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*ESTRATTO*



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ZHANG LO-TSĀ-BA'S INTRODUCTION  
TO THE AURAL TRANSMISSION OF ŚAṂVARA

All students of Indo-Tibetan Buddhism in a bKa'-brgyud perspective are aware of the pivotal role of that collection of esoteric texts titled *bDe-mchog snyan-brgyud* (\*Śaṁvara-karṇatantra), or 'Aural Transmission of Śaṁvara'<sup>1</sup>.

As a hypostasis of Heruka/Hevajra<sup>2</sup>, Śaṁvara belongs to the group of the wrathful emanations of the Buddha Akṣobhya within the family of the vajra (*vajrakula: rdo-rje'i rigs*). In particular, Heruka takes the name of Śaṁvara or Cakraśaṁvara<sup>3</sup> when he is imagined copulating with his female counterpart Vajravārāhī<sup>4</sup>. The esoteric representation, that is the psychocosmogram, or *maṇḍala* (*dkyil-'khor*), the tantric adept is to enter<sup>5</sup>

<sup>1</sup> A more systematic study of this *corpus* is now possible thanks to a modern reproduction of the complete manuscript set of that collection edited by Padma dkar-po (1527-1592), titled *Bde-mchog snyan-brgyud nor-bu skor gsum* (DNyNKS).

<sup>2</sup> For the essential identity of Heruka and Hevajra with Buddhakapāla, Mahāmāyā, Śaṁvara and Vajraḍāka, and their occurrence in the liturgical literature, see Snellgrove (1959: I, 30-33) and Mallmann (1975: 182-190).

<sup>3</sup> The theonym occurs as Śaṁvara/Śambara, 'Sublime (*vara*) Bliss (*śam*)' (bDe-mchog); Śaṁvara/Sambara, 'Union' (\*sDom-pa), for *saṁvara* (*sdom-pa*) synonym of *samāja* (*'dus-pa*); Cakraśaṁvara/Cakraśambara, 'Sublime Bliss in the Energy Wheels' (bDe-mchog 'khor-lo), and Cakraśaṁvara, 'Union of the Energy Wheels' ('Khor-lo sdom-pa), alluding to the *yoga* experience which comes into existence when the energy wheels (*cakra: 'khor-lo*) of the subtle body are reintegrated into a dynamic synthesis (Tucci 1935: 17-19; Guenther 1963: 4).

<sup>4</sup> Useful iconographic studies on Śaṁvara and the 'Adamantine Sow' Vajravārāhī (rDo-rje phag-mo) can be found in Tucci (1935: 16-74), Bhattacharyya (1958: 160-162), Meisezahl (1967), Mallmann (1969; 1975: 50-52), and Kossak and Casey Singer (1998: nos. 2, 20, 21, 32, 43).

<sup>5</sup> For the description of the *maṇḍala* of Śaṁvara (*Sambaramaṇḍala*), "...uno dei più ricchi e complessi di tutto il Tantrismo e certo anche [...] uno dei più interessanti..." (Tucci 1935: 27), see the *Niṣpannayogāvalī* by Abhayākara Gupta (no. 12, pp. 26-29). In the *anuttara-yoginī-tantras* and the *āmnāta* (*gdams-ngag skor*) sections of Lokesh Chandra's

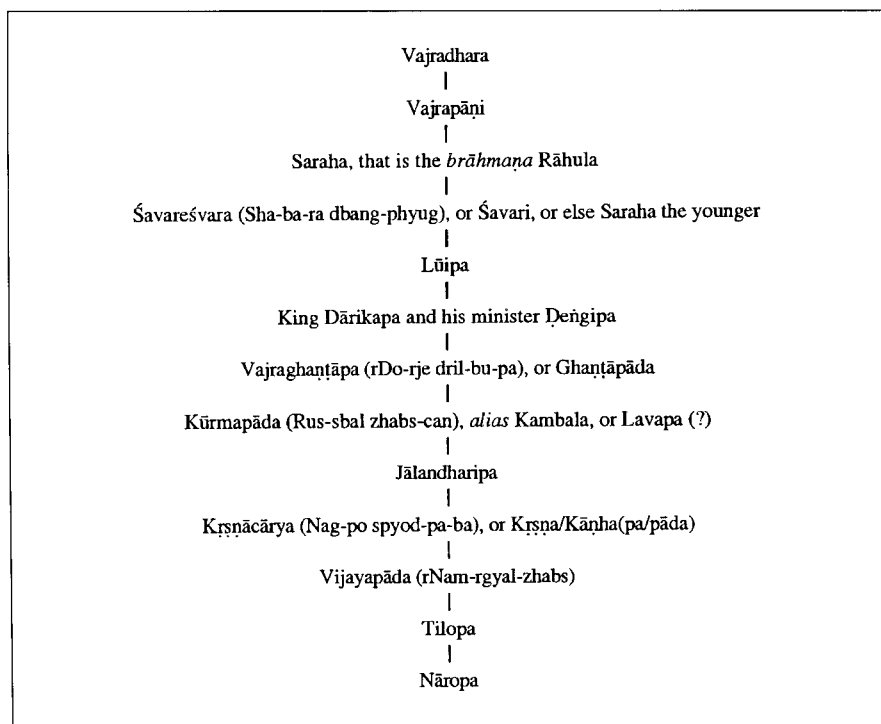
– first, liturgically in the maturation path (*vipākamārga*: *smin-lam*), then yogically in the liberation path (*muktimārga*: *grol-lam*) – has been described or implied in the huge literature belonging to that cycle of ‘mother’ tantras (*mātr-tantra*: *ma-rgyud*) relevant with this deity<sup>6</sup>.

inventory (Chandra 1965), the extant Tibetan *maṇḍalas* of Śaṃvara and Vajravārāhī are listed according to the traditions they come from and the number of deities depicted therein.

<sup>6</sup> For the Tibetan Buddhist Canons, see Tōh. 368-414 (*bKa’-’gyur*) and 1401-1606 (*bsTan-’gyur*) (Wayman 1973: 234). According to Bu-ston rin-chen-grub’s authoritative classification in his *rGyud-sde spyi’i rnam-par bzhag rgyud-sde rin-po-che’i mdzes-rgyan* (*cit.* in Tucci 1949: 263), the tantras of Śaṃvara are part of those connected with Heruka in the *prajñā* class (*shes-rab*) of the anuttaratantras (*bla-na-med*). They are divided in two: fundamental (*rtsa*) and explanatory (*bshad*) tantras. As to the former, there is the *Śrī-Mahāsambharodaya-tantrarāja* (Tōh. 373); as to the latter, there are four subdivisions: (1) extraordinary (*thun-mong ma-yin*), (2) ordinary (*thun-mong*), (3) tantras about which there is discussion whether they are pure or not and (4) a fourth one. In the first ‘extraordinary’ subdivision there are the *Śrī-Vajradāka-nāma-mahātantrarāja* (Tōh. 370), the *Śrī-Herukābhyūdaya-nāma* (Tōh. 374), the *Yoginīsañcaya* (Tōh. 375), the above mentioned *Śrī-Mahāsambharodaya-tantrarāja* (Tōh. 373), and the *Caturyoginīsamputatantra* (Tōh. 376). In the second ‘ordinary’ subdivision there is the *rGyud-kyi rgyal-po chen-po dpal yang-dag-par sbyor-ba’i thig-le* (Tōh. 382). As to the third subdivision including the tantras ‘about which there is discussion whether they are pure or not’, there are four further subdivisions: (1) the tantras related to *citta* (*thugs-rgyud*), (2) those related to *vāc* (*gsung-rgyud*), (3) those related to *kāya* (*sku-rgyud*), and (4) the emanated tantras (*’phros-rgyud*). In the first ‘*citta*’ sub-subdivision, there are the *Śrī-Guhyavajra-tantrarāja* (Tōh. 383), the *Śrī-Guhyasarvacchinda-tantrarāja* (Tōh. 384), the *Śrī-Cakrasaṃvaraguhyācintya-tantrarāja* (Tōh. 385), the *Śrī-Khasama-tantrarāja* (Tōh. 386), the *Śrī-Mahākha-tantrarāja* (Tōh. 387), the *Śrī-Kāyavākcitta-tantrarāja* (Tōh. 388), the *Śrī-Ratnamālā-tantrarāja* (Tōh. 389), and the *Śrī-Mahāsamaya-tantrarāja* (Tōh. 390). In the second ‘*vāc*’ sub-subdivision, there are the *Śrī-Mahābala-tantrarāja* (Tōh. 391), the *Śrī-Jñānaguhyā-tantrarāja* (Tōh. 392), the *Śrī-Jñānamālā-tantrarāja* (Tōh. 393), the *Śrī-Jñānajvala-tantrarāja* (Tōh. 394), the *Śrī-Candramālā-tantrarāja* (Tōh. 395), the *Śrī-Ratnajvala-tantrarāja* (Tōh. 396), the *Śrī-Sūryacakra-tantrarāja* (Tōh. 397), and the *Śrī-Jñānarāja-tantrarāja* (Tōh. 398). In the third ‘*kāya*’ sub-subdivision, there are the *Śrī-Vajradāka-guhyā-tantrarāja* (Tōh. 399), the *Śrī-Jvalāgniguhyā-tantrarāja* (Tōh. 400), the *Śrī-Amṛtaguhyā-tantrarāja* (Tōh. 401), the *Śrī-Śmaśānālamkāra-tantrarāja* (Tōh. 402), the *Śrī-Vajrarājamahātantra* (Tōh. 403), the *Śrī-Jñānāsaya-tantrarāja* (Tōh. 404), the *Śrī-Rāgarāja-tantrarāja* (Tōh. 405), and the *Śrī-Dākinīsaṃvara-tantrarāja* (Tōh. 406). In the fourth ‘emanated’ sub-subdivision, there are the *Śrī-Agnimālā-tantrarāja* (Tōh. 407), the *Śrī-Dākinīguhyājvala-tantrarāja* (Tōh. 408), the *Śrī-Vajrabhairavavidāraṇa-tantrarāja* (Tōh. 409), the *Śrī-Mahābalajñānarāja-tantrarāja* (Tōh. 410), the *Śrī-Vajrasiddhajālasaṃvara-tantrarāja* (Tōh. 411), the *Sarvatathāgata-cittagarbhārtha-tantra* (Tōh. 412), the *Śrī-Cakrasaṃvaratantrarāja-adbhutaśmaśānālamkāra* (Tōh. 413), the *Anāvīla-tantrarāja* (Tōh. 414), and the *Śrī-Sambarakhasama-tantrarāja* (Tōh. 415). As to the fourth subdivision, there would be the *Śrī-Vajramahākālakrodhanātharahasya-siddhibhava-tantra* (Tōh. 416).

## THE TRADITIONS

During the centuries, more than one method of interpretation of the cycle of Śaṃvara and its liturgy have been elaborated<sup>7</sup>. We can draw the following transmission-lineage (*paramparā*: *brgyud-pa*) connected with this cycle from 'Gos Lo-tṣā-ba's *Deb-ther sngon-po*<sup>8</sup>.



<sup>7</sup> Giuseppe Tucci (1935: 29 n. 1) informs us that the *bCom-ldan-'das dPal 'Khor-lo sdom-pa'i spyi-bshad theg-mchog bdud-rtsi'i dga'-ston ye-shes chen-po'i sman-mchog*, by the 'Brug-pa bKa'-brgyud-pa master Ngag-dbang rigs-'dzin rNam-rgyal rdo-rje, mentions nine methods. They would go back to the Indian masters Lūipa, Ghaṅṭāpa, Kṛṣṇācārya, Prabhūtacandra, Kambala, Nāgārjuna, Indrabhūti, Maitrīpa, and Trinetra. Tucci (*ibid.*) remarks that "...Rin c'en bzañ po e in generale i bKa' gdams pa seguirono il primo sistema, cioè quello di Lūipa...".

<sup>8</sup> 'Gos Lo-tṣā-ba gZhon-nu-dpal (1392-1481), *Bod-kyi yul-du chos dang chos-smra-ba ji-ltar byung-ba'i rim-pa deb-ther sngon-po*; English translation in Roerich (1949: 380, 764, 803).

The crucial position of Lūipa in this lineal tradition, as well as of his method of meditation in the ensuing Marpan lineage, can be proved by a Tilopa's hagiography (*rnam-thar*) ascribed to Mar-pa Chos-kyi blo-gros<sup>9</sup>. In this text we read in fact that a woman<sup>10</sup> appeared to Tilopa, gave him the consecration (*dbang-bskur*: *abhiṣeka*) of Hevajra and Cakrasaṃvara, and explained their tantras. Then, she said: "This is the view of Lūipa. Meditate like this!"<sup>11</sup>:

...he badzra dang / 'khor lo sdom pa'i dbang bskur dang rgyud bshad / lu hi pa'i dgongs pa 'di ltar yin pas sgoms shig zer...

Apart from some teachings ascribed to the *ādibuddha* Vajradhara, the *ḍākinī* Vajrayoginī, and other *ḍākinīs*, the *bDe-mchog snyan-brgyud* includes esoteric instructions composed by, or coming from the following historical masters: Tilopa (928-) and his disciple Nāropa (956-1040); two disciples of the latter, Prajñāraṅgita and Mar-pa Chos-kyi blo-gros (1012-97); the latter's disciple Mi-la ras-pa (1040-1161) and his disciples Ngam-rdzong ston-pa Byang-chub rgyal-po and Ras-chung rDo-rje-grags (1084-1161); the latter's disciple Khyung-tshang-pa Ye-shes bla-ma (1115-76) and Zhang Lo-tsā-ba Byang-chub 'od-zer<sup>12</sup>.

#### THE AUTHOR

According to the *Deb-ther sngon-po*<sup>13</sup> and gTsang-smyon He-ru-ka's *gZhung-'brel*<sup>14</sup>, Zhang Lo-tsā-ba, *alias* Phur-ba-skyabs or Grub-pa dpal-bzang-po (-1237), was born at dBus-sde (dBus-kyi yol ssubs-sde). An ordained monk, he would have had seventy teachers who bestowed several kinds of instructions

<sup>9</sup> Mar-pa Chos-kyi blo-gros (1012-1097), *Ti-lo-pa'i lo-rgyus*; edition and English translation in Torricelli and Naga (1995).

<sup>10</sup> The 'woman' in question is the *ḍākinī* Subhaginī (sKal-ba bzang-mo), *alias* Sukhasiddhī, or Sumatī Samantabhadrī (Su-ma-ti Kun-tu bzang-mo), or Samantabhadrī Yoginī (Kun-tu bzang-mo'i rnal-'byor-ma). For a discussion of the transmission-lineage of the mother tantras in later *rnam-thars* of Tilopa, see Torricelli (1993).

<sup>11</sup> Op. cit., p. 14 (fol. 4b); Torricelli and Naga (1995: 5, 31).

<sup>12</sup> A more detailed account of the genesis and structure of this *corpus* based upon the cycle of Śaṃvara will be found in Torricelli (2000).

<sup>13</sup> Op. cit., pp. 388-390 (fols. 16b.3-17b.4); Roerich (1949: 445-448).

<sup>14</sup> gTsang-smyon He-ru-ka sangs-rgyas rgyal-mtshan (1452-1507), *bDe-mchog mkha'-'gro snyan-rgyud-kyi gzhung-'brel sa-gcad dang sgrags-pa*, pp. 102-103 (fols. 49b.3-50a.4) of vol. I, pp. 178-179 (fols. 49a.5-50a.7) of vol. II.

on him<sup>15</sup>. In particular, as for the Aural Transmission (*snyan-brgyud*), he received the one of Ras-chung-pa, i.e. the *Ras-chung snyan-brgyud*<sup>16</sup>, from three spiritual sons (*thugs-sras*) of Khyung-tshang-pa: the *ācārya* rTa-sgom (rTar-sgom), Shangs-pa mar-ston Tshul-khrims 'byung-gnas, and dGe-sdings-pa. Then, he received the Aural Transmission according to the system of Ngam-rdzong (*Ngan-rdzong lugs-kyi snyan-rgyud*), that is the *bDe-mchog snyan-brgyud*<sup>17</sup> from a disciple of gNyal-pa gsung-gcad Nyi-ma seng-ge. Not yet satisfied, he went twice to Ma-gcig ong-jo (Ma-cig 'ong-bhyo), another 'spiritual daughter' of Khyung-tshang-pa, asking for instructions on that esoteric tradition, but she did not bestow them on him. After one year spent with the Kashmiri *mahāpaṇḍita* Śākyaśrī (1127-1225), Zhang Lo-tsā-ba requested Ma-gcig ong-jo once again to be instructed, and that third time she imparted to him the thorough Aural Transmission of Śaṃvara:

*Deb-ther sngon-po*  
(fols. 16b.7-17a.2)

...shangs pa mar ston dang dge sdings pa la snyan brgyud / rta sgom la snyan brgyud yab skor gyi grol lam dbang bcas pa / lus med la sogs gnyal pa gsung gcad kyi slob ma cig la'ang ngam rdzong lugs kyi snyan brgyud / ma gcig ong jo la snyan brgyud kyi gdams pa dbang dang bcas pa yod par rig nas zhus pas ma gnang / paṇ chen shākya shrī dang dpyal lo la bsnyan par rdzags nas / mtshan grub pa dpal bzang por btags / paṇ chen gyi phyags phyir lo gcig bzhugs te chos zhus / slob dpon rgyang ro gzhon ring la 'dul ba dang spyod phyogs gsan / ma gcig ong jo'i drung du lan gsum byon pa'i tha mal snyan brgyud tshang bar gnang...

*gZhung-'brel*

(Vol. I, fols. 49b.6-50a.2; Vol. II, fol. 50a.1-5)

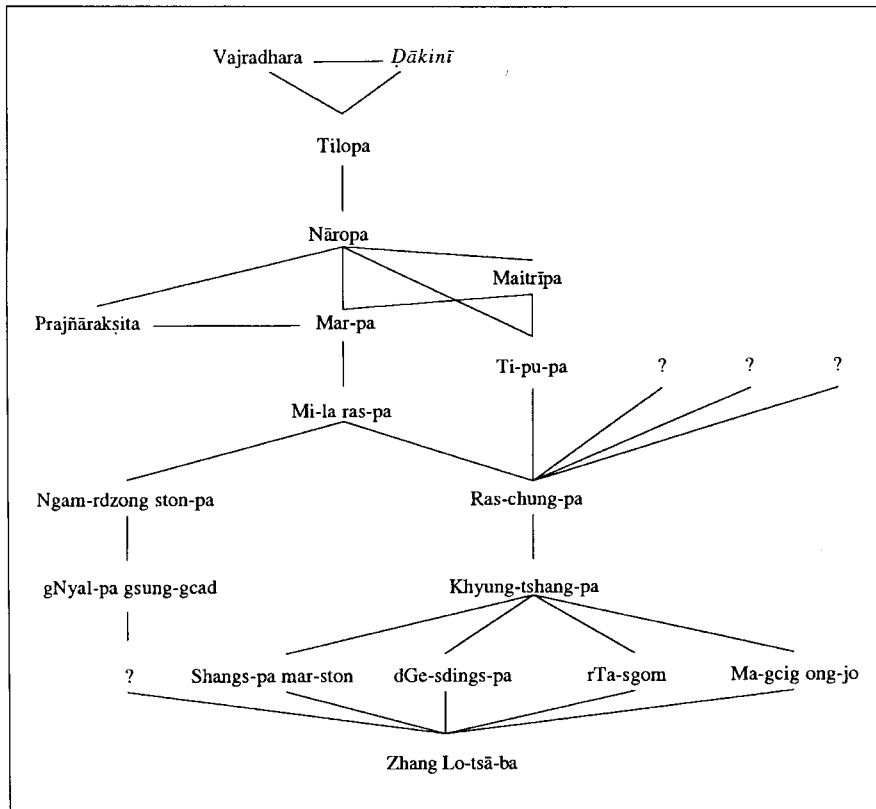
...snyan rgyud la shin tu [Vol. II: *du*] dad nas slob dpon star bsgom / mar ston tshul khrims 'byung gnas / bla ma dge sdings pa la ras chung pa nas rgyud pa'i snyan rgyud dang / dmyal ba gsung gcad [Vol. II: *bcad*] pa'i slob ma cig la ngan rdzong lugs kyi snyan rgyud rnam gsan rung de dag gis thugs ma tshim par / ma cig 'ong bhyo'i drung du dang po ras pa dge snyen gyi dus lan gnyis phyin te zhus pas ma gnang / phyis paṇ chen shākya shri'i drung du gnyen par rdzogs nas zhu ru phyin pas / ma cig gi zhal nas / khyed da lan dang lan yang gsum byung / rten yang dge slong du 'dug pas bla ma'i lung bstan [Vol. I: *stan*] dang mthun [Vol. II: *'thun*] par byung bas / da ster dgos gsung / dbang dang gdams pa rnam rdzogs par gnang...

<sup>15</sup> From among Zhang Lo-tsā-ba's teachers, 'Gos Lo-tsā-ba mentions the *ācārya* rGya-sgom, the *ācārya* Myang, mNga'-bdag myang-ral, Rwa Sangs-rgyas kun-dga', Zhang 'Tshal-pa, Ras-pa dbang-nge, bang-so-ba, lHo-pa rta-sgom, Rwa jo-dar, the Mādhyamaka *ācārya* bSod-rgyal, rDo-rje-skyabs, Shangs-pa mar-ston, dGe-sdings-pa, rTa-sgom, a disciple of gNyal-pa gsung-gcad, the *mahāpaṇḍita* Śākyaśrī, dPyal Lo-tsā-ba Kun-dga' rdo-rje, the *ācārya* rGyang-ro gzhon-ring, Ma-gcig ong-jo, gNyos-sgom, ba-ri-ba, Klog-skya-ba of dGyer-phu, lHa-gdong-pa Chos-rje ko-brag-pa, Khro-phu Lo-tsā-ba Tshul-khrims shes-rab Byams-pa-dpal, the *mahāpaṇḍita* Ratnarakṣita, and a *paṇḍita* Śrī-Vimalakīrti.

<sup>16</sup> Corresponding to the text collection titled *Ras-chung snyan-rgyud gsar-ma*.

<sup>17</sup> The difference between the *Ras-chung snyan-brgyud* and the *bDe-mchog snyan-brgyud* is clearly explained by 'Gos Lo-tsā-ba (cf. Roerich 1949: 437-8).

On the authority of both the *Deb-ther sngon-po* and the *gZhung 'brel*, it is possible to trace out the following tentative scheme of the masters of the *bDe-mchog snyan-brgyud* tradition until Zhang Lo-tsā-ba:



#### THE TEXT

Not only Zhang Lo-tsā-ba is one of the masters directly responsible for the composition, the arrangement, and the transmission of the *bDe-mchog snyan-brgyud*, but it is to him that we owe the first introduction to the collection. In fact, he wrote for his disciple rBa Dha-ra-shrī ('Gro-mgon lha-rje Dha-ra-shri) a survey of its contents, under the title *Zhang-lo'i thim-yig* (Zh).

This short text opens a manuscript in cursive script (*dbu-med*), full of contractions (*bsdus-yig*), which contains a bKa'-brgyud scholastic manual (*yig-cha*) compiled by Shar-kha ras-chen, Kun-dga' dar-po and Byang-chub bzang-po in the first half of the 16<sup>th</sup> century.

Let us read these ‘introductory notes’ (*thim-yig*), in order to have a general idea how the ascetic curriculum associated with the cycle of Śaṃvara was arranged for an adept of the Marpan lineage at that time<sup>18</sup>.

#### TEXT AND TRANSLATION

(figure) : pagination

[figure] : paragraph number

(1a) // zhang lo'i thim yig bzhugs //

(1b) na mo gu ru de ba ḍā ki ni ye /

/ snyan brgyud yid bzhin nor bu'i gdams pa rnams /

/ bstan pa'i srog shing yin phyir dkar chag la bkod bya /

/ gzhung don ya yin gang zag phal pa yi /

/ zin bris yi ge'i tshogs rnams don chung zhing /

/ snyan rgyud 'dra 'dras yid bzhin nor bu slad /

/ des na mkhas pas brtags te spang par bya /

/ rdo rje'i tshig dang gzhung gi 'bru gnyer ba'i /

/ rim pa 'di ni gus pas blang bar bya'o // //

#### Introductory Notes by the Translator of Zhang Praise to the *guru*, the *devas*, and the *ḍākinīs*!

The instructions of the Aural Transmission[, that] wish-fulfilling gem (*snyan-brgyud yid-bzhin nor-bu: karṇatantracintāmaṇi*), in order to be a life-tree of teachings, will be arranged into an index.

A text and its meaning are a matching pair; common people's mnemonic summaries[, being mere] groups of letters, are scantily significant; a matching aural transmission spoils the wish-fulfilling gem: therefore, a learned man will examine and reject [it].

<sup>18</sup> We should keep in mind that, while Zhang Lo-tṣā-ba's outline of the instructions of the *bDe-mchog snyan-brgyud* is presumably of the beginning of the 13<sup>th</sup> century, the only available complete set of it is the one arranged and edited by Padma dkar-po about three centuries later. Such being the case, a comparison between the texts referred to in the former and those contained in the latter, in order to find which text is which, does not give many certainties. Therefore, my references to the titles included in Padma dkar-po's edition of the *bDe-mchog snyan-brgyud* (DNyNKS) are mostly tentative and far from being complete.



[On the contrary,] as for this succession [*rim-pa: krama*] which takes care of the single elements of the adamantine speeches and the original texts, it will be accepted with reverence.

[1] *snyan brgyud kyi rtsa ba rgyas par bstan pa ni / bde mchog nam mkha' dang mnyam pa / 'khor lo sdom pa'i brgyud thams cad yin /*

[2] *de dag gi don bstan pa ni / rdo rje 'chang gis ye shes mkha' 'gro ma la gsungs pa'i rdo rje'i tshig rkang / te lo pas mdzad pa'i rdo rje'i gzhung chung / de'i chan dang 'grel pa /*

[3] *de'i brjes su 'bren pa nor bu skor gsum ni / phyi sgro 'dogs gcod par byed pa sprul pa sku'i gdam ngag brgyud pa yid bzhin nor bu / nang nyams len longs spyod pa sku'i gdam ngag smin lam yid bzhin nor bu / gsang ba ngo sprod chos sku'i gdam ngag grol lam yid bzhin nor bu'o //*

[1] As regards the extensive teachings which are the root of the Aural Transmission, they are the *Sambarakhasama*<sup>19</sup> and all the tantras of *Cakrasaṃvara*<sup>20</sup>.

[2] As regards their explanation (*don bstan-pa: arthadeśanā*), they are the adamantine verses (*rdo-rje'i tshig-rkang: vajrapada*) pronounced by Vajradhara to Jñānaḍākinī<sup>21</sup>, the adamantine small text composed by Tilopa<sup>22</sup>, [and] the epitomes (*chan: ṭippanī*) and the commentaries (*'grel-pa: vṛtti*) on that [material]<sup>23</sup>.

[3] As regards the three cycles of gems following that, [there are] (i) the outer [cycle dealing with] the cutting off of doubts, [that is] the esoteric teachings of the emanational buddha-body (*sprul-pa sku: nirmāṇakāya*), [or] wish-fulfilling gem of the transmission-lineage (*brgyud-pa yid-bzhin nor-bu: paramparācintāmaṇi*); (ii) the inner [cycle dealing with] the experiential cultivation (*nyams-len*), [that is] the esoteric teachings of the buddha-body of perfect rapture (*longs-spyod-pa sku: sambhogakāya*), [or] wish-fulfilling gem of the maturation path (*smin-lam yid-bzhin nor-bu: vipā-kamārgacintāmaṇi*); (iii) the secret [cycle dealing with] the characterization

<sup>19</sup> Tōh. 415.

<sup>20</sup> Cf. Tōh. 368-414.

<sup>21</sup> Cf. *sNyan-brgyud rdo-rje rnal-'byor-ma (Karṇatantravajrayoginī)*, or *sNyan-brgyud rDo-rje tshig-rkang (Karṇatantravajrapada)*, in DNYNKS, book *ga*, vol. I, pp. 95-104; Tōh. 2338; Torricelli 1998; Torricelli (2000: no. 3).

<sup>22</sup> Cf. Tilopa's *gZhung chung*, that is *dPal 'Khor-lo sdom-pa'i man-ngag snyan-du brgyud-pa yid-bzhin nor-bu (\*Śrīsaṃvaropadeśamukhakarṇaparamparācintāmaṇi)*, in DNYNKS, book *nga*, vol. I, pp. 105-136; Tōh. 1529; Torricelli (2000: no. 4).

<sup>23</sup> In Padma dkar-po's *mKha'-'gro snyan-brgyud-kyi dpe-tho* (DNYNKS, p. 3), three texts are styled 'commentaries' (*'grel-pa = 'grel-pa*) on the *Karṇatantravajrapada*. One is the above mentioned *gZhung chung*, the other two are Tilopa's *dBang-mdud 'grol-gyi gdams-pa* and *Chos-nyid gnyug-ma'i mgur*, in DNYNKS, book *ca*, vol. I, pp. 137-144; cf. Torricelli (2000: nos. 5.1, 5.2).

(*ngo-sprod*), [that is] the esoteric teachings of the buddha-body of absolute reality (*chos-sku: dharmakāya*), [or] wish-fulfilling gem of the liberation path (*grol-lam yid-bzhin nor-bu: muktimārgacintāmaṇi*).

[3.1] dang po brgyud pa la bzhi ste /

[3.1.1] rgyud pa'i bka' ma chad pa las byung pa ni / rnam thar gyi rim pa ye shes mkha' 'gro nas rtsa ba'i bla ma'i bar du'o //

[3.1.2] brgyud pa'i byin brlabs las byung ba ni / lus med mkha' 'gro'i rgya<sup>1</sup> gzhung / thabs ldan skyed rim dang / shes rab rdzogs rim dang / gnyis med phyag rgya chen po la rig pa ye shes sgron me la sog pa chos skor dgu /

[3.1.3] brgyud pa'i 'phrin las byung pa ni / rnal 'byor mtshan ldan brgyad dam / phyag rgya chen po brgyad kyi rgya<sup>2</sup> gzhung / de'i bsdus don /

[3.1.4] brgyud pa'i zhor la byung pa ni / dbang po lam mkhyer / du ma ro gcig / lam mkhyer gnad / bka' babs mdud 'grol / rang grol ye shes lam mkhyer / khyung tshang pa'i rtags lnga'o //

<sup>1</sup> Text: *brgya*.

<sup>2</sup> *rgya* added in *dbu-can* script under the line.

[3.1] In the first [cycle, that is the outer one, or wish-fulfilling gem of the] transmission-lineage, there are four.

[3.1.1] As for those [instructions] coming from the account of the spiritual heirs of the transmission-lineage, there is the succession of the liberated careers (*rnam-thar: vimokṣa*), from Jñānaḍākinī to the root-masters (*rtsa-ba'i bla-ma: mūlaguru*).

[3.1.2] As for those [instructions] coming from the blessing (*byin-brlabs: adhiṣṭhāna*) of the transmission-lineage, [there is] the sealing text (*rgya-gzhung*) of the formless *ḍākinīs* (*lus-med mkha'-'gro: ḍākanīṣkāya*)<sup>24</sup>. For the developing process (*skyed-rim: utpattikrama*) associated with the means (*thabs: upāya*), the perfecting process (*rdzogs-rim: utpannakrama*) [associated with] the insight (*shes-rab: prajñā*), [and] the great seal (*phyag-rgya chen-po: mahāmudrā*) [associated with] the non-dual (*gnyis-med: advaya*), [there is] the ninefold promulgation of the doctrine (*chos-skor dgu*)<sup>25</sup>, to begin with,

<sup>24</sup> Cf. Vajraḍākinī's instructions to Tilopa titled *dPal rDo-rje mkha'-'gro-ma lus-med-pa'i chos* (\**Śrīvajraḍākanīṣkāyadharmā*), in DNYNKS, book *nge*, vol. I, pp. 269-276; Tōh. 1527; Torricelli (2000: no. 45).

<sup>25</sup> According to Padma dkar-po (*mKha'-'gro snyan-brgyud-kyi dpe-tho*, in DNYNKS, p. 5), "...what had been promulgated from the mouth of the mother [Vajraḍākinī], was received and explained by Mar-pa as the set of five doctrines of the formless *ḍākinīs*, while the hidden four [doctrines], received and explained by Ras-chung-pa, were set down by Ngam-rdzong-pa according to his words" (*yum bka'-las 'phros-pa / lus-med mkha'-'gro'i chos-sde lnga mar-pas spyen-drangs / des rnam-bshad mdzad-pa / sba bzhi ras-chungs-pas spyen-drangs / rnam-bshad de'i gsung-la ngam-rdzong-pa'i zin-bris*). On this ground, it

“Awareness (*rig-pa: vidyā*) [: look at] the lamp of pristine cognition (*ye-shes: jñāna*)!...”<sup>26</sup>.

[3.1.3] As for those [instructions] coming from the exalted activities (*'phrin-las: samudācāra*) of the transmission-lineage, there is the [conversion of the] eight *yogins* possessed with the right characteristics, or the sealing text on the eightfold great seal<sup>27</sup>, [and] its abridged meaning<sup>28</sup>.

[3.1.4] As for those [instructions] set out on the occasion of the transmission, there are the meditation on the faculties, the same taste (*ro-gcig: ekarasa*) of the manifold, the essentials in meditation, the untying of the knots in the authoritative transmission, the meditation on pristine cognition as self-liberation [and] the five arguments of Khyung-tshang-pa<sup>29</sup>.

[3.2] nang nyams len longs spyod (2a) pa sku'i gdam ngag / smin lam yid bzhin nor bu'i skor la gnyis ste /

[3.2.1] ma smin pa smin par byed pa yab dang 'brel ba la / bde mchog drug cu rtsa gnyis kyi bum dbang rgyas bsduḡ gnyis / mchog dbang la chags grol gnyis / gang zag dbang po dang / mos pa tha dad pa'i phyir / lha bcu gsum ma dang / lha lnga'i dbang bskur ro //

[3.2.2] yum dang 'brel pa lha mo bca' lnga ma dang / lha bdun ma dang / lha mo lnga'i byin rlabs so //

thun mongs dbang mdud 'grol / lha ma smin pa smin par byed pa / rab gnas rgyas 'bring bsduḡ gsum / de dag gi skabs su 'byung par byed pa'i cho ga drug cu rtsa gnyis kyi bskyed rims rgyas pa / de'i sa bcad / phyogs bcu bkul ma / ma gcig 'khor los bsgyur ma / bka' bryud byings 'bebs ma / rig<sup>1</sup> bcu drug ma'i mchod pa / nyi shu rtsa bzhi la sogs kyi stod pa / phag mo'i stod pa / bshags pa tshogs 'bul dang bcas pa'o //

bla ma nye bar sgrub pa'i skabs su / ye shes rgya mtsho / bla ma gnad nas bskul ba la / 'gro ba kun skyob ma / gsol 'debs kyi skabs su / lhun grub bde chen ma / khamḡ gsum bde bkod ma / phyag tshal gyi skabs su dus gsum 'gyur med ma /

<sup>1</sup> Text: *rigs*.

[3.2] In the [second] inner [cycle of the] experiential cultivation, [that is] the esoteric teachings of the body of perfect rapture, [or] wish-fulfilling gem of the maturation path, there are two.

could be matter here of Mar-pa's *Lus-med mKha'-'gro'i chos-sde lnga'i 'grel-pa*, and Ngam-rdzong-pa's *Lus-med mKha'-'gro'i gdams-pa phyi-ma gsum-gyi 'grel-pa*, in DNyNKS, books *ngo* and *ci*, vol. I, pp. 277-364, 335-364; cf. Torricelli (2000: nos. 46, 47).

<sup>26</sup> Zhang Lo-tsā-ba quotes here part of the verse '*rig-pa ye-shes sgron-me ltos*', which is one of the nine uttered by the formless *dākinīs* to Tilopa (Torricelli and Naga 1995: 44-45).

<sup>27</sup> Cf. Tilopa's *Phyag-rgya chen-po bsam-gyis mi-khyab-pa* (\**Acintyamahāmudrā*), in DNyNKS, book *ka*, vol. I, pp. 18-72; Tōh. 2305-2312; Torricelli (2000: no. 1.2).

<sup>28</sup> Cf. Tilopa's *Zab-mo'i don brgyad-kyi gdams-pa* in DNyNKS, book *kha*, vol. I, pp. 73-94; Torricelli (2000: no. 2).

<sup>29</sup> Cf. Khyung-tshang-pa's *rTsa-rlung-gi gdams-pa*, in DNyNKS, book *ge*, vol. II, pp. 227-236; Torricelli (2000: no. 41).

[3.2.1] As for the [instructions] maturing the unmatured, [which are] connected with the father [Śaṃvara, there are those dealing with] the consecration of the vase (*bum-dbang: kalaśābhiṣeka*) into [the *maṇḍala* of] Śaṃvara's sixty-two [deities,] both extensive<sup>30</sup> and abridged<sup>31</sup>, [and] the two liberating from lust in the [three] superior consecrations, [that is] the [one on the] individual's faculties and, for the sake of different [kinds of] devotion, [the one on] the consecration into the [*maṇḍala* of] thirteen and five deities<sup>32</sup>.

[3.2.2] As for the [instructions] connected with the mother [Vajravārahī], there are the [instructions dealing with the] blessing of the fifteen goddesses, the seven deities and the five goddesses.

At the moment of untying the knots in common consecrations, in the [ritual of the] deities maturing the unmatured, in the three, extensive, middle [and] abridged ceremony of [their] enshrinement (*rab-gnas: pratiṣṭhā*) [into the *maṇḍala*], there are the conjuring rites (*cho-ga: vidhi*), [that is] the extensive developing process of the sixty-two [deities of the *Śaṃvaramaṇḍala*]. Their division is: worship (*mchod-pa: arcana*) of the [ten wrathful (*khro-mo*)] ones shaking the ten directions, of Ekamātr-Cakravartinī (Ma-gcig 'Khor-los sgyur-ma), of the ones settling the Aural Transmission in the expanse (bKa'-brgyud byings-'bebs-ma), [and] of the sixteen awareness-girls (*rig-ma: vidyā*); [then,] praise (*stod-pa: stuti*) of the twenty-four [*vīras* dwelling in the *kāya*<sup>o</sup>, *vāk*<sup>o</sup> and *cittacakras* of the *maṇḍala*], and so forth; praise of Vārahī, [and] the explanations connected with the sacrificial offerings<sup>33</sup>.

At the moment of the attainment of the master's intimacy, [there is] the ocean of pristine cognition. Among the exhortations from the master's essentials, [there is] the protection of all living beings. At the moment of making prayers, [there are] the great bliss without [any object to] direct to (*lhun-grub bde-chen: anābhoga-mahāsukha*), [and] the projecting of bliss into the three realms. At the moment of paying homage, [there is] the unchangeable one in the three times.

[3.3] gsang ba ngo sprod chos sku'i gdam ngag / grol lam yid bzhin nor bu la gsum te / bum dbang dang 'brel ba sgom bya gtso bor ston pa thun mongs yid bzhin nor bu / spyi

<sup>30</sup> Cf. Zhang Lo-tsā-ba's *Phyi-rdul tshon-la brten-pa bum-pa'i dbang-bskur rin-chen gsal-ba'i sgron-me*, in DNyNKS, book *ja*, vol. I, pp. 157-222; Torricelli (2000: no. 7).

<sup>31</sup> Cf. Nāropa's *dBang-gi bya-ba mdor-bsdus*, in DNyNKS, book *cha*, vol. I, pp. 145-156; Torricelli (2000: no. 6).

<sup>32</sup> Cf. Zhang Lo-tsā-ba's *dBang gong-ma gsum-gyi cho-ga rgyas-pa*, in DNyNKS, book *nya*, vol. I, pp. 223-234; Torricelli (2000: no. 8).

<sup>33</sup> With regard to the divine objects of the *arcana* and *stuti* in the conjuring rite, it goes without saying that their identification within the *maṇḍala* setting is not immediately obvious, and it would deserve a deeper and more specific study.

dang 'brel pa srung bya gtso bor ston pa dam tshig yid bzhin nor bu / mchog dbang gsum  
dang 'brel ba de kho na nyid gtso bor ston pa gnas lugs yid bzhin nor bu /

[3.3] In the [third] secret [cycle of] the characterization, [that is] the esoteric teachings of the buddha-body of absolute reality, [or] wish-fulfilling gem of the liberation path, there are three [groups]: (i) the common wish-fulfilling gem (*thun-mongs yid-bzhin nor-bu: sādharmañacin-tāmaṇi*), connected with the consecration of the vase, chiefly explaining how to attend to; (ii) the wish-fulfilling gem of commitments (*dam-tshig yid-bzhin nor-bu: samayacintāmaṇi*), connected with the whole [set of the four consecrations], chiefly explaining how to protect oneself; (iii) the wish-fulfilling gem of the abiding mode [of reality (*gnas-lugs*)], connected with the three superior consecrations, chiefly explaining thatness (*de-kho-na-nyid: tattva, tathatā*).

[3.3.1] dang po la gsum te / rgyal po chos nyid mi 'gyur ba / blon po rigs gsum las byed / dmangs phal pa 'phrin las 'thun sbyor /

[3.3.1.1] dang po la gsum te / yum rgyal mo lta bu'i sgrub thabs / yab rgyal po lta bu'i sgrub thabs<sup>1</sup> / sras rgyal 'phran lta bu'i sgrub thabs so // [3.3.1.1.1] yum rgyal mo ni lha mo gcig tu sgrub pa dang / lha mo bcwo lnga'o // (2b) sras la lha mo bdun ma / lha lnga ma / phag mo'o // [3.3.1.1.2] yab rgyal po lta bu la / drug cu rtsa gnyis / lha bcu gsum / [3.3.1.1.3] sras rgyal phran lta bu la / lha lnga / lhan skyes bsdus pa gnyis so //

[3.3.1.2] blon po la / bla ma'i rnal 'byor / ting nge 'dzin gyi dbang / yi ge brgya pa'i bzlas pa'o //

[3.3.1.3] dmangs la rnal 'byor bdun /

de dag gi skabs su skyabs 'gro sems bskyed / dam tshig gsum gyi rnam bshad rin po che / phra sdams kyi gzer gsum /

<sup>1</sup> *yab rgyal-po lta-bu'i sgrub-thabs* added in *dbu-can* script under the line.

[3.3.1] In the first [group, i.e. the common wish-fulfilling gem], there are three: (i) the majesty, [or] the unchangeable absolute reality (*chos-nyid: dharmatā*); (ii) the three classes of ministers [and] the operative actions; (iii) the common people, [and] the harmony among the exalted activities.

[3.3.1.1] In the first one, [i.e. the majesty<sup>34</sup>,] there are three: (i) the mother, [or] queen-like, accomplishments procedure (*sgrub-thabs: sādhana*), (ii) the father, [or] king-like, accomplishments procedure, [and] (iii) the son, [or] prince-like, accomplishments procedure. [3.3.1.1.1] As for the queen [or] mother-like one, there are the accomplishment (*sgrub-pa: sādhana*) of the single goddess<sup>35</sup>, and that of the fifteen

<sup>34</sup> Cf. Khyung-tshang-pa's *rGyal-po chos-nyid mi-'gyur-ba*, in DNYNKS, book *dza*, vol. I, pp. 390-408; Torricelli (2000: no. 19.1).

<sup>35</sup> Cf. Nāropa's *rDo-rje rnal-'byor-ma'i sgrub-thabs*, in DNYNKS, book *tsa*, vol. I, pp. 377-382; Torricelli (2000: no. 17).

goddesses<sup>36</sup>. For the son, there are those of the seven goddesses, the five goddesses, and Vārāhī's [accomplishment procedure]. [3.3.1.1.2] As for the king [or] father-like one, there are the [accomplishment procedure of the] the sixty-two<sup>37</sup> [and] the [one of the] thirteen deities<sup>38</sup>. [3.3.1.1.3] As for the petty king [or] son like one, there are the [accomplishment procedure of the] five deities and the collected simultaneously arisen<sup>39</sup>.

[3.3.1.2] In the [second one, i.e. the] ministers, there are the union with the master (*bla-ma'i rnal-'byor: guruyoga*), the [recollected] consecration [by means] of meditative absorption (*ting-nge-'dzin: samādhi*), and the recitation of the one hundred syllables (*yi-ge brgya-pa: akṣaraśataka*)<sup>40</sup>.

[3.3.1.3] In the [third one, i.e. the] common people, [there are] the seven integrations (*rnal -'byor bdun: saptayoga*)<sup>41</sup>.

On the occasion of them, [there are] the taking of refuge (*skyabs-'gro: śaraṇagamana*), the generation of the enlightened mind (*sems-bskyed: bodhicittotpāda*), the explication of the three commitments [or] gems, and the three points on the subtle vows.

[3.3.2] dam tshig la gsum te / zab po'i dam tshig / rgya che ba'i dam tshig / gnyis med kyi dam tshig /

[3.3.2] In the [second group, i.e. the wish-fulfilling gem of] commitments, there are three: the profound commitments<sup>42</sup>, the vast commitments<sup>43</sup> [and] the non-dual commitments<sup>44</sup>.

<sup>36</sup> Cf. the *Lus-med mKha'-'gro-ma zhes-bya-ba'i sgrub-thabs*, in DNYNKS, book *ma*, vol. I, pp. 369-76; Torricelli (2000: no. 16).

<sup>37</sup> Cf. Nāropa's *bCom-ldan-'das dPal 'Khor-lo sdom-pa'i sgrub-thabs*, in DNYNKS, book *ta*, vol. I, pp. 235-284; Torricelli (2000: no. 9).

<sup>38</sup> Cf. Vajrayoginī's *'Khor-lo sdom-pa'i cho-ga*, in DNYNKS, book *tha*, vol. I, pp. 285-288; Torricelli (2000: no. 10).

<sup>39</sup> Cf. Nāropa's *rDo-rje rnal-'byor-ma'i sgrub-thabs* (\**Vajrayoginīsādhana*), in DNYNKS, book *tsha*, vol. I, pp. 383-388; Tōh. 1579; Torricelli (2000: no. 18.1).

<sup>40</sup> Cf. Mar-pa's *Blon-po rigs gsum las-byed-kyi gdams-pa*, in DNYNKS, book *ba*, vol. I, pp. 357-362; Torricelli (2000: no. 15.1). Cf. Khyung-tshang-pa's *Blon-po rigs gsum las-byed*, in DNYNKS, book *dza*, vol. I, pp. 402-408; Torricelli (2000: no. 19.2).

<sup>41</sup> Cf. Mar-pa's *'Bangs phrin-las mthun-sbyor-gyi gdams-pa*, in DNYNKS, book *ba*, vol. I, pp. 362-368; Torricelli (2000: no. 15.2). Cf. Khyung-tshang-pa's *dMangs 'phrin-las mthun-sbyor*, in DNYNKS, book *dza*, vol. I, pp. 408-416; Torricelli (2000: no. 19.3).

<sup>42</sup> Cf. Mar-pa's *Dam-tshig yid-bzhin nor-bu bsdus-pa*, in DNYNKS, book *ya*, vol. I, pp. 445-452; Torricelli (2000: no. 24).

<sup>43</sup> Cf. Khyung-tshang-pa's *Dam-tshig yid-bzhin nor-bu'i gdams-ngag*, in DNYNKS, book *ra*, vol. I, pp. 453-476; Torricelli (2000: no. 25).

<sup>44</sup> Cf. Mar-pa's *Dam-tshig yid-bzhin nor-bu'i bsre-ba*, in DNYNKS, book *wa*, vol. I, pp. 417-424; Torricelli (2000: no. 20).

[3.3.3] mchog dbang gsum dang 'brel pa de kho na nyid gtso bor ston pa gnas lugs yid bzhin nor bu la drug te / [3.3.3.1] gsang dbang dang 'brel ba steng sgo rnam grol gyi khrid chos drug / [3.3.3.2] shes rab ye shes dang 'brel ba mkha' 'gro'i gsang sgrogs pa 'og sgo bde ba chen po'i khrid / [3.3.3.3] tshig dbang dang 'brel ba sku gsum ye shes sems la ngo sprod pa phyag rgya chen po ye shes gsal byed kyi khrid / [3.3.3.4] thon chos la phyag rgya chen po rang byung bsam gyis mi khyab pa / [3.3.3.5] thun mongs dang chos drug gi phra thabs su zhal gdams nor bu phra bkod / [3.3.3.6] bya spyod tshogs su bsgyur ba lam gyi gdam pa dge sbyor gyi gegs dang bar chad sel ba / gdams pa spyi'i gegs sel /

[3.3.3] In the [third group, i.e. the] wish-fulfilling gem of the abiding mode [of reality], connected with the three superior consecrations, chiefly explaining thatness, there are six: [3.3.3.1] the six tenets (*chos drug: śaddharma*), [that is] the instructions leading to thorough liberation, [or] the upper door in connection with the consecration of the secret (*gsang-dbang: guhyābhiṣeka*)<sup>45</sup>; [3.3.3.2] the instructions on the great bliss, [or] the lower door, [that is] the *ḍākinī*'s secret pronouncement in connection with the [consecration of the] pristine cognition of the [ritual partner under the name of] insight (*shes-rab ye-shes: prajñājñāna*)<sup>46</sup>; [3.3.3.3] the instructions on the great seal, [or] the illumining pristine cognition, [that is] the characterization of the being of thinking activity (*sems: citta*) as the pristine cognition of the three buddha bodies in connection with the consecration of the word (*tshig-dbang: śabdābhiṣeka*)<sup>47</sup>; [3.3.3.4] the inconceivable self-born great seal in the raised (?) doctrines; [3.3.3.5] the precious arrangement of instructions on the subtle means of the six tenets and the common ones<sup>48</sup>; [3.3.3.6] the transforming of activities and performances into spiritual provisions (*tshogs: saṃbhāra*), [that is] the instructions on the path cutting and removing of obstructions in the virtuous practice<sup>49</sup>, [and] the elimination of obstruction to the overall instructions<sup>50</sup>.

<sup>45</sup> Cf. Mi-la ras-pa's *Grol-lam steng-sgo rnam-par grol-ba'i chos drug*, in DNyNKS, book *la*, vol. I, pp. 477-536; Torricelli (2000: no. 26).

<sup>46</sup> Cf. Zhang Lo-tsā-ba's '*Og-sgo mKha'*-*'gro'i gsang-ba bde-ba chen-po'i las-kyi 'od-rig bde-chen-gyi gdams-pa*, in DNyNKS, book *ke*, vol. II, pp. 15-32; Torricelli (2000: no. 33).

<sup>47</sup> Cf. Tilopa's *Phyag-rgya chen-po'i man-ngag* (\**Mahāmudropadeśa*), in DNyNKS, book *ka*, vol. I, pp. 7-18; Tōh. 2303; Torricelli (2000: no. 1.1).

<sup>48</sup> Cf. Zhang Lo-tsā-ba's *Zhal-gdams nor-bu'i phra-bkod*, in DNyNKS, book *kho*, vol. II, pp. 133-174; Torricelli (2000: no. 38).

<sup>49</sup> Cf. Mi-la ras-pa's *Bya-spyod tshogs-bsgyur gsang-sngags lam-gyi gdams-pa*, in DNyNKS, book *khe*, vol. II, pp. 109-132; Torricelli (2000: no. 37).

<sup>50</sup> Cf. Khyung-tshang-pa's *Lam bar-chad sel-ba-la gdams-pa spyi'i gegs-sel*, in DNyNKS, book *gu*, vol. II, pp. 195-226; Torricelli (2000: no. 40).

[3.3.3.6.1] sa lam gyi bsgrod tshul bstan pa la / lam mthar phyin pa ga dar gyi don bsdu / dam rdzas sten pa bdud rtsi ril bu'i sgrub thabs / gol sa bead pa'i man ngag / [3.3.3.6.2] dangs ma 'dzag med 'ching thabs la / mtshan ldan rig ma'i rtag thabs gnyis / dga' bzhi bde grol / sku bkul ba / thugs bkul ba / [3.3.3.6.3] lus kyi skyon sel thabs la / 'khrul 'khor gsal ba'i me long / gtum mo'i 'khrul 'khor bco brgyad / [3.3.3.6.4] ngag gi skyon sel ba la / rlung bcun gnad kyi gdam pa / rlung bcu'i gegs sel / gegs sel nyi ma'i snying po / [3.3.3.6.5] sems kyi skyon sel pa la / mi zlog pa gnad kyi gzer gsum / (3a) dgos pa sgrub pa la phag mo'i gsang sgrub / [3.3.3.6.6] gzhan rjes su 'dzin pa la / gnas mehog rgyas bsdu gnyis / ro sreg rgyas bsdu gnyis / [3.3.3.6.7] 'phrin las sgrub pa la / sbyin sreg rgyas bsdu gnyis / [3.3.3.6.8] grub pa po tshe sring pa la / tshe dpag med phyi nang gsang gsum gyi sgrub thabs / [3.3.3.6.9] bstan pa bsrung pa la / snyan brgyud mgon po'i sngon spyod / rgya gzhung sgrub thabs / dpon slob rtag pa'i pra khrid / [3.3.3.6.10] brgyud 'dzin bu rgyud zin cing 'gra don 'byung pa la / te lo pa'i gtad rgya / rje mi la ras chen gyi gtad rgya / smon lam don dam bsam grub ma rnams so //

[3.3.3.6.1] In the teachings on the progress along the path of the spiritual levels (*sa: bhūmi*), [there are] the assembled meaning of cleansing (*ga-dar = gad-dar*) until the end of the path<sup>51</sup>, the retaining of the substance, [or] the accomplishments procedure of the pill of ambrosia<sup>52</sup>, [and] the instruction on the cutting off of errors. [3.3.3.6.2] As to the non-emission of semen, [that is] the means for making it fast, there are the two means for considering the girl possessed with the right characteristics, the four ecstasies [or] the deliverance through bliss, the excitation of the body (?), [and] the excitation of the mind. [3.3.3.6.3] As to the means for the catharsis of the body (*lus: kāya*), [there are] the clarifying mirror of the rotation exercises (*'khrul-'khor: yantra*)<sup>53</sup> and the eighteen rotation exercises in the [practice of the] fierce girl (*gtum-mo: caṇḍālī*)<sup>54</sup>. [3.3.3.6.4] As to the catharsis of the speech (*ngag: vāc*), [there are] the instructions on the essentials for taming the energy winds (*rlung: vāyu*), the elimination of the obstructions of the ten energy winds, [and] the sun essence of removing obstructions. [3.3.3.6.5] As to the catharsis of the mind (*sems: citta*), [there are] the three essential points on the immutable<sup>55</sup>. As to the accomplishment of what is necessary, [there is] the secret accomplishments

<sup>51</sup> Cf. Mi-la ras-pa's *Ga-gdar-gyi don bsdu-ba'i gdams-ngag*, in DNYNKS, book *ngu*, vol. II, pp. 255-268; Torricelli (2000: no. 44).

<sup>52</sup> Cf. Nāropa's *bDud-rtsi ril-bu'i de-sha*, in DNYNKS, book 'a, vol. I, pp. 441-444; Torricelli (2000: no. 23).

<sup>53</sup> Cf. Mar-pa's *'Khrul-'khor gsal-ba'i me-long*, in DNYNKS, book *gi*, vol. II, pp. 175-185; Torricelli (2000: no. 39.1).

<sup>54</sup> Cf. Mar-pa's *gTum-mo'i 'khrul-'khor bco-brgyad*, in DNYNKS, book *gi*, vol. II, pp. 186-194; Torricelli (2000: no. 39.2).

<sup>55</sup> Cf. Khyung-tshang-pa's *Sems-kyi skyon-sel mi-ldog-par byed-pa'i gnad-kyi gzer gsum*, in DNYNKS, book *sha*, vol. I, pp. 537-550; Torricelli (2000: no. 27).



procedure of Vārāhī. [3.3.3.6.6] In receiving other people kindly, [there are] the two extensive and abridged places of pilgrimage, [and] the two extensive and abridged corpse burning [places]. [3.3.3.6.7] In accomplishing the exalted activities, [there are] the two extensive and abridged burnings of offerings (*sbyin-sreg: homa*). [3.3.3.6.8] To prolong the life of the performer of accomplishments (*sgrub-pa-po: sādḥaka*), [there are] the three outer, inner and secret accomplishment procedures of Amitāyus (Tshe-dpag-med). [3.3.3.6.9] As to the protectors of the doctrine (*bstan-pa bsrung-pa: dharmapāla*), [there are] the preliminary actions of the guardian lord of the Aural Transmission, the accomplishment procedures in the extensive texts, [and] the adorned instructions on the lasting [relationship between] master and disciple. [3.3.3.6.10] As to the lineage-holders, [that is] the sons who support the lineage and bring to light the meaning of the words, there are the sealed entrustment of Tilopa<sup>56</sup>, the sealed entrustment of Lord Mi-la ras-pa<sup>57</sup>, [and] the spiritual aspiration (*smon-lam: praṇidhāna*) [or] realization of the ultimate truth (*don-dam: paramārtha*).

dpe<sup>1</sup> 'di rnams chig rgyud yin pas / gzhan la med cing / gzhan gyi ming 'dra 'dra rnams  
dang khyad par yod pas / dpe la rtsis su bya'o // dpe la phri mnan byas na / nag po chen po  
snyan brgyud mgon pos snying khrag 'thungs cig / zhus dag la 'bad pa thon / rdo rje tshig  
rkang la gser yig du bya'o //

thams cad mkhyen pa zhang lo tstsha bas / bha'i sngags 'chang dha ra shri la gnang pa 'i  
thi //

<sup>1</sup> Text: *des*.

These texts are a unique tradition, [which] others have not. Since they differ from similar designations of others, the[se] texts must be respected. If one has decreased and thwarted the[se] texts, may Mahākāla, the guardian lord of the Aural Transmission, drink the blood from his heart! May he come and take care of the suppliant! May he make the adamantine verses in golden letters!

The all-knower translator of Zhang gave [these instructions] to Dharaśrī, the *mantra*-holder of rBa.

<sup>56</sup> Cf. the *Tillī'i pra-khrid lung-bstan gtad-rgya*, in DNYNKS, book *cho*, vol. II, pp. 423-448; Torricelli (2000: no. 54).

<sup>57</sup> Cf. the *rJe mi-la'i gtad-rgya*, in DNYNKS, book *ji*, vol. II, pp. 449-454; Torricelli (2000: no. 55).

## GLOSSES

If we run over the *Zhang-lo'i thim-yig*, we can see that the basic structure of the ascetic curriculum associated with Śaṃvara is threefold<sup>58</sup>:

1. *karṇatantramūla*: the tantric cycle of Cakrasaṃvara;
2. *arthadeśanā*: *Karṇatantravajrapada*, Tilopa's *Śrīsaṃvaropadeśamukhakarṇaparamparācintāmaṇi*, epitomes and commentaries;
3. 'three cycles of gems':
  - 3.1. *paramparācintāmaṇi*,
  - 3.2. *vipākamārgacintāmaṇi*,
  - 3.3. *muktimārgacintāmaṇi*.

As concerns the teachings included in the 'three cycles of gems', parallel to the above first two points, they fulfill the need for a complete textual basis to the practices. Since the Marpan tradition regards the *Karṇatantravajrapada* as the paramount *arthadeśanā* of the whole cycle of Śaṃvara, it can be useful to compare Zhang Lo-tśā-ba's outline (Zh) with it (KT), as well as with Byang-chub bzang-po's outline of the latter<sup>59</sup>.

The *paramparācintāmaṇi* (Zh 3.1) is the 'outer' or first level, connected with the *nirmāṇakāya*, in which doubts are removed (*sgro-'dogs gcod-pa*). It deals with the spiritual characteristics of both the master who teaches and the disciple who is taught (KT 7-9).

The *vipākamārgacintāmaṇi* (Zh 3.2) is the 'inner' or second level, connected with the *sambhogakāya*, dealing with the cultivation of the experience (*nyams-len*). The *Karṇatantravajrapada* distinguishes two stages in it:

'outer': the four *abhiṣekas* into the 62-deity *maṇḍala* of powdered colours of Cakrasaṃvara are actually bestowed, that is liturgically celebrated (KT 10-11);

<sup>58</sup> For a similar threefold distinction within the *corpus* itself of the Cakrasaṃvara tantras, see Tucci (1935: 29 n. 1): "...Tutta quanta la letteratura del *Cakrasaṃvara* o del *Śaṃvaratantra* si divide in due gruppi fondamentali: Tantra veri e propri e opere di commento. I Tantra a loro volta venivano generalmente suddivisi in tre gruppi e cioè: a) i Tantra originari (*rtsa rgyud*) in tre redazioni, l'ampia, in trecentomila versi, la mediana come il *Khasamatantra* e l'abbreviata; b) i Tantra esplicativi cioè *Vajradāka*, *Śaṃvarodaya*, *Yoginīsañcaya*, *Abhidhānottara*, *Samputa*; c) i Tantra paralleli (*p'yogs mt'un*) come *Herukābhayudaya*, *Ḍākārṇava*...".

<sup>59</sup> Byang-chub bzang-po (first 16<sup>th</sup> century), *rDo-rje'i tshig-rkang-gi bsdu-don gab-pa mngon-byung*, pp. 375-389 (fols. 37a-44a) (Torricelli 1998).

‘inner’: the *adhiṣṭhāna* is granted by means of the four symbolic *abhiṣekas* into the *maṇḍala* of minium red-like Vajravārāhī, in particular into the one of fifteen goddesses (KT 12).

We find the same twofold division in the *Zhang-lo’i thim-yig*. The former stage (Zh 3.2.1) is the one of the ‘father’ Śaṃvara, and the latter (Zh 3.2.2) is the one of the ‘mother’ Vajravārāhī. Being the focus of the ‘father’ stage on *upāya* and the one of the ‘mother’ on *prajñā*, the *Karṇatantravajrapada* maintains that the *vipākamārga* is complete when *upāya* and *prajñā* begin to coalesce (KT 13); which marks the opening of the *muktimārga*, that is the ‘secret’ or third level after the two of the *vipākamārga*.

The *muktimārgacintāmaṇi* (Zh 3.3), connected with the *dharmakāya*, deals with the characterization, or verification (*ngo-sprod*), of higher and higher degrees of coalescence of *prajñā* and *upāya*. At this point of the path, the four *abhiṣekas* are to be performed according to a transcendent, that is a ‘secret’ liturgy. A subtle process of sublimation is in progress. The rite, in fact, is to be interiorized and integrated in the internal, that is, corporeal *maṇḍala* (*lus-dkyil*) by means of meditation and *yoga* techniques. Once again, the *Karṇatantravajrapada* and Byang-chub bzang-po help us to identify two stages within the *muktimārga*: *utpattikrama* and *utpannakrama*.

As for the *utpattikrama*, essentially dealing with the *kalaśābhiṣeka*, there is a further twofold division:

*Sādhāraṇacintāmaṇi*: (Zh 3.3.1) it deals with the attending or meditative practices to be performed (*sgom-bya*) in connection with the *kalaśābhiṣeka*, and the mixing of them as *samarasa* (KT 14-15a). Apart from preliminaries like the *śaraṇagamana*, the *bodhicittotpāda* and so forth as a general background, the main practices are subdivided into three parts<sup>60</sup>:

‘majesty’: meditation on the union of Śaṃvara with Vajravārāhī as the immutable *dharmatā*, in the abridged, intermediate and detailed aspect;

‘ministers’: (1) *guruyoga*, (2) *samādhi* associated with the reception of the *kalaśābhiṣeka*, and (3) recitation of the *akṣaraśa-takavajrasattvamantra*;

<sup>60</sup> The descriptions of the following subdivisions are drawn from the glosses by Kong-sprul Blo-gros mtha’-yas (1813-1899) to his edition of the *Karṇatantravajrapada*, included in the *gDams-ngag-mdzod* (vol. nga, fol. 45b).

‘populace’: the *saptayoga*, that is the recollection of the above practices, and their integration with (1) eating, (2) dressing, (3) sleeping, (4) circumambulating, (5) muttering, (6) washing, and (7) offering activities.

*Samayacintāmaṇi*: (Zh 3.3.2) it deals with the protections to be activated (*srung-bya*) in connection with the whole set of four *abhiṣekas*. As such, it preludes to the bestowal of the three superior ones. The three *samayas* are in fact related to (1) the *kalaśābhiṣeka* for the buddha-body, (2) the *guhyaḥbiṣeka* for the buddha-speech, and (3) both the *prajñājñānābhiṣeka* and the *śabdābhiṣeka* for the buddha-mind<sup>61</sup> (KT 15b).

The *utpannakrama*, or *sampannakrama*, deals with the *dharmatā*, and it is related to the three superior *abhiṣekas* into the corporeal *maṇḍala*. Labelled as the ‘*cintāmaṇi* of the abiding mode of reality (*gnas-lugs*)’, it corresponds to the third or ‘secret’ level, after the above two of the *utpattikrama* (Zh 3.3.3). We can distinguish three main sets of meditative practices:

*Ṣaḍdharma*: (Zh 3.3.3.1) it is the six-limbed practice aimed at thorough liberation by means of the ‘upper door’ in connection with the *guhyaḥbiṣeka*. The focus is on the essentials of the *nāḍīs* and the *vāyus*. These six practices<sup>62</sup>, not specified in the *Zhang-lo’ thim-yig*, are:

<i>caṇḍālī</i> ,	or ‘self-igniting warmth and bliss’ (KT 16-25);
<i>māyākāya</i> ,	or ‘self-liberation from the eight conditions of this world’ (KT 26-35);
<i>svapna</i> ,	or ‘self-cleansing from delusion’ (KT 36-41);
<i>prabhāsvara</i> ,	or ‘going beyond darkness’ (KT 42-49);
<i>saṃkrānti</i> ,	or ‘the elixir which turns things into gold’ (KT 50-55);

<sup>61</sup> So we are informed by Kong-sprul (*loc. cit.*).

<sup>62</sup> For these so-called ‘Six yogas of Nāropa’ (*Nā-ro’i chos drug*), see Torricelli (1996a, 1996b).

*parakāyapraveśa*, or ‘rejecting an external aspect’ (KT 56-60).

*Mahāsukha*: (Zh 3.3.3.2) it deals with the practices related to the ‘lower door’ in connection with the *prajñājñānābhiṣeka*. The focus is on the ‘*dākinī*(s)’ secret pronouncement’ (KT 61-79);

*Mahāmudrā*: (Zh 3.3.3.3) it deals with the practices related to the ‘illuminating *jñāna*’ in connection with the *śabdābhiṣeka*. The focus is on *citta* as the *jñāna* of the three *buddhakāyas* (KT 80-103).

While the *Karṇatantravajrapada* goes on teaching the *antarābhava* (KT 104-123), the *Zhang-lo'i thim-yig* lacks any mention of it, and continues enumerating further instructions on those auxiliary techniques to be employed on the path of the *guhyamantra* (Zh 3.3.3.6). It is matter of semi-autonomous practices – such as seminal control, *yantras*, *prāṇāyāma*, *homa*, and so forth – aimed in particular at transmuting all activities and performances into *saṃbhāras*, and preventing the practitioner from obstacles (KT 124-127).

Following the overall instructions which make up the tantric path (*lam*), both *vipāka*<sup>o</sup> and *muktimārga*, the *Karṇatantravajrapada* concludes – and this paper with it – by summarizing (KT 128-139) ‘how the fruit (*'bras-bu*) is attained’<sup>63</sup>:

If one has learnt according to these successive instructions, in the four moments (*skad-cig: kṣaṇa*), the three ecstasies (*dga'-ba: ānanda*) are shown, and the seminal essence (*dwangs-ma: rasa*) comes from above moving quickly, [but] it lies still in the lower part [of the body]. Having liberated gradually the knots of the *nāḍīs*, it comes into *avadhūti*. The twenty-one thousand six hundred [breaths in one day, and] the five fundamental [defilements (*nyon-mongs: kleśa*): *vāyus* and *kleśas*, once stopped, are transformed into *jñāna*. The twenty-four spots [in the *maṇḍala* of the body], near-spots and so forth, the upper Pūllimaru [at the head] will be filled up. The *nirmāṇakāya*, the *sambhogakāya* and so forth will be shown; [to begin with] the supernormal cognitive powers (*mngon-shes: abhijñā*), a thousand million of qualities will be attained. At that time, having passed gradually the *bhūmis* along the path, one will attain the rank of holder of indestructible reality (*rdo-rje 'dzin-pa: vajradhara*).

<sup>63</sup> As it is styled by Kong-sprul (*op. cit.*, fol. 47b): ‘*'bras-bu ji-ltar thob tshul*'.

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