

The Tibetan Text of Tilopa's Acintyamahāmudrā

I – The instruction to the yogin

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The earliest hagiographer of the *siddha* Tillopāda/Tilopa, Mar pa Chos kyi blo gros, gives an account of the conversion of eight people following their meeting with Tilopa (a, fols.7b4-10b3): (1) a *yogin* (*rnal 'byor pa*), (2) a 'heretic' (*mu stegs pa*), (3) a magician (*sgyu ma mkhan*), (4) a barmaid (*chang 'tshong ma*), (5) a singer (*glu mkhan*), (6) a butcher (*shan pa*), (7) a materialist (*rgyang 'phen pa*) refusing the karmic law of cause and effect (*las 'bras med par smra ba*), and (8) a powerful sorcerer (*mthu bo che*). The core of each episode is a dramatic opposition, culminating in Tilopa's triumph and the conversion of the other. Each conversion is followed by the instruction to the new disciple.

We can read the teachings imparted to these eight ones in the *Acintyamahāmudrā*, or the 'Inconceivable Great Seal'. This text, known to us in the Tibetan translation as *Phyag rgya chen po bsam gyis mi khyab pa*, has been available to me in the following sources.

- N *Phyag rgya chen po bsam gyis mi khyab pa brgyad*, in *bsTan 'gyur*, sNar thang edition, *rgyud 'grel*, Vol. pu, fols.139b1-148b2: fols.139b1-140b7 (*rnal 'byor pa la gdams pa rang bzhin bsam gyis mi khyab pa*), 140b7-142a1 (*mthu can la gdams pa 'phrin las bsam gyis mi khyab pa*), 142a1-143a2 (*smad 'tshong ma la gdams pa bsam gyis mi khyab pa bde ba chen po*), 143a3-144a2 (*glu mkhan la gdams pa rol mo bsam gyis mi khyab pa*), 144a3-145a3 (*mu stegs pa la gdams pa chos nyid bsam gyis mi khyab pa*), 145a3-146a2 (*shan pa la gdams pa gosod pa'i sbyor ba bsam gyis mi khyab pa*), 146a3-147a3 (*rig byed mkhan po la gdams pa sna tshogs bsam gyis mi khyab pa*), 147a4-148b2 (*sgyu ma mkhan la gdams pa dngos po bsam gyis mi khyab pa*).
- Q *Phyag rgya chen po bsam gyis mi khyab pa brgyad*, in *bsTan 'gyur*, Peking Qianlong edition, *rgyud 'grel*, Vol. pu, fols.145a4-155a1 (*TT*, no.4635, Vol.82, p.44): fols.145a4-146b2 (*rnal 'byor pa...*), 146b3-147b3 (*mthu can...*), 147b3-148b6 (*smad 'tshong ma...*), 148b6-149b7 (*glu mkhan...*), 149b7-151a3 (*mu stegs pa...*), 151a3-152a4 (*shan pa...*), 152a4-153a8 (*rig byed mkhan po...*), 153a8-155a1 (*sgyu ma mkhan...*).
- D *Phyag rgya chen po bsam gyis mi khyab pa*, in *bsTan 'gyur*, sDe dge edition, *rgyud*, Vol. zhi, fols.245b3-253a5 (Tōhoku, nos.2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312): fols.245b3-246b5 (*rnal 'byor pa...*), 246b5-247b3 (*mthu can...*), 247b3-248b1 (*glu mkhan...*), 248b1-249a7 (*mu stegs pa...*), 249a7-250a5 (*shan pa...*), 250a5-251a4 (*rig byed mkhan po...*), 251a4-252a7 (*sgyu ma mkhan...*), 252a7-253a5 (*smad 'tshong ma...*).
- C *Phyag rgya chen po bsam gyis mi khyab pa*, in *bsTan 'gyur*, Co ne edition, *rgyud*, Vol. zhi, fols.245b3-253a5 [IASWR, LMPj 020, 181 9/11, Vol.180 (ḥi), 239b-269a]: fols.245b3-246b4 (*rnal 'byor pa...*), 246b4-247b2 (*mthu can...*), 247b2-248a7 (*glu mkhan...*), 248b1-249a6 (*mu stegs pa...*), 249a6-250a4 (*shan pa...*), 250a4-251a4 (*rig byed mkhan po...*), 251a4-252a6 (*sgyu ma mkhan...*), 252a6-253a5 (*smad 'tshong ma...*).

Except for the above *bsTan 'gyur* canonical sources, the three other paracanonical *testimonia* of the *Acintyamahāmudrā* belong to the Mar pa bKa' brgyud tradition of Tibetan Buddhism.

- TsH *Phyag rgya chen po bsam gyi mi khyab pa rgyad*, in gTsang smyon He ru ka (ed.), *bDe mchog mkha' 'gro snyan rgyud*, Gra dkar rab 'jam pa Manuscript, Book ca, fols.1b1-2b5 (*rnal 'byor pa...*, pp.52-54), 2b5-3b3 (*mthu can...*, pp.54-56), 3b4-4b3 (*smad 'tshong ma...*, pp.56-58), 4b3-5b4 (*glu mkhan...*, pp.58-60), 5b4-6b3 (*mu stegs pa...*, pp.60-62), 6b3-7a7

(*shan pa...*, pp.62-63), 7a7-8a6 (*rig byed mkhan po...*, pp.63-65), 8a6-9b4 (*sgyu ma mkhan...*, pp.65-68).

gTsang smyon He ru ka Sangs rgyas rgyal mtshan (1452-1507), the ‘madman’ (*smyon pa*) of gTsang, follows an uninterrupted yogic tradition going back to Ras chung rDo rje grags (1083-1161), and through the latter to Tilopa himself (Gene Smith 2001: 284-285). He edited the collection of the ‘oral transmission of Śaṃvara’, or *bDe mchog snyan brgyud*, the fifth text of which is the *Acintyamahāmudrā*.

HR IHa btsun Rin chen rnam rgyal, *Sangs rgyas thams cad kyi rnam 'phrul rje btsun Ti lo pa'i rnam mgur*. HR_A: fols.8b5-9b7 (*rang bzhin bsam gyi mi khyab pa'i mgur ... rnal 'byor pa nus ldan 'blo gros*, pp.52-54), 10a6-11a6 (*'phrin las bsam gyis mi khyab pa'i mgur ... mu stegs mthu can nag po dge ba la gdam pa*, pp.55-57), 11b6-13a4 (*ngos po bsam gyi mi khyab pa'i mgur ... sgyu mas khan (!) la gdams pa*, pp.58-61), 13b2-14b2 (*bsam gyis mi khyab pa bde ba chen po ... chang 'tshong ma ... smad 'tshong ma la gdams pa*, pp.62-64), 15a3-16a3 (*chos nyid bsam gyis mi khyab pa zhes bya ba'i mgur ... las rgyu 'bras bden pa ... mu stegs rgyang 'phan pa ... mu stegs pa la gdams pa*, pp.65-67), 16a7-17a6 (*gsod pa' sbyor ba bsam gyis mi khyab pa zhes bya ba'i mgur ... shan pa la gdams pa*, pp.67-69), 17b3-18b2 (*rol mo bsam gyis mi khyab pa ... glu mkhan la gdams pa*, pp.70-72), 18b6-19b7 (*sna tshogs bsam gyi mi khyab pa ... mthu bo che ... rig byed mkhan po la gdams pa*, pp.72-74). HR_B: fols.13a3-15a2 (*rnal 'byor pa*, pp.25-29), 15b4-17a5 (*mu stegs pa*, pp.30-33), 18a3- 20a4 (*sgyu ma mkhan*, pp.35-39), 20b4-22a5 (*chang/smad 'tshong ma*, pp.40-43), 23a5-24b6 (*rgyang 'phan pa*, pp.45-48), 25a5-26b6 (*shan pa*, pp.49-52), 27a5-29a1 (*glu mkhan*, pp.53-57), 29b1-31a4 (*mthu bo che*, pp.58-61).

IHa btsun Rin chen rnam rgyal (1473-1557), the most important disciple of gTsang smyon He ru ka, compiled and printed first in 1550 at Brag dkar rta so (*op.cit.*, pp.75-76) his *Ti lo pa'i rnam mgur*, i.e. a *rnam thar* interspersed with Tilopa's mystic songs (*mgur*): the *Mahāmudropadeśa* (Tiso and Torricelli 1991) and the *Acintyamahāmudrā*.

PK Padma dkar po (ed.), *bDe mchog snyan brgyud nor bu skor gsum*, Vol.1, fols.6b2-33a2 (pp.18-71): fols.6b2-10a4 (*rnal 'byor pa...*, pp.18-25), 10a4-13a4 (*mthu can...*, pp.25-31), 13a4-16a5 (*smad 'tshong ma...*, pp.31-37), 16b1-19b2 (*glu mkhan...*, pp.38-44), 19b2-22b5 (*mu stegs pa...*, pp.44-50), 22b5-25b5 (*shan pa...*, pp.51-56), 25b5-29a2 (*rig byed mkhan po...*, pp.56-63), 29a2-33a2 (*sgyu ma mkhan...*, pp.63-71).

Padma dkar po (1527-1592), the ‘omniscient’ (*kun mkhyen*) scholar of the ‘Brug pa bKa’ brgyud tradition, re-edited the *bDe mchog snyan brgyud* (Torricelli 2000), the second text of which is our *Acintyamahāmudrā*.

With a view of editing the *Acintyamahāmudrā*, the first difficulty is that the sequence of its eight parts is not the same. To begin with the *bsTan 'gyur* sources, we can see that the arrangement in the editions of sNar thang (N) and Peking Qianlong (Q) are consistent with that in Padma dkar po (PK), while the editions of sDe dge (D) and Co ne (C) form a single tradition. The problem becomes more interesting when we compare our testimonies with the relevant hagiographical tradition, that is, how the eight conversion episodes are arranged in the Tilopa's *rnam thar*-s which open those collections of hagiographies, or ‘golden rosaries’ (*gser 'phreng*) of the masters of all Mar pa bKa’ brgyud pa lineages, conceived in a *guru*yoga perspective.

The hagiographies that I have looked through are as follows.

α Mar pa Chos kyi blo gros (1012-1097), *rNal 'byor gyi dbang phyug Ti lo pa'i lo rgyus*, in *bDe mchog mkha' 'gro snyan rgyud*, Vol. kha: *brGyud pa yid bzhin nor bu'i rnam par thar pa*.

Mar pa composed this text for his son Dar ma mDo sde (*sras mDo sde'i don du yi ger bkod pa*), as we read at the end of it (fol.11b3-4; Torricelli and Naga 1995: 24, 60).

β rGyal thang pa bDe chen rdo rje (13th cent.), *rJe btsun chen po Tilli pa'i rnam par thar pa*, in *dKar brgyud gser 'phreng*.

In the anonymous “Preface” to the modern photostat edition of this *gser 'phreng* (1973), we surmise that the author was a disciple of the founder of the sTod school of the 'Brug pa bKa' brgyud pa tradition, rGod tshang pa mGon po rdo rje (1189-1258), “the last *guru* whose biography appears in this collection”.

γ O rgyan pa Rin chen dpal, *alias* Seng ge dpal (1229/30-1309), *Te lo pa'i rnam thar*, in *bKa' brgyud yid bzhin nor bu yi 'phreng ba*.

Although the *siddha* (*grub thob*) compiler of the entire collection and author of the *Tilli pa'i rnam thar* was formerly a disciple of the above mentioned rGod tshang pa (Gene Smith 2001: 46), this *gser 'phreng*, compiled between 1295 and 1304, belongs to the 'Bri gung bKa' brgyud pa tradition, as the last *rnam thar* is that of 'Gar Dam pa Chos sdings pa (1180-1240), a disciple of 'Bri gung sKyob pa 'Jig rten mgon po (1143-1217), the founder of the 'Bri gung bKa' brgyud pa-s (“Preface”).

δ rDo rje mdzes 'od (13th cent.), *rJe Te lo pa'i rnam thar*, in *bKa' brgyud kyi rnam thar chen mo rin po che'i gter mdzod dgos 'dod 'byung gnas*.

The author was a disciple of dPal ldan Ri khrod dbang phyug, another disciple of 'Jig rten mgon po (Khenpo Könchog Gyaltzen 1990: xvi).

ε Mon rtse pa Kun dga' dpal ldan (1408-75), *Ti lo Shes rab bzang po'i rnam par thar pa*, in *dKar brgyud gser 'phreng*.

This *gser 'phreng*, compiled in the second half of the 15th century, follows the 'Ba' ra lineage of the Yang dgon school, in turn an offshoot of the sTod 'Brug school of the 'Brug pa bKa' brgyud pa (Gene Smith 2001: 46-48).

ζ gTsang smyon He ru ka Sangs rgyas rgyal mtshan (1452-1507), *Ti lo pa'i rnam thar*, in *bDe mchog mkha' 'gro snyan rgyud kyi gzhung 'brel sa gcad dang sbrags pa*.

This biography of Tilopa is included in a *Ras chung snyan rgyud* collection which was compiled in 1494 (“Contents”, Vol.1, p.1).

η dBang phyug rgyal mtshan (16th cent.), *rJe btsun Ti lo'i rnam par thar pa*, in *bKa' brgyud gser 'phreng rgyas pa*.

The author, a disciple of gTsang smyon He ru ka, composed this *rnam thar* in 1523 at rDza ri bSam gtan Gling (Gene Smith 2001: 77).

As to the sequence of the episodes, lHa btsun pa (HR) corresponds with rGyal thang pa (β), O rgyan pa (γ), Mon rtse pa (ε), gTsang smyon He ru ka (ζ), dBang phyug rgyal mtshan (η), and rDo rje mdzes 'od (δ), with the exception of an inversion between episodes 3 and 4.

	α	β	γ	δ	ε	ζ	η	TsH	HR	PK	N	Q	D	C
<i>rnal 'byor pa</i>	1	1	1	1	1	1	1	1	1	1	1	1	1	1
<i>mu stegs pa</i>	2	2	2	2	2	2	2	5	2	5	5	5	4	4
<i>sgyu ma mkhan</i>	3	3	3	4	3	3	3	8	3	8	8	8	7	7
<i>chang/smad 'tshong ma</i>	4	4	4	3	4	4	4	3	4	3	3	3	8	8
<i>glu mkhan</i>	5	7	7	7	7	7	7	4	7	4	4	4	3	3
<i>shan pa</i>	6	6	6	6	6	6	6	6	6	6	6	6	5	5
<i>rgyang 'phen pa</i>	7	5	5	5	5	5	5	7	5	7	7	7	6	6
<i>mthu bo che/mthu can</i>	8	8	8	8	8	8	8	2	8	2	2	2	2	2

Strangely enough, apart from the first four episodes and the last one, Mar pa's arrangement in his *Te lo pa'i lo rgyus* (α) does not go with those in the other Mar pa bKa' brgyud pa *rnam thar*-s, the order of episodes 5, 6, 7 having been inverted. Since the Bengali *siddha* Tillopāda/Tilopa (928-1009) is the first human *guru* of a tradition passing to the Tibetan translator (*lo istshā ba*) Mar pa Cho kyi blo gros, one would have expected that the arrangement of the eight conversion episodes in later Mar pa bKa' brgyud pa *rnam thar*-s followed the same sequence as that of α. Some new facts appear to have

intervened in the time between the second half of the 11th century (the time of α) and the turn of the 13th century (the time of β , γ , and δ): new facts which determine another arrangement of the episodes, still accepted in the second half of the 15th century (the time of ϵ), in 1494 (the time of ζ), in 1523 (the time of η), and in 1550 (the time of HR).

A tentative explanation could be found in that set of further instructions – and in the information – that Ras chung rDo rje grags (1083-1161), by order of his *guru* Mi la ras pa (1040-1123), had allegedly collected in India and in Nepal in the 12th century. In particular, Ras chung might have met a Ti pu pa who was, according to 'Gos Lo tsā ba gZhon nu dpal's *Deb ther sngon po* (vol. *nya*, fol.16b4), a personal disciple of both Nāropa and Maitrīpa (*Nā ro dang Mai tri gnyis ka'i dngos slob Ti pu pa*). Back in Tibet, Ras chung might have bestowed all those instructions and information on his *guru*. Mi la ras pa, in turn, entrusted another disciple, Ngan rdzong ras pa Byang chub rgyal po, with all of them (Gene Smith 2001: 41). The whole set of those instructions and information is the basis of the 'oral transmission according to the system of Ngan rdzong', or *Ngam* (!) *rdzong lugs kyi snyan brgyud*, as we read in the *Deb ther sngon po* (vol. *nya*, fol.19b7). Even if we do not have a complete collection of this "Oral Transmission", we know that it contained the *Acintyamahāmudrā* from Zhang Lo tsā ba (-1237), one of the masters directly responsible for its composition, arrangement, and transmission (Torricelli 2001: 880). In fact, we read in the *Zhang lo'i thim yig* (fol.1b6) –

brgyud pa'i 'phrin las byung pa ni | rnal 'byor mtshan ldan brgyad dam | phyag rgya chen po
brgyad kyi rgya gzhung | de'i bsdus don |

As for those [instructions] coming from the exalted activities of the transmission-lineage, there is the [conversion of the] eight *yogin*-s who possessed the right characteristics, or the sealing text on the eightfold great seal, [and] its core meaning.

The *Ngan rdzong snyan brgyud* was then elaborated by gTsang smyon He ru ka into the *bDe mchog snyan brgyud* (Gene Smith 2001: 41).

Now, in the same *bDe mchog snyan brgyud*, we have both gTsang smyon's hagiography of Tilopa (ζ) and gTsang smyon's edition of the *Acintyamahāmudrā* (TsH). The same authority gives evidence of two main different arrangements. As a matter of fact, in the case of ζ the arrangement of the conversion episodes is the same of all the post-Marpan hagiographic tradition; in the case of TsH, the order of the instructions to the converted is consistent with Padma dkar po's edition of the *Acintyamahāmudrā*, and with the text order in the sNar thang and Peking Qianlong *bsTan 'gyur*.

The latter arrangement will be adopted here for the eight texts of this edition of the *Acintyamahāmudrā*.

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|---|--|---|---|
| 1 | <i>rnal 'byor pa la gdams pa</i> | : | <i>rang bzhin bsam gyis mi khyab pa</i> |
| 2 | <i>mthu can la gdams pa</i> | : | <i>'phrin las bsam gyis mi khyab pa</i> |
| 3 | <i>chang/smad 'tshong ma la gdams pa</i> | : | <i>bsam gyis mi khyab pa bde ba chen po</i> |
| 4 | <i>glu mkhan la gdams pa</i> | : | <i>rol mo bsam gyis mi khyab pa</i> |
| 5 | <i>mu stegs pa la gdams pa</i> | : | <i>chos nyid bsam gyis mi khyab pa</i> |
| 6 | <i>shan pa la gdams pa</i> | : | <i>gsod pa'i sbyor ba bsam gyis mi khyab pa</i> |
| 7 | <i>rig byed mkhan po la gdams pa</i> | : | <i>sna tshogs bsam gyis mi khyab pa</i> |
| 8 | <i>sgyu ma mkhan la gdams pa</i> | : | <i>dngos po bsam gyis mi khyab pa</i> |

rNal 'byor pa la gdams pa

It is possible to shed light on the circumstances of Tilopa's instruction to the *yogin* (*rnal 'byor pa la gdams pa*) through a synoptic reading of the relevant passages in the above hagiographic material (see the "Appendix" for the edition).

Our legend, the preamble of which has some similarity with that on the origins of Abhayadattaśrī's work relating to the *mahāsiddha*-s (Kapstein 2000), has it that in a country, in the South of India (α), there was a king whose name was Me tog gling pa (δ), or Zla ba seng ge (η). He loved his mother dearly: always obedient, he would do anything to please her. The king asked his mother what root of virtue she liked best and which virtuous act he would then perform for her spiritual sake. The mother requested him jewelled *maṅḍala*-s to be erected, and a great *abhiṣeka* (α, β, ε, η) and a *gaṇacakra* celebrated.

With the intention of fulfilling his mother's wish, the king invited all the savants and strenuous meditators (*ku su lu*) of the country. At the fixed date they arrived. The *pañḍita*-s performed the site purification ritual (α), and *maṅḍala*-s according to each one's tradition (β, γ, ε, ζ, η, HR) were raised. In order that a *yogin* of supreme power should preside over the *gaṇacakra*, the most powerful *yogin* was begged to be the leader of the gathering (*gaṇanāyaka*), no other else being able to match him. That *yogin*, called 'Gran zla med pa (α), or 'Gran zla med pa nus thogs med (β), or Nus pa thogs med (η), sat on the throne.

An old woman bearing all the signs of ugliness came before the assembly and asked who would preside over the *gaṇacakra*. The *yogin* replied: "I will".

"You shall not! My brother will" said the woman angrily.

"Where is he now?" he asked.

"He lives in a cemetery called 'Bar ba 'dzin (δ, ζ, η, HR)" she said.

"In that case, fetch him!" ordered the *yogin* who wanted to engage in a contest with him.

A colourful picture of our *siddha* occurs here (δ, ζ, η, HR). When Tilopa was fetched from the 'Blazing Cemetery' for the *gaṇacakra*, he was found

... swinging from the hair of a horse's tail which was suspended from the little toes of corpses piled on the branch of a tree. He was blue of appearance, with blood-shot eyes, wearing cotton undergarments (Khenpo Könchog Gyaltzen 1990: 46).

When Tilopa arrived, he sat on another similar throne in front of the *yogin*.

The two began their contest. According to the hagiographic sources, despite discrepancies of little relevance in the different versions, the two contenders were initially well matched. In the course of the contest, Tilopa gradually overpowered the challenger. First, they debated about the topics of valid cognition and the scriptural tradition. After that, each of them drew a *maṅḍala* in the sky and then tried to destroy the other's by means of wind and rain. Next, they summoned up the corpses from the cemetery, each of them carrying a corpse on his back. The corpses were then transformed into offering substances for the *gaṇacakra* (*mchod rdzas*), and then taken back to the cemetery. Then, riding on lions' backs, they ran a race over the surface of the sun and the moon. Tilopa made sun and moon fall down to the ground, and rode over them on a lion's back. At last, he turned himself inside out and conjured up a *maṅḍala* with a cemetery for every single hair of his. He conjured up a tree in each of them and, on every tree, he played in a cross-legged posture.

As the *yogin* was not able to match this, "That is wonderful!", he said, "Where does such a miracle come from? Where does this wonder-working man come from?". Tilopa is said to have answered with a song, a part of which is common to all our sources –

don rtogs rnal 'byor [*don dam rtogs pa'i a*] ti lo pa [*te lo pa a, γ, δ : tilli pa β*] ||
ci byed [*nga ni a*] 'bad rtsol kun dang bral ||

Having understood the meaning, [I am] the *yogin* Tilopa,
Beyond any efforts in whatever I do!

Once conquered the faith of the *yogin*, Tilopa sang about the inconceivable reality (*acintyasvabhāva*).

The powerful *yogin*, now named Nus Idan Blo gros (α, δ, ζ, HR), or Byang chub sems dpa' Blo gros (β, γ), or Byang chub Blo gros (η), or De bzhin gshegs pa Blo gros (ε), according to almost all the hagiographical sources, should still live in Uḍḍiyāna in a deathless state. Only IHa btsun (HR), consistently with the *bsTan 'gyur* colophons and with Padma dkar po (N, Q, D, C, PK), mentions a king of Gaurīśvarī (*go ri shva ri'i rgyal po*), which is possibly the ancient kingdom of Gauḍa/Gaur in Bengal.

Phyag rgya chen po bsam gyis mi khyab pa

Rang bzhin bsam gyis mi khyab pa

For a better reading of this *Acintyasvabhāva* instruction, Padma dkar po's glosses in smaller script (*mchan bu*) to his edition of the root text (PK) have been reproduced in the apparatus. In the translation, some of the integrations in square brackets are based on those glosses.

[N 139b1; Q 145a4; D 245b3; C 245b3; TSH 1b; PK 6b2] rgya gar skad du | a tsi ntya ma hā mu dra nā ma | bod skad du | phyag rgya chen po bsam gyis mi khyab pa zhes bya ba |

a tsi ntya ma hā mu dra nā ma | *a tsan dra mahā mu dra na ma* N Q : *a tsantra ma hā mu tra na ma* TSH : *aṣṭha tsantra ma hā mu tra nā ma* PK; *bsam gyis* | *bsam gyi* TSH; *bya ba* | *bya pa* TSH.

In the language of India *Acintyamahāmudrā*, in Tibetan 'The Inconceivable Great Seal'.

dpal rdo rje sems dpa' la phyag 'tshal lo ||

Homage to the glorious Vajrasattva!

skye 'gag med pa'i chos nyid 'od gsal ni ||
smra bsam brjod med phyag rgya chen po'i lam ||
ngos bzung dang bral yid la mi byed pa ||
zab zhi 'dus ma byas la phyag 'tshal lo ||

1

1b brjod | rjod TSH; **1c** bzung | gzung D C; *pa* | *pa'o* D C; **1d** zhi | cing N Q TSH.

Padma dkar po: *skye* ^{godod nas} 'gag med pa'i ^{rang bzhin} chos nyid 'od gsal ^{ba'i bdag nyid ni} || ^{de'i tshig tu} smra ^{ba dang} bsam ^{yid} la'ang brjod ^{du} med ^{pa'i} phyag rgya ^{dang ngag tu} chen po'i lam ^{zhes bya ba ni} || ngo bo ngos bzung ^{thams cad} dang bral ^{ba'i mtshan} nyid yid la mi byed pa ^o || dpag dka' bas zab zhi ^{rang bzhin} 'dus ngo bo ma byas ^{pa de} la phyag 'tshal lo ||

No beginning nor end, the being of phenomena (*dharmatā*) [is] luminosity (*prabhāsvara*)!
No words [nor] thoughts, the ineffable path of the great seal!

Free from [any] identification, [it is] non-mentation (*amanasikāra*)!
Homage to the profound, the peaceful, the un compounded!

/ e ma ho ||

[HRa 8b5; HRb 13a3]

Padma dkar po: *e ma ho ngo mshar bas thos pa* ||

rdo rje dbyer med skye 'jig bral ||
drag pos khams / gsum 'gro ba 'dul ||
mun khung gter la sgron me ltar ||
ma rig sbubs na rang rig gsal ||

[PK 7a]

2

2a 'jig] 'jigs HR_B; **2b** pos] po 'i N Q; 'gro ba 'dul] 'gro ba thams cad 'dul D C; **2c** gter] ster HR_A HR_B; **2d** na] nas D C; gsal] bsal Q.

Padma dkar po: *rdo rje 'jigs bral lnga dbyer med 'khor 'das skye 'jig bral || thabs drag pos yui khams gsum 'gro ba thams cad 'dul || mun khung gi gter la sgron me ltar || ma rig sems can gyi sbubs na rang rig ye shes gsal ||*

Oh!

Indestructible, indivisible, free from birth and cessation,
Forceful activity tames the beings of the tree realms.
Like a torch in the dungeon hoard,
Self-revealing awareness (*svasamvitti*) is clear in the prison of ignorance (*avidyā*)!

chos kun rtsa ba byang chub sems ||
rang bzhin gnyis su med pa 'i phyir ||
sems nyid rang byung ye shes te ||
ma 'dres yongs rdzogs rgyal ba 'i thugs ||

3

3b bzhin] rig TsH HR_A HR_B; **3c** byung] 'byung N Q.

Padma dkar po: *chos lam dang 'bras bu 'o kun gyi rtsa ba byang chub sems yin la || rang dang po nas bzhin gnyis su med pa 'i phyir || byang chub sems nyid rang byung ye shes chen po ste te || ma sna tshogs su 'dres ro gcig tu yongs su rdzogs pa de rgyal ba 'i thugs so ||*

The root [of] all doctrine (*dharma*) [is] the awakening thinking (*bodhicitta*).
Since reality (*svabhāva*) [is] non-dual (*advaya*),
That very thinking (*cittatā*) is self-arising gnosis (*jñāna*):
[Once] unmixed, the accomplishment [is] thinking (*citta*) of the conquerors (*jina*).

de nyid ji bzhin rtogs gyur na ||
sangs rgyas ces ni de la bya ||
gdod nas gnas pa 'i dkyil 'khor la ||
grub med sprul pa 'i dkyil 'khor shar ||

4

4b ces] zhes D C PK; **4d** med] byed TsH; shar] bshar HR_A: bshad PK.

Padma dkar po: *de nyid rang rig ji 'dra ba bzhin rtogs gyur na || 'bras bu sangs rgyas zhes ni de nyid la bya || gdod nas rang la gnas pa 'i chos nyid kyi dkyil 'khor la || grub pa med par sprul pa 'i sna tshogs dkyil 'khor bshad ||*

If you understand how it is,
You will act [just] in that 'awakening' (*buddha*)!
In the ritual enclosure (*maṇḍala*) where you dwell from the beginning,
Unfinished, the emanational rite-enclosure shines forth.

/ de ltar rtogs pa'i rnal 'byor pa || [Q 145b]
 gdal khyab pa la 'bad pa med ||
 zag med rnam grol ngang du dag ||
 rgyal ba'i dgongs pa 'di kho na || 5

5b *gdal khyab pa*] *gdal khyab sa* D C : *rdal khyab pa* TsH : *gang la khyab pa* HR_A HR_B : *khyabs gdal med* PK;
la] om. HR_A HR_B; **5c** *dag*] *gda* 'D C.

Padma dkar po: *de* ^{dom} *ltar rtogs* ^{rang} *la pa'i rnal 'byor pa* ^{la} || *khyabs gdal med* ^{dang lam} *la 'bad pa med* ^{pa'o} || *zag*
^{chos nyid} *med* ^{pa} *mam* ^{par} *grol* ^{ba'i} *ngang du dag* ^{pas} || *dus gsum* *rgyal ba'i dgongs pa 'di kho na* ^o ||

A yogin who understands in that manner
 Is effortless in pervading the vastness.
 Undefined, pure in the state [of] thorough liberation (*vimukti*):
 Such is the perspective of the conquerors!

dkyil / 'khor la sogs / 'phro / 'du rnams || [HRa 9a] [HRb 13b] [PK 7b]
 ched du ma byas ngang nas shar ||
 'od gsal chu bo'i rba rlabs kyi ||
 ngo mtshar rnam 'phrul bsam mi khyab || 6

6b *ngang nas*] *ngang du* N Q TsH HR_B : *dang du* HR_A; **6c** *'od gsal*] *dang gsal* HR_B; *chu bo'i*] *chu 'os* N Q; *rba*
rlabs] *dba' rlabs* D C; *kyi*] *kyis* N Q PK; **6d** *'phrul*] *sprul* D C; *bsam*] *bsams* HR_A.

Padma dkar po: *dkyil* ^{mdor bstan pa'i} *'khor la sogs 'phro* ^{zhi'ng} *'du rnams* || *ched du* ^{'bad pas} *ma byas* ^{chos nyid kyi} *ngang*
nas ^{rang} *shar* || *'od gsal* ^{chen po} *chu bo'i rba rlabs* ^{sna tshogs} *kyis* || *ngo* ^{gchan snang} *mtshar rnam 'phrul bsam mi khyab*
 ||

Ritual enclosures and so on, projections [and] absorptions,
 Without any deliberate action, shine forth from within [as *dharma*tā].
 Waves of the river of luminosity:
 [Such] a wonderful miracle is unconceivable!

de phyir chos / rnams sna tshogs kun || [D 246a]
 ji bzhin ma bcos bzhin du snang ||
 nyon mongs lnga sogs rang bzhin rnams ||
 rnam grol / ye shes chen por shar || 7 [C 246a]

7b *ma bcos*] *ma yin ma bcos* D C; *snang*] *gnang* N Q; **7c** *rang bzhin*] *rin chen* HR_A HR_B; **7d** *por*] *po* PK.

Padma dkar po: *de phyir chos rnams sna tshogs kun* || *ji bzhin ma bcos bzhin du* ^{rang bzhin la} *snang* || *de rtsa na* *nyon*
mongs ^{pa dug} *lnga la sogs* ^{pa'i} *rang bzhin rnams* || *rnam* ^{par} *grol* ^{ba'i rtsal} *ye shes chen po shar* ||

Therefore, all sorts of phenomena (*dharma*),
 Uncontrived, appear as they are.
 Reality, beginning from the five disturbing emotions (*klesā*),
 Shines forth as thorough liberation, great gnosis.

de nyid mngon gyur / bstan pa ni || [N 140a]
 mi zad rgyan gyi 'khor lo shar ||
 gnyis snang rnam pa mi snang bas ||
 'gro don rang bzhin lhun gyis grub || 8

8a *bstan*] *stan* N TsH HR_A : *brtan* D C PK; *ni*] *na* D C PK; **8b** *rgyan*] *brgyan* N Q HR_A HR_B; *gyi*] *gyis* N Q; *lo*] *lor* TsH HR_A HR_B; *shar*] *snang* D C PK; **8c** *mi snang*] *mi mga* ' D C PK; *bas*] *ba*'i N Q; **8d** 'gro] *rang* D C; *gyis*] *gyi* TsH.

Padma dkar po: *don de de nyid goms pas mngon du gyur par brtan pa na || mi zad pa rgyan gyi 'khor lo snang || rang bzhin gnyis snang pa'i rnam pa mi mnga' bas || des na 'gro ba'i don rang bzhin gyi lhun gyis grub pa'o ||*

Precisely that [reality] (*tattva*) becomes manifest: here is the teaching!
 The inexhaustible adornment wheel (*cakra*) shines forth.
 By means of the two, forms visible [and] invisible,
 The goal of beings [is] the spontaneous presence [of] reality.

'di ltar snang ba'i chos rnams kun ||
 dbyings dang ye shes gnyis su med ||
 'khor ba'i rnam rtog sna tshogs las ||
 rgyal ba'i sku dang ye shes 'byung ||

9

9d 'byung] *byung* TsH.

Padma dkar po: *'di ltar snang ba'i chos rnams kun || stong pa dbyings dang ye shes snang ba gnyis su med || rgyu ni 'khor ba'i rnam rtog sna tshogs su shar ba las || 'bras bu rgyal ba'i sku dang ye shes sna tshogs 'byung ||*

[From] all phenomena appearing in this manner,
 [From] expanse (*dhātu*) and gnosis [which are] not two,
 From all sorts of discursive thought (*vikalpa*) of cyclic existence (*samsāra*),
 The body of the conqueror and gnosis arise.

rang bzhin ma skyes yum gyi klong ||
 ma 'gags shar ba yab kyi / mkha' ||
 de ltar gnyis med bde ba ni ||
 rnal 'byor rig pa'i dgongs pa yin ||

[PK 8a]

10

10a *gyi*] *gyis* HR_A HR_B.

Padma dkar po: *rang bzhin gyi ma skyes pa de shes rab yum gyi klong || de las ma 'gags par rang shar ba ni thabs te yab kyi mkha' || de ltar rang yab yum gnyis su med pa'i bde ba chen po ni || rnal 'byor pa'i rig pa'i dgongs pa dam pa yin ||*

The unborn [of] reality [is] the concavity (*klong*) of the mother [as *prajñā*],
 Endless [and] shining forth, [it is] the convexity (*mkha'*) of the father [as *upāya*].
 Thus, as for the non dual pleasure (*sukha*),
 It is the perspective of the *yogin*'s awareness (*vidyā*).

bya byed rig pa'i rtsol ba rnams ||
 / thabs dang shes rab gnyis su med ||
 'khor ba'i nyon mongs dug gsum 'di ||
 lhun grub ma bcos sku gsung thugs ||

[TsH 2a]

11

11a *rtsol*] *btsol* N Q.

Padma dkar po: *bya de ltar shes pas byed rig pa'i rtsol ba ma lus pa rnams || shar ba thabs dang gnas pa shes rab sems su gcig pas gnyis su med || des na 'khor ba'i rgyu nyon mongs dug gsum 'di || gdod nas lhun grub rgyu ma bcos par gcig tu sku gsung thugs zhe sdang 'dod chags ||*

Objects and agents, the efforts of awareness,
 Means (*upāya*) and intelligence (*prajñā*) [which are] not two,
 The disturbing emotions (*kleśa*) of cyclic existence, these three poisons,
 Are body (*kāya*), speech (*vāk*) and mind (*citta*) [when] the given is uncontrived.

'dus byas phung po'i rang bzhin ni ||
 zag med rnam par grol ba'i ngang ||
 sna tshogs snang ba'i 'khor lo ni ||
 rang bzhin spyod pa sgyu ma'i grogs || 12

12a po'i] po PK; **12b** ba'i ngang] ba dang D C; **12c** ni] 'di D C PK.

Padma dkar po: las 'dus byas myer len gyi phung po rang bzhin 'di ni || zag zhu bde rang bzhin gyi med rnam par grol ba'i ye shes kyi ngang || yul sna tshogs snang ba'i 'khor lo 'di ni || rang gis rang bzhin spyod pa pa'i sgyu ma'i grogs ||

As for the reality of the conditioned aggregates (*skandha*),
 Undefined, [it is] the state of complete liberation.
 As for the wheel of the manifold appearances,
 A practitioner involved with reality [is] friend of illusion (*māyā*).

gsang chen bla med theg pa ni ||
 / thabs dang shes rab phul du phyin || [HR_a 14a]
 snang dang mi snang gnyis su med ||
 'dzin pa bral ba de tsam mo || 13

13a ni] 'di D C PK; **13c** dang mi snang gnyis su med] om. PK; **13d** 'dzin] snang 'dzin PK.

Padma dkar po: gsang chen bla na med pa'i theg pa 'di ni gang zhe na || thabs dang shes rab phul du phyin pa la bya || de la snang 'dzin gang las pa bral ba de tsam mo ||

As for this unsurpassed vehicle of the great secret,
 Means and intelligence reach the highest degree.
 Visible and invisible are not two:
 To be free [from] grasping is simply that!

ji bzhin ma bcos sems nyid la ||
 ma yengs bcos bslad med par / gnas || [PK 8b]
 des na gsang ba'i snying po ni ||
 tshig gis brjod pa'i yul las 'das || 14

14a la] dang HR_A HR_B; **14b** bslad] slad N Q TsH HR_A HR_B; **14c** ba'i] ba HR_A HR_B; ni] 'di PK; **14d** gis] gi TsH; brjod] rjod TsH.

Padma dkar po: ye nas ji bzhin du ma bcos pa'i sems nyid la || ngang nas ma yengs sgom blos bcos bslad med par gnas par bya || des na sangs rgyas thams cad kyi gsang ba'i snying po 'di dam pa || dgongs pa 'di zhes tshig gis brjod pa'i yul las 'das pa'o ||

In that very thinking activity, uncontrived as it is,
 Undistracted, you abide without altering or tainting.
 Therefore, as to the nucleus of the secret (*guhya garbha*),
 It is beyond the range of verbal expressions.

rang lus dben pa'i dgon pa der ||
 phyi nang gsang ba'i yo byad 'dzin ||

/ sems nyid rin chen za ma tog ||
chags bral nam mkha' lta bur 'char ||

[Q 146a]

15

15c tog] rtoḡ TsH HR_A HR_B; 15d lta bur] ltar du D PK.

Padma dkar po: rtaḡ par rang lus bya bas dben pa'i dgon pa der || lus phyi nang gsang sems ba'i yo byad 'dzin || rang gi
sems nyid dgongs pa byung ba'i rin chen za ma tog || gang la'ang chags pa bral ba de nam mkha' ltar du 'char ba'o ||

In that remote hermitage [which is] your own body,
You get the outer, inner, and secret articles.
The being as such of thinking activity [is] a precious casket:
Free from passion, it shines like the sky.

snang ba sgyur byed rnal 'byor pa ||
rin chen mdzad pa sna tshogs la ||
'phrul dga' lta bur snang bas na ||
don du mi 'gyur yongs ma gsungs ||

16

16b rin chen mdzad pa] rin chen mdzes pa D C : rang bzhin mdzad pa N Q; 16c 'phrul] sprul HR_A HR_B; bas]
ba'i N Q; 16d yongs ma gsungs] yong ma gsung TsH : yongs mi bzung N Q : yod par gsungs HR_A HR_B.

Padma dkar po: de ltar gchan gyi snang ba sgyur bar byed pa'i rnal 'byor pa || bdag gi rin chen mdzad pa sna tshogs brtan pa
la || dper na 'phrul dga' ba'i longs spyod lta bur snang bas na || don gchan du mi 'gyur ba ni gcig kyang yongs ma gsungs ||

O yogin transforming appearances,
In all sorts of precious deeds,
Since they appear like the [desire deities known as] Enjoying Manifestations (*nirmāṇaratāh*),
Do not say at all what is of no use!

/ bdag nyid chen po rgyal ba'i sems ||
rtogs par 'dod pa rḡod bro ang ||
kham s gsum ye nas rgyal ba'i sku ||
'khor ba myang 'das gnyis su med ||

[HR, 9b]

17

17b 'dod pa rḡod bro ang] 'dong ba dgad bro ang D : 'dod pa dḡod bro ang C : 'dod la rḡod bro la HR_A HR_B : a
ho mtshar PK.

Padma dkar po: bdag nyid chen po rgyal ba'i chos nyid kyi sems || de lam gyi rtogs par 'dod pa ni a de ho mtshar || kham s
gsum po thams cad kyang ye nas tha dad med pas rgyal ba'i sku yin pas || de la 'khor ba dang myang 'das gnyis su med ||

O magnanimous, the thinking of the conquerors,
[As for] those asserting to understand [it], alas! I feel like laughing!
From the very beginning, the three realms [are] the body of the conquerors:
Cyclic existence and extinction (*nīrvāṇa*) are not two.

dus gsum rgyal ba rang gi sems ||
/ 'bad cing / rtsol ba'i gnad dang bral ||
bde dang sdug bsngal dbyer med la ||
spong len mtshan ma 'dod pa ci ||

[PK 9a; N 140b]

18

18a gi] gis Q; 18b gnad] nad D C PK; 18c sdug] bsdug TsH HR_A.

Padma dkar po: dus gsum gyi rgyal ba rang gi sems u shes na || lam du 'bad cing rtsol ba'i nad dang bral gi || ye nas bde
dang sdug bsngal gnyis kyang dbyer med yin la || de la spong len mtshan ma 'dod pa de ci ||

Conqueror [of] the three times, your own thinking activity (*svacitta*)
 [Is] free from the practice of exertion and effort.
 As pleasure and suffering (*duḥkha*) [are] indivisible,
 Why desire what is characterized [by] rejection [or] acceptance?

de nyid rang gsal 'dzin pa med ||
 'dzin med grub mtha' lta ba bral ||
 sems kyi me long de gsal ba ||
 sngags 'chang / dgongs pa mnyam nyid do || 19 [HR₆ 14b]

19c *kyi* kyis N Q; **19d** *mnyam nyid do* mnyam pa nyid D C PK : nyams nyid do TsH.

Padma dkar po: de nyid_{rig pa} rang gsal_{gang la 'ang} 'dzin pa med_{pa la} || 'dzin_{pa} med_{pas} grub mtha'_{so so'i} lta ba_{dang}
 bral_{ba} || de la sems kyi me long_{gi grub mtha'} de la gsal ba || sngags 'chang_{gi theg pa'i} dgongs pa_{nyid dus gsum} mnyam pa
 nyid_{do} ||

Without grasping immanent reality (*tattva*) [which is] inherently clear,
 Non-grasping, free from [any] philosophical systems' view,
 That mirror of thinking activity [is] clear.
 The perspective [of] the holder of formulas (*mantradhārin*) is sameness!

rang la gnas / pa gzhan du min || [D 246b]
 rgyun du gnas kyang gting dpag dka' ||
 rtsol sgrub bral bar yongs la khyab ||
 dngos su mthong ba bla / ma'i drin || 20 [C 246b]

20a *pa* pas D C PK; *du* la HR_B; **20b** *kyang* pa N Q; *gting* ting TsH : *ring* Q; **20c** *rtsol* brtsol N Q; *bar* bas
 TsH; **20d** *dngos* mngon C.

Padma dkar po: de rang la gnas pas_{dus su} gzhan du min_{la} || 'on kyang rgyun du_{rang la} gnas kyang_{zab pas} gting dpag
 dka'_{la} || rang bzhin rtsol sgrub_{dang} bral bar_{sems can} yongs la khyab_{kyang} || de nyid dngos su_{rang gis} mthong ba bla ma'i
 drin ||

Abiding in yourself, not elsewhere,
 Even if continuously abiding, it is difficult to fathom.
 Being free from exertion, you are all-embracing.
 To actually have a vision [of the deity is] the grace of the master (*guru*).

/ ma skyes spros bral sems nyid ni || [TsH 2b]
 kha dog dbyibs dang gnas rig bral ||
 zab cing rgya che gsal bar ldan ||
 brtan g.yo / ma lus de ltar byos || 21 [PK 9b]

21a *spros* spyos C; *ni* gzhi N Q : dang HR_A : ngang TsH HR_B PK; **21b** *rig* rigs Q PK; **21c** *che* cher PK; **21d**
 brtan rtan TsH.

Padma dkar po: dang po nas ma skyes_{pa} spros_{pa thams cad dang} bral_{ba} sems nyid_{kyi} ngang_{la} || kha dog_{dang} dbyibs dang
 gnas_{dang} rigs_{pa la sogs pa dang} bral_{ba ste} || dgongs pa zab cing rgya cher_{thams cad la} gsal bar ldan_{pa ste} || des na brtan_{pa dang}
 smod g.yo ba bcud ma lus_{pa thams cad} de ltar_{shes par} byos ||

Unborn, free from elaboration, this very thinking activity
 Is free from colour, shape, place and family.

Profound and vast, [it is] endowed with clarity.
Inanimate [and] animate, do [know] the whole lot accordingly!

'gro ba 'di kun sangs rgyas te ||
gsal bar yod kyang rtogs pa med ||
sems nyid nor bu rin chen de ||
sbubs na mkha' lding phru gu 'dra || 22

22b rtogs] rtog TsH; **22c** de] te TsH; **22d** phru gu] phrug gu N Q; 'dra] phra TsH HR_A HR_B.

Padma dkar po: *gdod nas 'gro ba 'di kun sangs rgyas kyi rang bzhin te || sangs rgyas de kun la gsal bar yod kyang rang gis rtogs pa med || sems nyid kyi nor bu rin chen de || sgo nga'i sbubs na mkha' lding phru gu 'dra ||*

All this world consists of awakening (*buddha*).
Though in clarity, it is not discernible.
Thinking activity, that precious gem,
Is similar to a young *garuḍa* within the egg-shell.

dam pa mnyes byed skyes bu yis ||
bde gshegs dgongs pa rdzogs pa'i don ||
dug gsum sku gsung thugs su dag ||
dpa' bo seng ge bzhin du rgyu || 23

23b bde] bder N Q; *gshegs] bshegs* TsH; *rdzogs] rtogs* TsH; *don] phyir* TsH HR_A HR_B; **23d** rgyu] myur C.

Padma dkar po: *de liar rtogs par 'dod pas dam pa mnyes par byed pa'i skyes bu yis || dus gsum gyi bde bar gshegs pa'i dgongs pa rdzogs pa'i don || nyon mong pas dug gsum sku gsung thugs su yongs su dag || mi mthun phyogs 'joms pas dpa' bo seng ge bzhin du rgyu ||*

For a person adoring the sublime
The perspective of the ones gone to bliss (*sugata*) [is] the fulfilled goal.
The three poisons, in the body, speech and mind are pure.
The hero is moving like a lion.

theg chen gsang ba'i rnal 'byor gyis ||
spyod pa'i khyad par ci spyad kyang ||
tshogs sgyur len med 'dzin dang bral ||
dkyil 'khor chen po'i gsang bar zhugs || 24

24c sgyur] bsgyur D C; **24d** zhugs] bzhugs TsH HR_A HR_B PK.

Padma dkar po: *des na theg chen gsang ba'i la spyod pas rnal 'byor gyis || lus ngag gi spyod pa'i khyad par ci spyad kyang || thams cad kyi tshogs sgyur chen mo gang yang len med 'dzin pa dang bral ba de || thams cad kyang dkyil 'khor chen po'i gsang bar bzhugs pa'o ||*

By means of the *yoga* of the secret great vehicle (*mahāyāna*),
Whatever kind of action you perform,
Whithout hoarding, transforming or receiving, free from grasping,
You enter the secret of the great ritual enclosure.

sku gsung yon tan phrin las la ||
'od gsal / ye shes snyoms mdzad pa || (PK 10a)
bdag / gzhan gnyis kyi 'dod pa sgrub || (Q 146b)

25a *phrin*] 'phrin N Q HR_A HR_B PK; **25b** *mdzad*] *mad* TsH; **25c** *gzhan*] *bzhan* TsH; *kyi*] *kyis* N Q; **25d** *rjes*] *rje* PK; *sgröl*] *bsgröl* Q; *brtson*] *rtson* N Q TsH.

Padma dkar po: *sku gsung thugs yon tan 'phrin las la snatshogs la || thugs te 'od gsal ye shes gzhan la snyoms par mdzad pa || des bdag dang gzhan gnyis kyi 'dod pa thams cad sgrub || dmigs med thugs rje yul khams gsum 'gro ba sgröl la brtson ||*

In the enlightened activities [endowed with] the good qualities [of] body, speech [and mind],
The one who equalizes luminosity [and] gnosis
Fulfils the wishes of both self [and] others.
Compassion (*karuṇā*) aims at the liberation of the three realms.

rol pa'i ye shes dgyes pa las ||
thabs chen zab mo'i theg pa / spro ||
mi zad bsdu ba zung du 'jug ||
de ltar mnyam byed rnal 'byor gyis ||

[HR_A 15a]

26

26a *dgyes*] *dges* N Q TsH PK : *dgos* HR_A HR_B; **26b** *spro*] *spo* D; **26c** *bsdu*] *sdu* N Q : *bdu* TsH; *zung*] *bzung* HR_A; **26d** *byed*] *spyod* D C PK; *gyis*] *kye* PK.

Padma dkar po: *rang gi che ba 'i yon tan la rol pa'i ye shes dges pa chen po las || thabs chen po dang ldan pa'i zab mo'i theg pa sna tshogs spro || thams cad mi zad par bsdu ba zung du 'jug || de ltar mnyam par spyod gcig rnal 'byor kye ||*

From playful gnosis [and] delight,
The profound vehicle [endowed with] great means radiates.
Inexhaustibly attracted, the two get united.
Do practise yoga equalizing in that manner!

rnal 'byor gyi dbang phyug tilli pas go ri shva ri'i rgyal po'i khab tu rnal 'byor pa la gdams pa rang
bzhin bsam gyis mi khyab pa zhes bya ba i thi || ||

rnal 'byor] *ces rnal 'byor* TsH; *tilli*] *ti lo* N Q HR_A HR_B : *te lo* TsH : *tai lo* PK; *go ri shva ri'i*] *go ri shva ri* HR_A
HR_B : *go ri shar ba'i* D C : *go ri sho ri'i* PK; *bsam gyis*] *bsam gyi* TsH : *bsam gyis gyis* C.

rnal 'byor pa la gdams pa rang bzhin bsam gyis mi khyab pa zhes bya ba i thi N Q D C TsH PK : *rnal 'byor pa nus ldan blo gros smin cing grol nas u rgyan na bzhus so* HR_A HR_B

Padma dkar po: ... *rang bzhin bsam so ma bha dras tsanḍi ka ba sgrubs nas nus pa thob pas gyis mi khyab pa zhes bya ba i thi* || ||

'The inconceivable reality (*acintyasvabhāva*)' – Instructions of the lord of yoga Tilopa to the yogin at the court of the King of Gaurīśvarī.

Zab mo'i don brgyad

rNal 'byor pa Nus ldan blo gros la gdams pa

The following text is the oral transmission of the *yogin* Nus ldan blo gros (Samarthamati?) which opens the *Zab mo'i don brgyad*, or 'Eight Profound Meanings'. It is the 'core meaning' (*bsdus don*) of the *Acintyamahāmudrā* listed in the above quoted *Zhang lo'i thim yig*, and it is known to us through Padma dkar po's edition of the *bDe mchog snyan brgyud*.

[1b] bla ma rin po che la phyag 'tshal lo ||

Homage to the precious master!

slob dpon chen po te lo pas | rnal 'byor pa nus ldan blo gros la gdams pa |

Instructions of the great teacher Tilopa to the *yogin* *Samarthamati.

rtsa rlung dbang du 'dus tsa na ||
bde la zhen pa med pa'i nyams ||
snang ba thogs gdugs med pa byung ||
rdzu 'phrul rnam pa sna tshogs bstan || 1

When channels [and] winds are composed under [your] control,
[There is] the experience of no clinging to pleasure.
Appearances have arisen without trappings,
All sorts of miraculous forms are shown.

khams 'dus nyams kyi snang ba la ||
lha yi dkyil 'khor zhen med mthong ||
don dam gnyug ma'i gnas lugs rtogs || 2

The elements coalesce: at the appearance of the experience,
You have the vision of the ritual enclosure of deities without clinging.
The ultimate meaning (*paramārtha*) [is] to understand the innate situation as such.

de ltar rtogs pa'i rnal 'byor pas ||
rlung bcings lha yi zhal yang mthong ||
zhen med gnyug ma rang sar grol ||
bde chen spros bral shugs kyis 'char || 3

The *yogin* who understands in that manner,
Having bound the winds, has also the vision of the deity.
Without clinging, he is liberated in his innate natural condition.
A great pleasure free from elaboration spontaneously emerges.

'khor ba [2a] mya ngan 'das pa yi ||
spang bya gnyen po'i chos nams kun ||
rang gi sems su blo thag chod ||
de phyir rang sems bsgom par bya || 4

Of cyclic existence [and] extinction
What is to be forsaken [are] all antidotal phenomena:
As to your own thinking activity (*svacitta*), make a decision!
Therefore, your own thinking activity is to be attended to.

bsgom pa'i tshe na sgom rgyu med ||
sgom du med la goms par bya || 5

At the moment of meditative attention, there is no cause for attending:
You must get used to the absence of meditative attention!

lhan cig skyes pa'i ye shes 'di ||
bdag gzhan 'b'ras bu phun sum tshogs ||
tai los ci yang bstan du med ||
nus ldan blo gros kyi snyan rgyud do ||

6

This co-emergent gnosis (*sahajajñāna*)
[Is] one's own [and] others' excellent fruit.
Tilopa has nothing to show!
Oral transmission of *Samarthamati.

Appendix

Let us read how Tilopa's conversion of the *yogin* is told in the hagiographic tradition.

Critical Signs: [2a1] = pagination; x [y HR_x] = variant reading in the edition of ζ, η, HR; {x→} y = text changed from x to y in diplomatic edition of α, β, γ, δ, ε; *gcig*, *gnyis*, *bzhi* for the corresponding Tibetan figures in diplomatic editions; rnal 'byor = *bsdus yig*; <x> = editor's addition; {xxx} = editor's deletion; \xxx/ = text added above the line; /xxx\ = text added below the line; xx_{yy} xx = *mchan bu*; xxx = unclear reading; [-] = a single illegible element of a partially legible syllable.

α Mar pa Chos kyi blo gros

[7b5] rgya gar lho phyogs na rgyal po *gcig* la ma shin tu byams pas ma de gang dgyes pa byed pas | dge rtsa gang la dga' | dge ba *gcig* bya yis bka' gsol byas pas | ma na re pañḍita dang | [7b6] grub thob dang | mkha' <'>gro ma bsags te rin po che'i dkyid 'khor bar snang la bzhengs nas dbang bskur chen <p>o dang tshogs kyi 'khor lo byed na dga' zer nas | de ltar byed pa'i pañḍita rnamś la bang chen re btang | grub thob rnamś la bang chen *gcig* btang [7b7] nas | pañḍita dang grub thob rnamś spyang drangs te | pañḍitas sa chog lasogs pa mdzad pas | 'di rnamś kyiś gang mdzad kyang yong zhes bsgrags | ku sa li rnamś {*kyis*→} kyi mdun du bu <d> med mi sdug pa'i msthan ma can *gcig* 'ongs nas | khyed kyi tshogs [8a1] {*tshogs*} dpon sus byed zer ba la | {'*dran*→} 'gran zla med pas ngas byed gsungs pas | khyod kyiś mi 'ong | nga'i ming pos 'ong ste byas pas ga na yod zer ba la dur khrod na yod byas pas | 'o na khug la shog zer nas | [8a2] 'gugs su song pas yong par yod kyiś zer | der {*chi*→} phyi mo na byon <na>ś khri gnyis la {'*dran*→} 'gran \^{zla}/ med pa dang *gcig* bzhugs te | sgra dang don gyi 'gal 'grel ston pa'i tshad ma la brtsad pas mnyam par byung | nam <mkha'> la dkyid 'khor 'bri ba dang | [8a3] char dang rlung gis mi snang {*par*→} bar bya ba'i re mos byas pas {*snyam*→} mnyam par byung | seng ge la zhon nyi <z> <a> i khar bang btang pas yang mnyam par byung {*pa*→} ba la | te los nyi <z> <a> thang la dbab | de'i steng du seng ge zhon | lus phyr bzlog | ba spu nyag re la [8a4] dkyid 'khor dur khrod bcas pa re sprul | der shing re sprul | shing re la dkyil {*drungs*→} krung bcas pa rtsed mo byas pas | {'*dran*→} 'gran zla med \^{ma byung}/ bas | tham <ca> d ngo mtshar te | e ma 'di lta bu'i rdzu <phru> ci las byung | ngo mtshar spyod pa ci las byung | ces brjod [8a5] pas | lan mgur du bzhes pa | kye ma | 'dug na nam <mkha'> i dkyil du 'dug | nyal na mdung gi rtse la nyal || lta na nyi zla'i dkyil du ltos || don dam rtogs pa'i te lo pa || nga ni 'bad rtsol

kun dang bral || ces pa dang rang< bzh>in bsam [8a6] gyis mi khyab pa gsungs pas | thams cad grol bar gyur to || mtshan yang nus ldan blo gros zhes bya bar btags te | dalta yang urgyan na 'das grongs mi mnga' bar bzhugs so ||

β **rGyal thang pa bDe chen rdo rje**

[13b6] yul phyogs *gcig* na | rgyal po yum la {*gras*→} gus shing ngag mi {*cogs*→} gcog pa *gcig* yod pa des | yum de la | nga khyed la gson dge *gcig* byed pas | dge ba rang gang gi phyogs la dga' zhes byas pas | yum na re khyod kyis nga la sngar yas [13b7] cong | ci dga' byed du btsug pas dang nga la dge ba mi dgos zer ba la | rgyal po des | khyod ma shi ba la cis kyang dge ba *gcig* bya dgos | gang la dga' zhes dris pas | ma de na re | khyod ye mi nyan na | yul phyogs [14a1] 'di'i paṇḍita mkhas pa rnamṣ dang | ku su lu'i sgoṃ chen rnamṣ la | rin< p>o< ch>e sna lnga la byas pa'i dal chen< p>o< re< r>e bzhengs nas | dbang dang tshogs 'khor byas na ga dga' zer | der rgyal po des { 'a→ } a ma [14a2] dga' ba'i ched du | yul phyogs de'i paṇḍita dang | ku su lu'i sgoṃ chen pa rnamṣ 'tshogs ces pa'i {*gril*→} dril sgrags pas | de lt<a> bu de rnamṣ tham<s> cavd dus la byon te | rang rang gi lugs dang mthun pa'i dal rin< p>o< ch>e las bzhengs nas | der tshogs pa tham<s> cavd [14a3] kyi nang na nus pa gang che ba *gcig* gi dpon byed pa la | de rnamṣ kyi nang nas gzhan gyis { '*dran*→ } 'gran zla med pa nus pa thogs med bya ba *gcig* gis dpon byas nas khri la bzhugs yod pas | de'i dus< s>u rgan mo mi sdug pa'i mtshan dang [14a4] ldan pa *gcig* byung nas | dpon de la khyod kyis 'dir 'tshogs pa rnamṣ kyi dpon mi yong zer | der rnal 'byor pa des | 'o na su yis 'ong byas pas | nga'i ming po du<r> 'khorod na yod pa des 'ong byas pas | 'o na khrid la shog nged< ra>ng *gnyis* nus pa 'gran pa [14a5] yin zer | de nas de *bzhin* byed< d>o zer nas rgan mo de lang< s>ong | de'i rgyal po de rang na re | de yang da lta rnal 'byor pa khyed las nus pa che ba med pas | tshogs la 'jug par zhu zhes byas pas | de ka'i phug pas na | rgan [14a6] mo de na re nga'i ming po 'byon gyin yod< d>o zer nas rtol byung | da ka'i rje< b>tsun chen< p>o< tilli pas tshangs kyis phebs byung bas | rnal 'byor pa de'i zhal nas | da khyed< ra>ng nus pa 'gran la | nus pa su che ba *gcig* gis tshogs kyi 'khor< bo>i [14a7] dpon bya'o gsung | khri {*snayam*→} mnyam po *gnyis* la bzhugs nas nus pa { '*dran*→ } 'gran pas | rnal 'byor pa des dkyi<l> 'khor lha dang bcas pa *gcig* bzhengs | slo dp>on tilli pas dang bzhengs | rnal 'byor pa des rlung dang char pas bshig | tilli pas dang rlung dang char pas [14b1] khong {*gis*→} gi {*gshig*→} bshig< g>o | yang rnal 'byor pa des du<r> khrod nas ro gsar rnying mang po blangs nas | tshogs dang mchod rdzas yid du 'ong ba mang por sgyur ba dang | tilli pas dang de tham<s> cavd med< pa>r byas | yang rnal 'byor pa des khyi mang por sprul nas | ro re re [14b2] khal du {*kal*→} bkal re< r>e khas bzung nas mchod rdzas< s>u sgyur | tilli pas sgyur ba dang de tso mnyam por byung ba dang | de nas tilli pas lus kyi phyi nang zlog ste | ba spu'i bu ga re< r>e la dal gyi lha {*tshags*→} tshogs pa re dang dzambu'i gling re bzhugs | seng< g>e [14b3] la zhon | nyi zla la phar khyug tshur khyug byas pas | der rnal 'byor pa de'i nus pa rdugs nas /_{magsung nas tshogs dpon mdzad | des rjes< s>u [14b5] bzung ba'i rnal 'byor pa de | mngon< pa>r rdzogs par sa<ngs> >rgyas tsa na | by<ang> ch'u s>em<s> >d<pa>' blo< g>ros shes bya bar 'gyur< r>o | da lta nub phyogs dpal gyi dburgyan na bzhugs || 'di'i mtshan thos pa tsam gyis kyang | thog med nas kyi sdig sgrib 'dag cing mngon [14b6] par rdzogs< pa>r sa<ngs> >rgya bar 'gyur< r>o ||}

γ **O rgyan pa Rin chen dpal**

[11b3] rnal 'byor pa zil gyis mnan pa'i yon tan ni | yul phyogs de na rgyal po ma la gus cing | ci 'dod byed pa cig yod pas | ma la khyod dge [11b4] ba'i las ci lta bu byed na dga' zhes dris pas | ma na re | khyod rang gi mnga' ris kyi {*pan ti*→} paṇḍi ta dang ku su lu rnamṣ la | rin po che'i {*ma*

'dal→} maṇḍala bzhengs nas | tshogs kyi 'khor lo chen po bskor na nga dga' zer | de nas rgyal po des | [11b5] ma dga' bar byed pa'i phyir | tshogs kyi 'khor lo rgya chen po byed pas | phyogs kun gyi {pan tri→} paṇḍi ta dang | rnal 'byor pa ku su lu thams cad 'dus cig | ces dril chen gyi sgra bsgrags nas | der thams cad 'dus nas | rang rang [11b6] gi {ma 'dal→} maṇḍala bzhengs nas | rnal 'byor pa nus pa gang che ba cig gis dpon byed pa yin pa la | gzhan sus kyang 'gran du med pa'i nus /pa\ khyad par gyis 'phags pa /cig\ yod pa de la tshogs dpon bcol nas | khri la bzhugs pa dang | de'i mdun du [12a1] rgan mo gzugs mi bsdug pa sum cu so drug gis dpag pa cig byung nas | tshogs dpon khyod kyis mi yong zer | 'o na nga nas che bar grags pa su yod byas pa la | nga'i ming pos byas na 'ong zer | gar yod byas pas | da lta dur khrod na yod zer | [12a2] khrid la shog cig | nga dang nus pa 'gran dgos zer nas | der rnal 'byor pa de'i mdun du khri chen po cig brtsigs | de'i steng du te lo pa spyan drangs nas bzhugs su gsol | de nas de gnyis nus pa 'gran te | rnal 'byor pa des mdun gyi nam< mkha' la | [12a3] dkyil 'khor gyi lha tshogs mngon sum pa cig bkra | [·:] gyis bton nas | yang te lo pa yis skad cig ting 'dzin gyis bshigs nas | btang | yang te lo pas de ltar byas pas | {rnam →} rnal 'byor pa de yis bshigs | yang rnal 'byor pa des dur khrod du ro gsar [12a4] rnying mang po skad cig gis 'ongs | mdun du tshogs dang mchod rdzas dpag tu med par bsgyur | yang te lo pas bshigs | yang te lo pas kyang lce spyang mang por sprul nas ro re re bkal | re re khar bzung nas 'ong ba byung nas | skad cig gis tshogs dang mchod [12a5] rdzas yid du 'ong bar bkra cags kyis bsgyur ba | yang rnal 'byor pa des bshigs | der te lo pas | nyi zlas la phab pa'i steng du seng { 'ge→} ge la bcibs nas | lus skad cig du phyir bsgyur du bzlog pa'i nang na | ba spu'i bu ga re rer | 'dzam bu gling re re [12a6] dang | dkyil 'khor gyi lha bkra cag ge ba re re bton pa gsal wa le byas nas | seng { 'ge'i→} ge'i rtsal dang rol mo mang po byas pa dang | rnal 'byor pa des de ltar ma nus nas yid ches ste | e ma 'di lta bu'i ni | ngo mtshar spyod pa ci las byung | ces gsung [12b1] nas zhabs las 'dud pa la | te lo pa'i zhal nas | don rtogs rnal 'byor te lo pa | ci byed {brda 'tshul→} bad rtsol kun dang bral | ces gsungs nas tshogs dpon mdzad do || der slob dpon te lo pas rjes su bzungs ste | mchog gi dngos grub thob nas da ltar [12b2] u rgyan du bzhugs | mtshan ni nus chen rab ldan bya ba yin | dus physis byang chub sems dpa' blo gros bya bar grags nas | mngon par rdzogs par sangs rgyas pa yin skad ||

ḍ

rDo rje mdzes 'od

[36a1] rnal 'byor pa nus ldan zil gyis gnong pa'i yon tan ni | rgyal po {mye→} me tog gling pa zhes bya bas ma'i don du {paṇ ḍa'i→} paṇḍi ta dang | rnal 'byor [36a2] pa rnam la tshogs 'khor zhus pas | thams cad na re bsod nams kyi mthar thug yin no gsung nas thams cad byon nas dkyil 'khor bzhengs nas | [36a3] rnal 'byor pa nus pa che ba gcig gis tshogs dpon byed pa yin pas | de khri la bzhugs pa la rnal 'byor pa'i bseb tu bud myed mi sdug pa'i mtshan can [36a4] zhig byung nas khro zhing khyod kyis tshogs dpon mi 'ong zer | 'o na sus 'ong byas pas nga'i ming pos 'ong zer | de gang na bzhugs byas pas dur khrod 'bar [36a5] ba 'dzin na yod zer | de spyan 'dren du phyin pas | ljon shing zhig gi yal ga la myi ro zhig bkal ba'i rkang pa'i the'u chung gnyis la rta rnga btags pa la [36a6] phyang mo yug mdzad pa sku mdog sngo ba | ras kyi ang rag mnabs pa spyan dmar {lcig ge→} chil le ba zhig 'dug pa spyan drangs pas | te lo pa byon nas de gnyis [36b1] khri gnyis la bzhugs te | nus pa 'gran pas gnyis kas dal bzhengs pa gnyis kas bshig par byas pa la | nga ma'i dal te lo pas bshig pa la gcig gis [36b2] ma nus so | ci yang mang po sprul nas ro re re rgyab du bkal | re re khar bzung nas mchod rdzas su sgyur ba 'gran pa la | te lo pas kho'i de rnam sa mā dhis [36b3] dur khrod du bskyal | khos te lo pa'i de rnam bshig par ma nus so | te lo pas lus kyi pags pa phyi nang bzlogs pa'i ba spu'i bu ga re re nas dal gyi lha [36b4] gzhal yas khang dur khrod dang bcas pa tshang ba'am | 'dzam bu'i gling re re na sangs rgyas mang po bzhugs nas sems can gyi don mdzad pa dpag tu myed pa [36b5] bzhugs pa sprul pa dang | sengge la zhon nas nyi zla sa la babs pa'i steng du phar rgyug tshur rgyug byas pas | rnal 'byor pa des ma byung nas | des slar dad de | [36b6] kye ma 'di lta bu ni | ngo mtshar spyod pa'i rnal 'byor su zer ba la | don rtogs rnal 'byor te lo pa | ci byed 'bad rtsol kun dang bral | zhes gsungs so | der [37a1] tshogs dpon mdzad de rnal 'byor nus ldan des bzod /par\

gsol nas gdams ngag zhus so | nus ldan blo gros o rgyan yul | zhes pa ste | [37a2] rnal 'byor pa nus ldan blo gros zhes bya ba de da lta o rgyan na bzhugs so ||

ε

Mon rtse pa Kun dga' dpal ldan

[17a1] yul phyogs *gcig* na rgyal po ma la shin {*du*→} tu gus shing ma'i ngag mi bcog pa *gcig* yod pa des | ma de la khyed rang dalta ngo cog< g'e yod [17a2] pa la gson {*dge'*→} dge *gcig* byed pas {*dge'*→} dge ba gang gi phyogs la dga' dris pas | bu khyod kyi nga gang dga' ba kho na byed du bcug pas | da nga la dge ba bya yi dges kyi zer yang cis kyang byed pa yin pas gang la dga' byas pas | [17a3] 'o na cis kyang byed na | khyed rang gi mnga' 'og na yod pa'i pañ ñi ta mkhas pa rnamś dang | ku su lu sgoṃ chen rnamś la | rin< p'o< ch'es byas pa'i dkyid 'khor chen< p'o re bzhengs nas dbang dang 'tshogs 'khor byas na dga' byas pas | der [17a4] rgyal pos nga'i ma'i {*phyed*→} ched du dbang dang tshogs 'khor byed zhes {*tril*→} dril sgrags dus {*ltab*→} btap pa dang | de rnamś byon< na> rang rang gi dkyid 'khor bzhengs< ste | rnal 'byor pa rnamś nus pa gang che ba *gcig* gis tshogs dpon byed pa yin pa la | gzhan gyis 'gran mi [17a5] nus pa'i nus pa che bar grags pa *gcig* la zhus nas khri la bzhugs pa dang | rgan mo *gcig* 'khro zhing byung nas | nga nang du thong dang zer bas | ma ki za rgyu 'dod pa *gcig* yin te 'ong byin gyis ma brlabs pa'i zas *gcig* byin las thong [17a6] byas na | sgo phye ba dang | mo na re | rgyal po chen< p'o ma'i don du tshogs 'khor byed pa'i tshogs dpon khyod {*kyi*→} kyis mi yong | nga'i ming po du< kh'rod na yod pa des byed dgos byas pas | 'o na bos la shog dang nus pa {*'dran*→} 'gran la gang che ba *gcig* [17a7] gis bya yis zer | der rgan mo de song nas dar *gcig* ma byung bar | mi kun na re | rgan mo de 'dra ba rang dgar lab pa yin | dalta rnal 'byor pa khyed las nus pa che ba med pas tshogs kyi cho ga la 'jug par zhu byas pa dang [17b1] rgan mo de na re sgo phye | nga'i ming po 'byon gyi yod zer tsa na | mi sngon< p'o tshon *gcig tshangs kyas* byung pas | rnal 'byor pa de na re | 'o nga cag *gnyis* nus pa {*'dran*→} 'gran la gang che ba *gcig* gis tshogs dpon bya'o byas pas rung zer | der de *gnyis* [17b2] khri {*snyam*→} mnyam po *gnyis* la bzhugs nas nus pa {*'dran*→} 'gran pas | rnal 'byor pa des dkyid 'khor lha dang bcas pa bzhengs pas | ti lo pas kyang de 'dra ba *gcig* bzhengs | de rnal 'byor pas ting< ng'e< 'dzin gyis rlung dang char phab nas bshig | ti lo pas kyang de< bzh'in bshig | yang [17b3] rnal 'byor pa des du< kh'rod nas ro gsar rnying mang po bkug te tshogs dang mchod rdzas yid du 'ong par sprul nas mchod pa dang | ti lo pas kyang de< bzh'in du byas nas | khong gi de rnamś tham< cha'd med par byas | yang rnal 'byor pa des khyi mang po sprul nas | ro re< r'e [17b4] rgyab du khur | re< r'e khar bzung nas mchod rdzas su sgyur | ti lo pas yang sgyur bas de rnamś nus pa {*snyam*→} mnyam par byung bas | ti lo pas lus phyi nang zlog nas bas spu'i bu {*kha*→} ga re< r'e na'ang 'dzam bu'i gling re< r'e bzhugs | seng< g'e la zhon< na> nyi< z>la thang la phab [17b5] pa'i steng du phar rgyug tshur rgyug byas pas | der rnal 'byor pa de bdung nas ma byung bas | e ma 'di lta bu 'di ni | ngo mtshar spyod pa ci yang 'byung | zhes zer bas | ti lo pa'i zhal nas | don rtogs rnal 'byor ti lo pa | ci byed 'bad [17b6] rtsol kun dang bral | gsung/s nas tshogs dpon mdzad< d'e | der rnal 'byor pa des gus pas bstod bzod< pa>r gsol nas rjes< s'u 'dzin< pa>r zhus pas | rjes< s'u bzung nas rnal 'byor pa nus pa dang ldan pa | mngon par rdzogs par sa<ngs 'rgyas tsa na de< bzh'in< gsh'egs pa blo< gr'o>s zhes< s'u lung [17b7] stan | dalta nub phyogs dpal gyi urgyan na bzhugs< s'o ||

ζ

gTsang smyon He ru ka Sangs rgyas rgyal mtshan

[ζ_i 14a2; ζ_{ii} 13b4] yul phyogs zhig na rgyal po chen po *gcig* ma la shin tu {*du* ζ_{ii}} gus shing | ma'i ngag mi bcog [*bcogs* ζ_{ii}] pa *gcig* yod pas | ma la khyod kyi don du dge ba *gcig* byed pa ji ltar bya zhes dris pas | ma na re | rang gi mnga' ris kyi paññi ta dang | ku su lu'i rnal 'byor pa [*'i rnal 'byor pa* om. ζ_i] rnamś bsags [*bsogs* ζ_{ii}] nas | rin po che las dkyil 'khor bzhengs te tshogs 'khor byas na dge ba'i mthar thug pa yin zer ro || der ma'i ched [*phyed* ζ_i] du de ltar byed do zhes dril sgrags te dus btap po || de nas de rnamś byon te so so rang rang gi dkyil 'khor bzhengs nas | rnal 'byor pa su nus pa che

ba cig gis tshogs dpon byed pa la | gzhan sus kyang mi 'gran zhing nus pa che ba *gcig* la zhus nas khri la bzhugs pa dang | rgan [ζ_{II} 14a] mo mi sdug pa'i gzugs can *gcig* 'ongs nas [te ζ_{II}] nga nang du thong zer zhing khro ba *gcig* byung nas [ba ζ_{II}] | sgo phye ba dang tshogs dpon de la khyod kyis tshogs dpon mi yong zer | da lta nga bas grag pa su yod byas pas | nga'i ming po yod zer | de gang na yod byas pas | dur khrod 'bar ba 'dzin na yod zer nas | tshol du phyin pas | ljon shing *gcig* gi yal ga la mi ro *gcig* bkai [rkal ζ_{II}] | de'i rkang pa'i 'theb chung la rta rnga btags [ltags ζ_I] pa la 'phyang mo yug byed pa *gcig* 'dug pa spyang drangs pas | mi sngo [ζ_I 14b] sangs ras kyi ang ga rag gsol ba spyang rtsa dmar chil le ba *gcig* byung ste | khri mnyam por byas nas nus pa 'gran pa ni | tshogs dpon des dkyil 'khor lha dang bcas pa *gcig* bzhengs | ti lo pas kyang [dang ζ_{II}] de dang 'dra ba cig bzhengs | ti lo'i de khos rlung dang char [char dang rlung ζ_I] gis bshig | ti los kyang kho'i de bshig | yang khos dur khrod nas ro gsar rnying mang po bkug nas mchod rdzas su bsgyur | ti lo pas dur khrod du skyal | ti lo pas bkug pa khos bskyal [skyal ζ_{II}] || sngar mnyam por byung ba [pa ζ_I] la | ti lo pas rang gi lus phyi nang bzlog [zlog ζ_I] pa'i nang du | ba [bas ζ_{II}] spu'i bu ga re rer gsang sngags kyi lha gzhal yas khang dur khrod dang bcas pa re re | 'dzam bu'i gling du ma nas [na ζ_{II}] sangs rgyas mang po 'khro don mdzad pa rnam sprul | rang nyid seng ge la zhon | nyi zla phab ste [te ζ_I] de'i steng na phar rgyug tshur rgyug mdzad pas | khos de rnam gang yang ma byung bas | kho na re | e ma 'di lta bu yi ni | ngo mtshar spyod pa ci las byung | zer ba la [las ζ_I] | ti lo pas | don rtogs rnal 'byor ti lo pa || ci byed [ζ_{II} 14b] 'bad rtol kun dang bral || gsung nas tshogs dpon mdzad de | kho dad nas rjes su bzung bas smin cing grol ba'i rnal 'byor pa nus ldan blo gros u rgyan na bzhugs so ||

η

dBang phyug rgyal mtshan

[η_A 32a3 η_B 21a2] rnal 'byor pa nus pa thogs med rjes su bzung [bzun η_A] ba ni | yul phyogs cig [zhig η_A] na rgyal po zla ba seng ge zhes bya ba ma la shin tu gus shing ma'i ngag mi bgog [bcom η_B] pa zhis yod pa [ba η_A] las | ma la khyed kyi don du dge ba cig byed pas ji ltar bya zhes dris pas | ma na re | khyed [khyod η_A] kyis [kyi η_B] nga la sngan chad ci dga' dga' byed du bcug pas da nga la dge ba mi dgos zer ba la | rgyal po des khyed ma shi ba la [η_A 32b] cis kyang dge ba cig byed dgos gang la dga' zhes dris pas | ma [mo η_A] na re | khyed [khyod η_A] ye [ye shes η_A] mi nyan na rang gi mnga' ris kyi pañdi [pañti η_A] ta mkhas pa rnam dang | ku su lu'i rnal 'byor pa rnam bsags nas rin po che sna lnga las [la η_B] byas pa'i rang rang gi dkyil 'khor chen po re bzhengs nas dbang dang tshogs 'khor byas na dga' zhing dge ba'i mthar thug pa yin no zer | der ma'i ched du de ltar byed do || zhes rang re'i yul phyogs kyi pañdi [pañtri η_A] ta dang | ku [sku η_A] su lu'i rnal 'byor pa rnam tshogs ces pa'i dril phyogs bcur sgrags pas | de rnam thams cad dus ['dus η_B] la byon te | so so rang rang gi lugs kyi dkyil 'khor chen po rin po che [rin po che om. η_A] las bzhengs nas | rnal 'byor pa su nus pa che ba cig la tshogs dpon byed pa kha 'cham pa la | gzhan sus kyang mi 'gran zhing | nus pa che bar grags pa nus pa thogs med la zhus nas [η_A 33a] khri la bzhugs pa dang | rgan mo mi bsdug ['dug η_A] pa'i gzugs can cig 'ongs te | [η_B 21b] nga nang du thong zer zhing [cing η_B] khro ba cig byung ba sgo phye ba dang tshogs dpon de la khyod kyi tshogs dpon mi 'ong zer | des da [de η_B] lta nga ba'i mkhas pa su yod byas pas | nga'i ming po yod zer | de gang na yod byas pas dur khrod 'bar ba 'dzin na yod zer tshol du [tu η_B] phyin pas | ljon shing cig gi yal ga la mi ro cig bkai de'i rkang pa'i mthe chung [chu η_A] la rta rnga [lnga η_B] brtags pa la 'phyang mo yug byed pa cig 'dug pa spyang drangs pas [pa η_A] | mi sngo sangs ras kyi ang ga [ka η_A] rag gsol ba spyang rtsa dmar chil le ba cig byung ste | gnyis ka la khri mnyam du byas nas bzhugs su gsol te nus pa 'gran [mgran η_A η_B] pas | dang po brjod kyi sgra dang rtog ge'i tshad ma dang | yid ches par byed pa'i lung khungs rnam [rnam om. η_B] la sgro gleng [sgros bgleng η_A] byas pas mnyam por byung | [η_A 33b] de nas dngos po rtisig pa [par η_A] la mi thogs pa dang | chu la mi 'bying ba ['byid pa η_A] dang | nam mkha' la 'gro ba mnyam por byung | yang sngon [sngod η_B] la rnal 'byor pa nus pa thogs med kyis [kyi η_B] dkyil 'khor lha dang bcas pa cig bzhengs | rje btsun ti lo [llo η_B] pas kyang de dang 'dra ba cig bzhengs | ti lo [llo η_B] pa'i dkyil 'khor khos [khor η_B] rlung char gyis bshig | ti los [llos η_B] kyang kho'i [khos η_B] de bshig | yang rnal

'byor pa nus pa thogs med kyis dur khrod nas mi ro gсар rnying [rnying / η_A] mang po bkug nas tshogs dang mchod rdzas su bsgyur tsa na | rje btsun ti los dur khrod du skyal | rje btsun ti los bkug pa yang khos skyal | yang rnal 'byor pa nus pa thogs med kyis ro gсар rnying mang po blangs nas tshogs dang mchod rdzas su bsgyur tsa na | rje btsun ti lo [llo η_B] pas char rlung sprul nas dkyil 'khor de bshig | khyi mang por sprul nas mchod rdzas [η_A 34a] de rnams khar khyer song | sprul pa'i nus pa mang [byung η_A] yang [η_B 22a] gzhan gyis mi bshig [shig η_A] pa'i nus pa ma byung ngo || de nas rje btsun ti lo [llo η_B] pas rang gis lus phyi nang zlog [rlog η_A η_B] pa'i nang du | ba spu'i bu ga re rer gsang sngags kyi [kyi nga η_A] lha gzhal yas khang dur khrod dang bcas pa re re sprul | de la tshogs kyi yo byad gnas byung cha [chu η_B] med par sprul pa der 'dus pa thams cad kyis longs spyod byas | 'dzam bu'i gling du ma nas sangs rgyas mang po 'gro don mdzad pa yang sprul | rang nyid seng ge la [la / η_A] zhon [bzhan η_B] nyi zla sa la phab te gdan du bting nas phar rgyug tshur rgyugs [rgyug η_B] mdzad pas | kho yis de rnams gang yang ma nus par kho na re | e ma 'di lta bu yis ni | ngo mtshar spyod pa ci las byung zer [zer om. η_B] ba la [las η_A η_B] | rje btsun ti lo'i zhal nas mgur gsungs pa || mkha' [ma mkha' η_A] 'gro'i tshogs la [η_A 34b] phyag 'tshal lo || bka' gsan dang rnal 'byor nus pa can || don rtogs rnal 'byor ti lo [llo η_B] pa || ci byed 'bad rtol kun dang bral || snang ba thug [thugs η_A] phrad rang grol la [ba η_B] || 'bad rtol ci yang byas pa med || gsungs nas tshogs dpon mdzad de | [do // η_A] khong dad [dang η_A] nas rjes su bzung bas smin cing grol ba'i thugs sras rnal 'byor pa nus pa [pa om. η_B] ldan blo gros u rgyan [brgyan η_B] na bzhugs so || de nyid mngon par rdzogs par sangs rgyas pa'i mtshan byang chub blo gros zhes bya bar [bya ba bar η_B] 'gyur ro || 'di'i mtshan thos pa tsam gyis kyang tshe thogs med [tshe rab thog ma med pa η_B] nas bsags pas [pa'i η_B] sdig sgrib dag cing mthar mngon par rdzogs par sangs rgyas par [rgya bar η_A] 'gyur ba lags so ||

HR

IHa btsun Rin chen rnam rgyal

[HR_A 8a2; HR_B 12a2] rnal 'byor pa nus ldan rjes su bzung tshul ni | yul phyogs zhig na rgyal po chen po gcig ma la shin tu [du HR_A] gus shing | ma'i [ma yi HR_B] ngag mi bcog [bcogs HR_A] pa cig yod pas | ma de 'chi ba'i dus kyi tshe | ma la khyod kyi don du dge ba cig byed pa ji ltar bya zhes dris pas | ma na re rang gi mnga' ris kyi pañdi ta dang | ku su lu'i rnal 'byor pa rnams bsogs nas | rin po che las dkyil 'khor bzhengs te tshogs 'khor byas na dge ba'i mthar thug yin zer ro || der ma'i ched du de ltar byed do zhes dril sgrags [bsgrags HR_B] te dus btab po || de nas de rnams byon te so so rang rang gi dkyil 'khor bzhengs nas | rnal 'byor pa nus pa che ba gcig gis tshogs dpon byed pa la | gzhan sus kyang mi 'gran zhing nus pa che ba gcig la zhus nas khri la bzhugs pa dang | rgan mo mi sdug [bsdug HR_A] pa'i gzugs can gcig 'ongs te | nga nang du thong zer zhing khro ba cig byung ba | sgo phye [HR_B 12b] ba dang tshogs dpon de la khyod kyi tshogs dpon mi yong zer | da lta nga bas brag pa su yod byas pas | nga'i ming po yod zer | de gang na yod byas pas | dur [du HR_A] khrod 'bar ba 'dzin na yod zer nas | tshol du phyin pas | ljon shing gcig gi yal ga [kha HR_A] la mi ro gcig bkal | de'i rkang pa'i theb ['theb HR_A HR_B] chung la rta rnga btags pa la 'phyang mo yug byed pa gcig 'dug pa spyang drangs pas | mi sngo sangs ras kyi ang ga rag [HR_A 8b] gsol ba spyang rtsa dmar chil le ba [ye ba HR_A] gcig byung te | khri mnyam por byas nas nus pa 'gran pa ni | tshogs dpon des dkyil 'khor lha dang bcas pa gcig bzhengs | ti lo pas kyang de dang 'dra ba gcig bzhengs | ti lo'i de khos rlung dang char gyis [gyi HR_A HR_B] bshig | ti los kyang kho'i de bshig | yang khos dur [du HR_A] khrod nas ro gсар rnying mang po bkug nas mchod rdzas su bsgyur | ti lo pas dur khrod du skyal | ti lo pas bkug pa khos skyal | sngar mnyam por byung ba la | ti lo pas rang gi lus phyi nang zlog pa'i nang du | ba spu'i bu ga re rer gsang sngags kyi lha gzhal yas khang dur [du HR_A] khrod dang bcas pa re re | 'dzam bu [bu'i HR_B] gling du ma nas [na HR_A HR_B] sangs rgyas mang po [pos HR_B] 'gro don mdzad pa rnams sprul | [HR_B 13a] rang nyid seng ge la zhon nyi zla phab te de'i steng na phar rgyug tshur rgyug mdzad pas | khos de rnams [tsam HR_B] gang yang ma byung bas | kho na re | e ma 'di lta bu yi ni || ngo mtshar spyod pa ci las byung || zer ba la | ti lo pas | don rtogs rnal 'byor ti lo pa || ci byed 'bad rtol kun dang bral || gsung nas tshogs dpon mdzad de | kho dad nas rjes su bzung ngo sprad nas rang

[rab HR_B] bzhin bsam gyi mi khyab pa'i mgrur 'di gsungs so || [...] [HR_A 9b7; HR_B 15a1] rnal 'byor gyi dbang phyug ti lo pas | go ri shwa ri rgyal po'i khab tu | rnal 'byor pa nus ldan blo gros smin cing grol nas u rgyan na bzhugs so ||

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