsal byed zla ba'i sgron me* (A, p. 159.2–4; B, p. 9.2–4):

chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
me tog stan sogs rab 'bul zhing | |
sa phyogs spyod lam sdom pa dang | |
srog chags kun la 'tshé mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag nyan | |
dogs sel phyir na skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | | (Section [2.4])
zhes so | |

9. mKhan-po Kun-bzang-dpal-ldan (1862–1943)

a. *sPyod 'grel* (A, pp. 21.5–22.3; B, pp. 156.11–157.3):

¹² A disciple of both dPal-sprul Rin-po-che and O-rgyan (alias dBon-po) bsTan-'dzin-nor-bu (ca. 1841–1900). On the dates of the latter, see PEARCEY 2017a & b.

chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las | (| | A)
dang po byang chub sems bskyed de | |
rang nyid sgrol mar sgoms (bsgom B) [sic] byas nas | |
ma ba g.yas par padma bsam | |
slob dpon 'jam dpal bsgom [sic] byas nas | |¹³
bla ma'i zhal gyi 'od zer dag | |
padmar nges (res A) par thim par bya | |
'gro rnams lha mor bsgoms (bsgom B) byas nas | | (| | A)
thon khar mi rtog stong pa nyid | |
skad cig gnyis tsam bsgom par bya | |
zhes sbyor dngos rjes kyi mal 'byor dang | (| | A)
me tog stan sogs rab 'bul zhing | |
sa phyogs spyod lam sdoms [sic] pa dang | |
srog chags kun la 'tshe mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag nyan | |
dogs sel phyir na skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | | (Sections [2.3]–[2.4])
zhes pas nyan pa pos chos 'chad pa'i stan dang | ...

10. **g.Yu-khog-bla-ma Chos-dbyings-rang-grol** (1872–1952)

a. *dPal mgon bla ma'i zhal lung* (pp. 105.17–106.2):

chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |
me tog stan sogs rab 'bul zhing | |
sa phyogs spyod lam sdom pa dang | |
srog chags kun la 'tshe mi byed | |
bla ma la ni gsol ba 'debs | |
ma yengs bla ma'i gdams ngag nyan | |
dogs sel phyir na skyon tshig 'dri | |
sgrol ma yan lag drug dang ldan | | (Section [2.4])
zhes pa ltar | | ...

¹³ The latter two verse-lines are inverted in the *tantra*, but appear in this order in L (fol. 14a1, 14a5–b1), G (p. 208.4, 209.2–3), N (p. 159.1, 159.5), and C (p. 190.11–12, 191.1–3); it should be recalled that the verse-lines appear in this order also in Klong-chen-pa's *Yid kyi mun sel* (A, pp. 114.5–115.2; B, p. 132.14–19), for which see above.

B. Citatum in alio usus secundarii modo edendi:¹⁴

1. Phag-mo-gru-pa rDo-rje-rgyal-po (1110–1170)¹⁵

- a. *Byang chub sems dpa'i spyod pa la 'jug pa* (A, p. 599.1–2; B, p. 25.6–8):
stong nyid don dang (dam B) mi ldan par | |
kun rdzob bden pa (bde ba B) khyad bsad nas | |
chad pa'i mtha' la mngon zhen pas | |
stong pa'i bdag po stong par 'gro | |. (Section [11.6])

2. Don-dam-smra-ba'i-seng-ge (ca. late 15th/early 16th cent.)¹⁶

- a. *bShad mdzod* (A, pp. 500.6–501.2; B, p. 490.3–4):
*sgra skad 'byor cing dbyangs dang ldan | |*¹⁷
*tshigi*¹⁸ *lhad med (lha de mede [sic] B) don (den A) rab gsal | |*
gzhan gyi gtam gyis (gyi B) bar ma chod | |
'di lnga ldan pa'i gang zag la | |
*klog*¹⁹ *pa mkhan zhes ngas bshad do (bshado B) | |*. (Section [5.0])

3. Shar-gdong V Blo-bzang-bshad-sgrub-rgya-mtsho
(1922–2001)

- a. *Dwangs shel me long* (p. 743.5–7):
chad pa'i mtha' la mngon zhen pas | | 4th

¹⁴ Citation of the **Sarvadharmacaryopadesābhisamayatantra* in another text, not marked by the author of such text as being a citation, with minor redactional modifications.

¹⁵ Insofar as rDo-rje-rgyal-po was one of sGam-po-pa's (1079–1153) closest students, it is at least possible that the **Sarvadharmacaryopadesābhisamayatantra* was also known to the latter, even if, as argued by Kragh (see n. 3 above), it is unlikely that bSod-nams-rin-chen was the real author of the *bsTan bcos lung gi nyi 'od* (the latter being the only text ascribed to him in which I have found two marked citations of the *tantra*). Needless to say, this holds true only if rDo-rje-rgyal-po was the actual composer of the *sPyod 'jug* ascribed to him, which could therefore date back around the time of sGam-po-pa.

¹⁶ On Don-dam-smra-ba'i-seng-ge and his compendium, see SMITH 2001: 209–224.

¹⁷ Except for the last verse-line terminating with a final particle, version A always reads a single *shad*.

¹⁸ A contraction of *tshig gi*.

¹⁹ *klog* (*glog* L) is the reading found in L (fol. 25b2–3), G (p. 229.2), N (p. 174.2), and C (p. 206.14).

'di kun stong zhes tshig tu brjod | | 2nd
 kun rdzob rgyu 'bras khyad bsad nas | | 3rd
 stong pa'i bdag po stong par 'gro | | 5th. (Section [11.6])

C. Misattributions:²⁰

1. Zhang-mkhas-pa Nyi-ma-'bum (1158–1213)

a. *Tshig don bcu gcig pa* (p. 64.16–20):
chos spyod mngon par rtogs pa'i rgyud las |
yi ge 'bri mchod sbyin pa dang | |
nyan dang klog dang 'dzin pa dang | |
'chad dang kha ton byed pa dang | |
don sems pa dang sgom pa bcu | |
 'DI BCU CHOS KYI SGO MO YIN | |
 'DREN PA RNAMS KYI GSHEGS SHUL YIN | |²¹
zhes so | |.

2. Padma Las-'brel-rtsal (ca. 13th–14th cent.)²²

a. *sPyod 'bras mal 'byor* (A, p. 617.1–4; B, p. 344.9–13):
las dang po pa tha mal las ldog pa'i spyod pa chos spyod bcu la bslab ste | chos
spyod mngon par rtogs pa'i rgyud las |
yi ge 'bri mchod sbyin pa dang |
nyan dang klog dang 'dzin pa dang |
'chad dang kha ton byed pa dang |
don sems pa dang sgom pa bcu |
 'DI BCU CHOS KYI SGO MO YIN |
 'DREN PA RNAMS KYI GSHEGS YUL YIN |
ces [sic] pas | las dang pos chos spyod bcu la spyod do |.

²⁰ What is meant here by 'misattribution' is a quotation attributed to the **Sarvadharmacaryopadeśābhisamayatantra* but not actually located therein (or at least not in the versions of either *tantra* or commentary at my disposal).

²¹ The use of small capitals will become clear below.

²² Padma Las-'brel-rtsal is said to be the revealer (*gter ston*) of the *Mkha' 'gro snying thig* cycle of teachings (to which the *sPyod 'bras mal 'byor* belongs) that were compiled and then commented on (in the texts making up the *Mkha' 'gro yang tig* collection) by Klong-chen-pa, his purported incarnation. The authorship of these texts is traditionally attributed to Padmasambhava, who entrusted his Tibetan consort Yeshe-mtsho-rgyal with the job of concealing them as treasures (*gter ma*). On the transmission of the *Mkha' 'gro snying thig* see GERMANO 1992: 34.

3. **Klong-chen-pa Dri-med-'od-zer** (1308–1364)²³

a. *Ṣab don rgya mtsho'i sprin* (A, pp. 518.5–519.2; B, p. 457.10–14):
spyod tshul ni chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las |

yi ge 'bri mchod sbyin pa dang | |
nyan dang klog dang 'dzin pa dang | |
'chad dang kha ton byed pa dang | |
don sems pa dang sgom pa ste | |

spyod pa 'di bcu'i bdag nyid ni | |²⁴

'DREN PA RNAMS KYI GSHEGS SHUL YIN | |

zhes pa ni las dang po pa'i spyod tshul lo | |.

b. *rNal 'byor bzhi'i rim pa* (A, p. 427.2–4; B, p. 238.16–19):
chos spyod bcu la sogs pa spyad par bya'o | | *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las* |

yi ge 'bri mchod sbyin pa dang | |
nyan dang klog dang 'dzin pa dang | |
'chad dang kha 'don byed pa dang | |
de sems pa dang sgom pa ste | |

'DI BCU CHOS KYI SGO MO YIN | |

zhes so | |.

c. *Shing rta chen po* (A, p. 915.3–4; B, pp. 225.20–226.4):
chos spyod bcu ni | *chos spyod thams cad kyi man ngag mngon par rtogs pa'i rgyud las* |

²³ As stated in WANGCHUK 2008: 221, “the *Ṣab mo yang tig* [to which the *rNal 'byor bzhi'i rim pa* belongs], which is said to be the gist of both transmissions, was likely to have been composed after both the *Bla ma yang tig* and *Mkha' 'gro yang tig* [to which the *Ṣab don rgya mtsho'i sprin* belongs].” Though it seems that a temporal relationship, based on cross-referential clues, between the *Yang tig skor gsum* (which includes the *Ṣab don rgya mtsho'i sprin* and *rNal 'byor bzhi'i rim pa*) and the *Ngal gso skor gsum* (the *Shing rta chen po* being the commentary on the *Sems nyid ngal gso*) cannot yet be safely suggested, it can be said that “[a]ccording to [David F.] Germano, at least four of the Heptalogy of Treasuries (i.e. *Theg mchog mdzod*, *Tshig don mdzod*, *Chos dbyings mdzod*, and *Gnas lugs mdzod*) if not all [i.e. perhaps also the *Grub mtha' mdzod*?], were composed after the *Bla ma yang tig* and *Mkha' 'gro yang tig*,” (ibid.: 221) and that the “*Grub mtha' mdzod* [perhaps composed, as just seen, after the *Bla ma yang tig* and *Mkha' 'gro yang tig*] was probably composed after the *Shing rta chen po*, [...] for the *Grub mtha' mdzod* refers to the *Shing rta chen po* at least on three occasions” (ibid.: 214). See also ARGUILLÈRE 2007: 157.

²⁴ As for that of small capitals, the use of bold type will become clear below.

yi ge 'dri mchod sbyin pa dang | |
nyan dang klog dang 'dzin pa dang | |
'chad dang kha ton byed pa dang | |
de sems pa dang bsgom pa ste | |
chos spyod bcu yi bdag nyid 'di | |
bsod nams phung po dpag tu med | |
ces so | |.

4. **gNyal-pa-**(alias **dMyal-ba-**)**-bde-legs** (ca. 14th–15th cent.)²⁵

a. *Rin chen phreng ba* (A, pp. 116.6–117.1; B, p. 512.5–6):²⁶
de yang dang po 'jug sgo chos spyod bcu ste | chos spyod mngon rtogs las |
yi ge bri mchod sbyin pa dang | |
nyan dang bsgom dang kha 'don (ton B) klog | |
'chad dang rtsom (brtsam A) dang de sems pa | |
'DI BCU CHOS KYI SGO MO YIN | |
zhes gsungs so | |.

5. Apparently these misattributions have been perpetuated also in **Nges-don bsTan-'dzin-bzang-po**'s (1759–1792) *rDzogs pa chen po mkha' 'gro snying thig gi khrid yig thar lam bgrod byed shing rta bzang po*. Though unfortunately I could not get hold of the primary source,²⁷ it is nonetheless worth reporting Cortland Dahl's translation of the text where the **Sarvadharmacaryopadeśābhisamayatantra* has been wrongly quoted twice:

To traverse the path of the blissful ones of the past, diligently gather the accumulations with your three gates by engaging in practices such as the ten Dharma activities. *Key Instructions on All Dharma Activities, the Tantra of the Manifest Realization* states:

The ten gateways to the Dharma
 Are to write down its words,
 Make offerings, be generous, listen,
 Read, memorize, explain, recite,
 Contemplate, and meditate on its meaning—

²⁵ Student of Zur-ḥaṃ Shākya-'byung-gnas (ca. 13th–14th cent.). Among Zur-ḥaṃ's disciples seems to have figured also the treasure revealer (*gter ston*) rDo-rje-gling-pa (1346–1405) (DALTON 2014: 46, n. 36).

²⁶ Version A reads a single *shad* whenever B has a double *shad*.

²⁷ The Tibetan text is said to have been published in Chengdu in 1997 by the Si-khron-mi-rigs-dpe-skrun-khang (DAHL 2007: 236).

THIS IS THE PATH TRAVERSED BY OUR GUIDES. (DAHL 2007: 138; small capitals are mine)

And again:

In between sessions, do not let your three gates get distracted and do not engage in any pointless activities. Instead, pass your time with the ten Dharma activities. As stated in the *Key Instructions on All Dharma Activities, the Tantra of the Manifest Realization*:

To transcribe writings, make offerings,
Give generously, listen, read,
Memorize, explain, recite,
Reflect and meditate on the meaning—

**The nature of these ten activities involves
An immeasurable accumulation of virtue.** (DAHL 2008: 168; bold type is mine)

6. As already pointed out in WANGCHUK 2016: 102, n. 24, also **Michael Aris** reports the following verses, which he probably found cited as such in other sources, to be taken from the **Sarvadharmacar-yopadesābhisamayatantra*:

yi ge 'bri mchod sbyin pa dang | |
nyan dang klog dang 'dzin pa dang | |
'chang²⁸ dang kha ton byed pa dang | |
de sems pa dang sgom pa ste | |
spyod pa 'di bcu'i bdag nyid ni | |
bsod nams phung po dpag tu med | |.

Aris translated them as follows:

To write, make offerings and give alms;
To listen to, read and hold to (teachings);
To keep these in mind and recite them by heart;
To reflect and meditate on them;

**The substance of these ten actions (causes)
An infinite heap of merit.** (ARIS 1977: 226, n. 66; bold type is mine)

²⁸ Aris correctly suggested that the reading *'chang* may be taken as an error for *'chad* insofar as the *Mahāvīryūtpatti* reads *rab tu ston pa (prakāśanā)* as the seventh among the ten Dharma practices to be performed on the *adhimuktīcaryābhūmi (mos pas spyod pa'i sa la chos spyod bcu: Mvy, nos. 904–914)*; as we have seen, in fact, the other misattributions all read *'chad* (see also n. 33).

D. The Ten Dharma Practices (*chos spyod bcu*):

As hinted at in note twenty-eight of the present appendix, the ten actions listed in the above misattributions are systematised in the *Mahāvvyutpatti* (nos. 904–914) as the ten Dharma practices an exercitant should perform on the *adhimukticaryābhūmi* (*mos pas spyod pa'i sa la chos spyod bcu*):²⁹

1. *lekhanā* (*yi ge[r]bri/ 'dri ba*);
2. *pūjanā* (*mchod pa*);
3. *dāna* (*sbyin pa*);
4. *śravaṇa* (*nyan pa*);
5. *vācana* (*klog pa*);
6. *udgrahaṇa* (*'dzin pa*);
7. *prakāśanā* (*rab tu ston pa*);
8. *svādhyāyana* (*kha ton/ [']don byed pa*);
9. *cintanā* (*sems pa*);
10. *bhāvanā* (*sgom pa*).

A *locus classicus* for these ten Dharma practices is the fifth chapter (*Yānānuttaryapariccheda*) of the *Madhyāntavibhāga*, vv. 8c–10b:

saṃyuktā dharmacaritaiḥ sā jñeyā daśabhiḥ punaḥ | |
lekhanā pūjanā dānaṃ śravaṇaṃ vācanodgrahaḥ |
prakāśanātha svādhyāyāś cintanā bhāvanā ca tat | |
ameyapūnyaskandhaṃ hi caritan tad daśātmaṃ |;

in Tibetan translation (D, fol. 44a4–5; P, fol. 47b1–2):

de ni chos spyod mam bcu dang | |
yang dag ldan par shes par bya | |
yi ge 'dri mchod sbyin pa dang | |
nyan dang klog dang len pa dang | |

²⁹ It is in Vasubandhu's *Bhāṣya ad Mahāyānasūtrālamkāra* XX–XXI.41 (p. 183.14–19 20; D, fol. 256a2–4; P, fol. 282b6–8) that the engagement in the ten Dharma practices is said to pertain to the *adhimukticaryābhūmi*: *prāptivibhāge ślokaḥ |*

bhūmilābho 'dhimuktes ca cariteṣu ca vartanāt |
prativēdhāc ca bhūmīnām niṣpattes ca caturvidhaḥ | |
caturvidho bhūmīnām lābhah | adhimuktilābho yathoktādhimuktito 'dhimukticaryābhūmau |
caritalābho daśasu dharmacariteṣu vartanāt tasyām eva | (mos pas thob pa ni mos pas spyod pa'i
sa la ji skad bshad pa la mos pas so | | spyod pas thob pa ni | de nyid la chos spyod pa bcu la
'jug pas so | |) prativēdhalābhah paramārthaprativedhato bhūmīpraveṣe | niṣpattilābhas'
cāvinivartanīyabhūmīpraveṣe | (for a French translation see LÉVI 1911: 298, and for an English one see JAMSPAL 2004: 333).

'chad dang kha ton (don D) byed pa dang | |
 de sems pa dang sgom (bsgom D) pa'o | |
spyod (yod P) **pa de bcu'i bdag nyid ni** | |
bsod nams phung po dpag tu med | | (| D).³⁰

The same verses are also cited, without their source being specified, in the second *adhikāra* (*Mārgajñātādhikāra*), third *parivarta* (*Aṣṭasāhasrikā*) of Haribhadra's (ca. 8th–9th cent.) *Abhisamayālamkāralokā* (p. 219.12–17):

*sarveṇa caitena śravaṇādīnā*³¹ *daśadhā dharmacaritam uktam*

³⁰ Cf. Vasubandhu's *Madhyāntavibhāghāṣya* (pp. 63.13–64.2; D, fol. 21a7–b2; P, fols. 25b5–26a1).

³¹ Haribhadra is here presumably referring to those practices (more precisely: actions in the optative mode whose object is the *Prajñāpāramitā*, indeed headed by *śmuyād*) that are said to produce great merit by the Exalted One in a passage of the *Aṣṭasāhasrikā* (pp. 217.17–28, 219.4–9; P, fol. 37a6–b4; T, fols. 47b6–48a6):^a *bhagavān āha | atah sa kauśika kulaputro vā kuladuhitā vā bahutaram puṇyam prasavati ya imāṃ prajñāpāramitām abhiśraddhadh avakalpayann adhimucya prasannacitto bodhāya cit-tam utpādyādhyāśyataḥ śmuyād (nyan pa) udeṣṭvād (dzin pa) dhārayet ('chang ba) vācayet (klog pa) paryavāpnuyāt (kun chub par byed pa) pravartayed (rab tu 'don pa) deśayed (ston pa) upadiśed (nye bar ston pa) uddiśet (lung 'bogs pa) svādhyāyēt (kha ton byed pa) parebhyas ca vistareṇa samprakāśayed (gzhan dag la yang rgya cher yang dag par ston pa) artham asyā vivṛṇuyān ('di'i don mam par 'grel ba) manasānvavekṣeta (yid kyis rjes su rtog pa) yathādhikayā ca prajñāyātra parimīmāṃsām āpadyeta (ci lta bur grub pa'i shes rab kyis 'dir yongs su dpyod par byed pa) | antasāḥ pustakagatām api kṛtvā (glegs bam du chud par byas te) dhārayet sthāpayet ('chang ngam ['chad dam P] bzhaḡ) saddharmacirasthitihetor mā buddhanetrīsamucchedo bhūn mā saddharmāntardhānaṃ bodhisattvānāṃ mahāsattvānāṃ cānugrahopasamhārah kṛto bhaviṣyati netryavaikalyeneti | | tāṃ caināṃ prajñāpāramitām satkuryād [gurukuryān (MITRA 1888: 62.19: gurukuryāt)] mānayet pūjayed arcayed apacāyēt (bkur stir byed bla mar byed rjed par byed mchod par byed ri mor byed bsnyen bkur byed) puṣpāir dhūpāir gandhair mālyair vilepanaiś cūṃmair vastraiś chattrais dhvajair ghaṇṭābhīḥ patakābhīḥ samantāc ca dīpamālābhīḥ bahuvidhābhīś ca pūjābhīḥ pūjayed (mchod par byed) ayam eva tataḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram puṇyam prasavati | | (for a partial English translation of this passage, see CONZE 1973b: 107). The above is repeated a number of times in the same *parivarta* of the scripture (pp. 220.3–20, 221.11–27, 223.10–27, 224.16–225.4, 225.20–226.9, 227.9–26, 229.3–19, 230.15–29, 264.4–21), for instance, or at the very beginning of the fifth one (p. 285.4–14), to give just a few references in which the passage is repeated almost verbatim, not to mention those instances in which the same concept is phrased in a slightly different manner. The seven actions underlined in the above transcription are those that seem to more precisely resemble the Dharma practices found in the *Madhyāntavibhāga* (and consequently systematised in the *Mahāvīyūtpatti*): I take *pustakagatām (api) kṛtvā (glegs bam du chud par byas te)* to mean *pustakalikhitām kṛtvā* (see CONZE 1973a, s.v.), which is how I understand the practice of *lekhanā (yi ge[r] 'bri/'dri ba)*; cf. *Aṣṭasāhasrikā* (p. 238.1–3): *prajñāpāramitām [...] likhatām*; *ibid.* (p. 250.14): *prajñāpāramitām likhitvā pustakagatām**

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pūjanā lekhanā dānaṃ śravaṇaṃ vācanodgrahaḥ |
prakāśanātha svādhyāyaś cintanā bhāvanā ca tat | |
ameyapunyaskandhaṃ hi caritan tad daśātmakam |
viśeṣād akṣayatvāc ca parānugrahato 'śamāt | |
*iti veditavyam;*³²

in Tibetan translation (D, fol. 115b1–2; P, fol. 149b5–7):

nyan pa la sogs pa 'di dag thams cad kyis ni chos spyod nam pa bcu bshad pa
yin te (no P) |
yi ge 'dri mchod sbyin pa dang | |
nyan dang klog dang len pa dang | |
'chad dang kha ton byed pa dang | |
de sems pa dang sgom pa'o | |
chos spyod de bcu'i bdag nyid ni | |
bsod nams phung po dpag tu med | |
khyad par phyir dang mi zad phyir | |
*gzhan la phan 'dogs ma zhi('i P) phyir | |*³³

kṛtvā. Though we could perhaps find in *uddiśet* (*lung 'bogs pa*) and *manasānvavekṣeta* (*yi'd kyis rjes su rtog pa*) two not so evident equivalents of, respectively, *dāna* (*sbyin pa*): cf. JÄSCHKE 1881, s.v. *'bogs pa*) and *cintanā* (*sems pa*), ultimately, I fail to recognise an unequivocal equivalent of *bhāvanā* (*sgom pa*) in the extract above. Reference to 'ten Dharma practices' (though without an explicit list of the latter) is also made, furthermore, in the *Abhisamayālaṅkāra* I.2b (p. 5.4: *dharmacaryāṃ daśātmikāṃ*; D, P, fol. 1b5: *chos spyod bcu yi bdag nyid kyī*), and Vasubandhu's *Bhāṣya* ad *Mahāyānasūtrālaṅkāra* XX–XXI.41 (see n. 29: *daśāsu dharmacariteṣu*).

^a This passage had just been glossed by Haribhadra in *Abhisamayālaṅkāralokā* (pp. 218.18–219.11; D, fol. 115a1–b1; P, fol. 149a4–b5), for an English translation of which, see SPARHAM 2008: 163–164.

³² For an English translation see SPARHAM 2008: 164.

³³ Cf. *Madhyāntavibhāga* V.9–10 (D, fol. 44a4–5; P, fol. 47b1–3), and *Madhyāntavibhāgabhāṣya* (pp. 63.17–64.8; D, fol. 21b1–4; P, fols. 25b7–26a3). To be noticed that while the first two Dharma practices are inverted in the Sanskrit *Abhisamayālaṅkāralokā* (p. 219.12) as compared to how they appear in *Madhyāntavibhāga* V.9a (i.e. *pūjanā lekhanā*, etc., instead of *lekhanā pūjanā*, etc.), in the Tibetan translations of the two texts the order is the same (i.e. *yi ge 'dri mchod*, etc. in both works). It might also be worth pointing out that whereas the Tibetan equivalents of *udgrhñyād/udgrahaṇa* and *saṃprakāśayed/prakāśanā* in the *Aṣṭasāhasrikā/Mahāvīyutpatti* (see n. 31; *Mvy*, nos. 910–911) are *'dzin pa/'dzin pa* and *yang dag par ston pa/rab tu ston pa*, the equivalents of *odgrahaḥ* and *prakāśanā*^o in both the *Madhyāntavibhāga* and *Abhisamayālaṅkāralokā* are *len pa* (cf. *TSD*, s.v.) and *'chad*. In the verses that are misattributed to the **Sarvadharmacaryopadeśābhisamayatantra* (see above under the heading 'C. Misattributions'), instead, we find *'dzin pa* and *'chad*, with the exception of those cited by gNyal-pa-(alias dMyal-ba)-bde-legs, which omit *'dzin pa* but

zhes bya ba yin par shes par bya'o | |.

The *Madhyāntavibhāga* (or the *Abhisamayālamkāralokā*) may therefore be the source of the above-listed misattributions, or at least, quite likely in my opinion, of Klong-chen-pa's in his *Shing rta chen po*, and consequently of Nges-don bsTan-'dzin-bzang-po's second misattribution, in which also the final two verse-lines (in bold type) correspond to those found in the two Indian sources. As for the verses wrongly attributed to the *tantra* in Nyi-ma-'bum's *Tshig don bcu gcig pa*, Padma Las-'brel-rtsal's *sPyod 'bras mal 'byor*, Klong-chen-pa's *Zab don rgya mtsho'i sprin* and *rNal 'byor bzhi'i rim pa*, gNyal-pa-(alias dMyal-ba)-bde-legs's *Rin chen phreng ba*,³⁴ and Nges-don bsTan-'dzin-bzang-po's first misattribution, these verses are almost identical to those found in the *Madhyāntavibhāga/Abhisamayālamkāralokā*, except for the final two verse-lines (in small capitals)³⁵ that I was not able to trace in either of the two Indian sources, namely:

'DI BCU CHOS KYI SGO MO YIN | |

'DREN PA RNAMS KYI GSHEGS SHUL YIN | |.

A source that is presumably earlier than Nyi-ma-'bum's (1158–1213) *Tshig don bcu gcig pa*,³⁶ in which appear, not marked as being a citation, the same verses listing the ten Dharma practices, followed (after a description of each practice) by the two verse-lines (in small capitals) just mentioned above, is Phag-mo-gru-pa rDo-rje-rgyal-

include a certain *rtsom/brtsam*, nowhere else attested, as far as I know, in other enumerations of 'ten Dharma practices' (for references to which, see ALMOGI & WANGCHUK 2016: 12–13, n. 17).

³⁴ To be noted that this particular misattribution is also quite different from the other ones in its listing of the ten Dharma practices (cf. previous note).

³⁵ Actually only the very last one in the *Zab don rgya mtsho'i sprin*, *rNal 'byor bzhi'i rim pa*, *Rin chen phreng ba*, and Nges-don bsTan-'dzin-bzang-po's first misattribution.

³⁶ The *Tshig don bcu gcig pa* being the earliest among the texts transmitting the misattribution that includes those two above-mentioned verse-lines (in small capitals) not to be found, as far as I can tell, in the *Madhyāntavibhāga/Abhisamayālamkāralokā*.

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po's (1110–1170) *Byang chub sems dpa'i spyod pa la 'jug pa* (A, p. 571.4–5, 573.3; B, pp. 10.20–11.2, 12.3–4):³⁷

chos spyod bcu ni |
yi ge 'bri ('dri A) mchod sbyin pa dang | |
nyan dang klog dang 'dzin pa dang | |
'chad dang kha ton byed pa dang | |
de sems pa dang bsgom pa'o | |

[...description of each Dharma practice...]

DE BCU CHOS KYI SGO MO STE | |
'DREN PA RNAMS KYI GSHEGS SHUL YIN | |.

Moreover, a citation consisting of the verses listing the ten Dharma practices, followed by the two unidentified verse-lines (in small capitals) and thirteen more lines whose actual source I have not yet identified,³⁸ is attributed to the *Madhyāntavibhāga* in the *gCes pa bsdus pa'i 'phrin yig* (D, fol. 27b1–3; P, fol.128a7–b3) composed by one dPal-dbyangs (8th/9th cent.):³⁹

chos spyod nam pa bcu ni | (| P) *mgon po byams pas dbus mtha' las* | |
yi ge 'bri ('dri D) mchod sbyin pa dang | |
nyan dang 'dzin dang klog pa dang | |
'chad dang kha don byed pa dang | |
de sems pa dang de (de om. D) sgom pa'o | |
'DI BCU CHOS KYI (kyis P) SGO MO STE | |
'DREN PA RNAMS KYI GSHEGS SHUL YIN | |
rig pa'i gnas lnga kun mkhyen pas | |
thams cad mkhyen par mtshan gsol to | |
de phyir rigs ldan skyes bus kyang | |
gnyid dang snyom(s P) las le lo dang | |
'du 'dzi chags phyir khyim la dga' | |

³⁷ It should be recalled that in the same source appear four verse-lines also to be found in the **Sarvadharmacaryopadeśābhisamayatantra*, not marked as being a citation (see above under the heading 'B. *Citatum in alio usus secundarii modo edendi*').

³⁸ Cf. DIETZ 1984: 419, n. 63.

³⁹ For a thorough study on (the two?) dPal-dbyangs and his (or their?) works, see TAKAHASHI 2009. On the *gCes pa bsdus pa'i 'phrin yig* in particular, see DIETZ 1984: 85–90 (introduction), 400–529 (critical edition and translation); TAKAHASHI 2009: 143–146 et passim; and TAKAHASHI 2015: 5, n. 7. Cf. also DOTSON 2006: 340 and ROESLER 2015: 394.

bre mo(’i D) *gtam dang bsrung ldebs*⁴⁰ *dang* | |
rgyan po ’*gyed*⁴¹ *dang ’dus la lta* (blta P) | |
sdig pa’i grogs dang ’grogs pa dang | |
chang dang mtshan mo ’gro ba dang | |
long yod (longs *spyod* P) *snyam pa’i ’du shes spang* | |
deng (ding P) *bya sang bya ma sems par* | |
bang bya brtod de ma ’bad na | |
’chi bdag bdud ni drung na (ni P) *bya ra byed* | |
ces (zhes P) *’byung ngo* | |.

The transmission of these verses apparently related to the *Madhyān-tavibhāga* is something that needs to be explored in more depth.

To conclude, the fact that the above-mentioned verses listing the ten Dharma practices have been wrongly attributed to the **Sarvadharmacaryopadeśābhisamayatantra*, is in my view quite understandable: the whole *tantra*, in fact, consists in the detailed teaching of nine (not ten though, be it noted) main Dharma practices (three for each of the three main sections of the text), accompanied by a total of eleven (or twelve, counting ‘ablution’) ancillaries, thus yielding a total of twenty (or twenty-one) practices, as schematised in the table on pp. 256–257.⁴²

⁴⁰ *bsrung ldibs* is conjectured in DIETZ 1984: 421, n. 66.

⁴¹ *rgyan pa* in DIETZ 1984: 420.9 is clearly a slip for *rgyan po* (as also deducible from *ibid.*: 421, n. 67); the *varia lectio* ’*gyid* recorded on p. 420, n. 61, however, is a minor misreading of P, which actually reads ’*gyed*.

⁴² Cf. the simpler table on pp. 24–25. The reader should keep in mind that the English designations of the sections listed in the table (also used as subtitles in italics in the Annotated Translation) are loosely based both on Tibetan terminology found in the *tantra* and its commentary (the *gzi bjiid snang ba*), and on the content itself of these sections. The Tibetan terms I have given for practices a), b) and c) of the Symbolic and Fruitive Bases are not found verbatim in either root-text or commentary (thus the asterisk), but are based on the first two verse-lines of section [1.6] of the *tantra*:

sku gzugs ring bsrel sbyor la brtson | |

rtags dang ’bras bur brjod pa yin | |

(‘One’s application (*brtson*) to the preparation (*sbyor*) of images [and receptacles for] relics,

is taught to be, [respectively,] the Symbol[ic Basis] and the Fruit[ive Basis].’)

For other possible Tibetan designations of such practices, cf. L (fol. 17a4–5), where ‘Painting’ is introduced by the words *rtags kyi gzhi’i ri mo’i yan lag*, etc.—note that G (p. 214.4–5), N (p. 163.4), and C (p. 195.5) omit *ri mo’i*—; L (fol. 19b1–2),

Should we like, finally, to draw a comparison between the ten Dharma practices listed in the *Madhyāntavibhāga/Abhisamayālaṃkāṛālokā/Mahāvīyutpatti* and the nine main Dharma practices taught in our *tantra*, we could tentatively do it as follows:⁴³

1. *lekhanā* (*yi ge[r ʼ]bri/ʼdri ba*) = 1. Transcribing (*ʼdri ba*);
2. *pūjanā* (*mchod pa*) = 7. Offering (*mchod pa*);
3. *dāna* (*sbyin pa*) = 4. Giving (*sbyin pa*);
4. *śravaṇa* (*nyan pa*) = 2. Listening (*nyan pa*);
5. *vācana* (*klog pa*) = 6. Promulgating (*sgrog[s] pa*): notice that, indeed, *klog* (*glog L*) *pa mkhas* is the reading found (in place of *sgrogs pa mkhas*) in the *gZi brjid snang ba* and Don-dam-smra-ba'i-seng-ge's *bShad mdzod* (see n. 291 in the Annotated Translation, and above, under the heading 'B. *Citatum in alio usus secundarii modo edendi*') while quoting section [5.0] of the *tantra*;
6. *udgraha[na]* (*ʼdzin/len pa*: cf. n. 33) = 3. Retaining (*ʼdzin pa*);
7. *prakāśanā* (*rab tu ston pa/ʼchad*: cf. n. 33) = 5. Expounding (*bshad pa*);
8. *svādhyāya[na]* (*kha ton/[ʼ]don byed pa*), though one might be incautiously tempted to equate it to 8. Repeating [*mantras*] (*bzlas pa*), is in truth quite different from the latter, which, at least in the context of our *tantra*, seems to designate a repetition restricted to formulæ (cf. *TSD*, s.v. *bzlas pa*: "*japah, jāpah, mantrah,*" etc.), while the former appears to have the broader meaning of 'studying' or 'learning,' or, more literally, "reciting or repeating or rehearsing to one's self" (*MW*, s.v.);
9. *cintanā* (*sems pa*), too, does not appear to have a precise equivalent among the practices taught in the *tantra*;
10. *bhāvanā* (*sgom pa*) = 9. Meditating (*[b]sgom pa*).

G (p. 218.3), N (p. 166.2–3), and C (p. 198.5–6), where 'Sculpting' is introduced by *rtags kyi gzhi lugs dang* (| GNC) *ʼjim pa (ba L) la sbyor(d L) ba (pa L)*, etc.; and the last verse-line of section [3.9] of the *tantra*, where *ring bsrel legs par brtsig* could be understood as 'finely enclosing relics within walls' (see n. 243 in the Annotated Translation), in other words, 'Building Reliquaries.'

⁴³ Keeping in mind that the ten practices taught in *Madhyāntavibhāga* V.9 have as their sole (or perhaps main) object the scriptures of the Mahāyāna (cf. LÉVI 1911: 298, n. 2, and JAMSPAL 2004: 333, n.37)—at least this is what Vasubandhu appears to say in his *Bhāṣya* (p. 63.17–20): *mahāyānasya lekhanam pūjanam*, etc.—, while the nine practices of the *tantra* have a broader application, not just restricted to scriptures. I refer specifically to the practices of offering, giving, and meditating.

A. Establishing a Basis

gzhi rtsom pa

(Cause)

(*rgyu*)

a. Causal Basis

rgyu'i gzhi

(The branches of the
first section)

(*dang po'i sdom gyi yan lag*)

1. Transcribing ([1.8]–[2.1])
'dri ba

2. Listening ([2.2]–[2.5])
nyan pa

3. Retaining ([2.6]–[2.9])
'dzin pa

b. Symbolic Basis

rtags kyi gzhi

a) Painting ([3.0]–[3.3])
**sku gzugs sbyor ba*

b) Sculpting ([3.4]–[3.7])
**sku gzugs sbyor ba*

c. Fruitive Basis

'bras bu'i gzhi

a) Building Reliquaries ([3.8]–[4.1])
**ring bsrel sbyor ba*

B. Propagating

spel ba

(Path)

(*lam*)

(The branches of the
second section)

(*sdom gnyis pa'i yan lag*)

4. Giving ([4.2]–[4.5])
sbyin pa

5. Expounding ([4.6]–[4.9])
bshad pa

6. Promulgating ([5.0]–[5.3])
sgrog(s) pa

C. Correctly Accomplishing

yang dag (b)sgrub pa

(Fruition)

(*'bras bu*)

(The branches of the final section)

(*sdom tha ma'i yan lag*)

7. Offering ([5.4]–[8.7])

mchod pa

[PHYSICAL OFFERING] ([5.4]–[7.4])

[*lus kyi mchod pa*]

a) Paying Obeisance ([5.5]–[5.8])

phyag 'tshal ba

b) Circumambulating ([5.9]–[6.2])

(*b)skor ba*

c) Making *mandalas* ([6.3]–[6.6])

dkyil 'khor bya ba

d) Making (lit. 'Binding') Gestures

([6.7]–[7.0])

phyag rgya mdud pa

e) Dancing ([7.1]–[7.4])

gar

[VERBAL OFFERING] ([7.5]–[7.8])

[*ngag gi mchod pa*]

[MENTAL OFFERING] ([7.9]–[8.2])

[*gid kyi mchod pa*]

[SUBSTANTIAL OFFERING] ([8.3]–[8.7])

[*rdzas kyi mchod pa*]

8. Repeating [*mantras*] ([8.8]–[9.1])

bzlas pa

9. Meditating ([9.2]–[10.2])

(*b)sgom pa*

- Ablution ([8.5])
khrus gsol ba

Abbreviations and Bibliography

A. Abbreviations

- A (= A) See **Sarvadharmacaryopadeśābhisamayatantra*.
- B (= B) See **Sarvadharmacaryopadeśābhisamayatantra*.
- BDRC Buddhist Digital Resource Center (www.tbrc.org).
- BTSB*¹ Lokesh Chandra, ed., *The Collected Works of Bu-ston* [BDRC: W22106]. 28 vols. Delhi: International Academy of Indian Culture, 1965–1971.
- BTSB*² *Bu ston rin chen grub kyi gsung 'bum* [BDRC: W1PD45496]. 28 vols. Phyag-bris-gces-btus 12–39. dPal-brtsegs-bod-yig-dpe-rnying-zhib-'jug-khang. Beijing: Krung-go'i-bod-rig-pa-dpe-skrun-khang, 2008.
- C (= C) See *gZi brjid snang ba* (**Tejāloka*).
- D sDe-dge *bsTan 'gyur* (Delhi 'Karma-pa' 1982–1985 reprint). Numbers according to: Hakuju Ui et al., eds., *A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-hgyur and Bstan-hgyur)*. Sendai: Tōhoku Imperial University, 1934.
- DJKG* *bDud 'joms bka' ma rgyas pa* [BDRC: W19229]. 58 vols. [Kalimpong: Dupjung Lama, 1982–1987].
- G (= G) See *gZi brjid snang ba* (**Tejāloka*).
- IITBS International Institute for Tibetan and Buddhist Studies.
- JLABS* *Journal of the International Association of Buddhist Studies*.
- JIATS* *Journal of the International Association of Tibetan Studies*.
- JIP* *Journal of Indian Philosophy*.
- KCSB* *Kun mkhyen klong chen rab 'byams kyi gsung 'bum* [BDRC: W1KG4884]. 26 vols. Beijing: Krung-go'i-bod-rig-pa-dpe-skrun-khang, 2009.

- KhKSG** *Kaḥ thog bka' ma shin tu rgyas pa* [BDRC: W25983]. 120 vols. [Chengdu: Kaḥ-thog-mkhan-po 'Jam-dbyangs, 1999].
- L (= L)** See *gZi brjid snang ba* (**Tejāloka*).
- MS(S)** Manuscript(s).
- Mvy** Yōichi Fukuda & Yumiko Ishihama, *A New Critical Edition of the Mahāvīyūtpatti: Sanskrit-Tibetan-Mongolian Dictionary of Buddhist Terminology*. Materials for Tibetan-Mongolian Dictionaries 1. Tokyo: The Toyo Bunko, 1989.
- MW** Sir Monier Monier-Williams, *A Sanskrit-English Dictionary*. Oxford: Oxford University Press, 1899.
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- NKSG** *sNga 'gyur bka' ma shūn tu rgyas pa* [BDRC: W1PD100944]. 133 vols. Chengdu: Si-khron-mi-rigs-dpe-skrun-khang, 2009.
- NSTB** Gyurme Dorje & Matthew Kapstein, trs., *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History (Dudjom Rinpoche, Jikdrel Yeshe Dorje)*. Boston: Wisdom Publications, 1991.
- OTDO** Old Tibetan Documents Online (otdo.aa-ken.jp).
- P** Peking *bKa' 'gyur* and *bsTan 'gyur*. Numbers according to: Daisetz T. Suzuki, ed., *The Tibetan Tripitaka, Peking Edition: Catalogue & Index*. Tokyo; Kyoto: Tibetan Tripitaka Research Institute, 1961.
- PDB** Robert E. Buswell Jr. & Donald S. Lopez Jr., eds., *The Princeton Dictionary of Buddhism*. Princeton; Oxford: Princeton University Press, 2014.
- RET** *Revue d'Etudes Tibétaines*.
- T^(1/2)** *sTog bKa' 'gyur*. Numbers according to: Tadeusz Skorupski, ed., *A Catalogue of the sTog Palace Kanjur*. Bibliographia Philologica Buddhica. Series Maior 4. Tokyo: The International Institute for Buddhist Studies, 1985.
- THL** THL Tibetan to English Translation Tool, The Tibetan & Himalayan Library (www.thlib.org).
- TSD** J. S. Negi et al., *Bod skad dang legs sbyar gyi tshig mdzod chen mo: Tibetan-Sanskrit Dictionary*. 16 vols. Sarnath: CIHTS, Dictionary Unit, 1993–2005.

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