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THE LIFE AND TEACHINGS OF VAIROCANA

A thesis submitted to the Graduate School of the
University of Wisconsin-Madison in partial fulfillment of
the requirements for the degree of Doctor of Philosophy

by

A.W. Hanson-Barber

Degree to be awarded: December 19, May 1984, August 19

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Date of Examination

December 5, 1983

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THE
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OF VAIOCANA

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DOCTOR OF PHILOSOPHY
(Buddhist Studies)
at the

UNIVERSITY OF WISCONSIN-MADISON

1984
PREFACE

This study entitled The Life and Teachings of Vairocana focuses on both the historical and doctrinal aspects of the famous eighth century monk who was important in the transmission of the Ati-Yoga or rdzogs Pa Chen Po doctrine from the Indian sub-continent to the land of Tibet. Included herein is: a translation of his hagiography with an introductory historical section, a translation of three of his most important works supplemented by both an introduction and a translation of a structural explanation of the rdzogs Chen system by Klong Chen Pa, and a doctrinal comparison of the Tantric system of India, as well as an explanation of the contrasts that the Ati-Yoga system has with the Chinese Chan school.

I would like to thank first of all Geshe Sopa for his continued assistance, as well as A.K. Narain and Frances Wilson who helped in more ways than they know. My thanks also goes to His Holiness Dudjom Rinpoche, Khetsun Sangpo Rinpoche, and Shenphen Dawa for their help and answers to many questions. Further I would like to thank: Khenpo Tsewang for his help on the hagiography, and Chho Je Tulku for his help in the translations of texts. I would also like to mention Bairo Tulku and Bikshuni Heng Cheng for her help on the Chinese parts.
Moreover, I would like to extend my thanks to Mr. and Mrs. Glenn Hanson, my parents, and the board of the Vilas Travel Grant. There are also many others who helped and supported this project whom I have not forgotten. But most of all I would like to thank my wife, Erica, who, if they gave out a Ph.D. in assisting Buddhologists, would deserve one. Without her help none of this would have even made sense.

This rather small work is dedicated to Yeja so she will never be forgotten. She was more than a friend.
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<tr>
<td>BGB</td>
<td>Bairo rGyud a'Bum</td>
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<tr>
<td>CM</td>
<td>Crystal Mirror</td>
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<td>DC</td>
<td>Bod sNga Ra's Pa gSang Chen rNying Ma'i...</td>
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<td>Dict.</td>
<td>Dictionary</td>
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<tr>
<td>Esoteric</td>
<td>The Rise of Esoteric Buddhism in Tibet</td>
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<td>Great Liberation</td>
<td>The Tibetan Book of the Great Liberation</td>
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<td>Life</td>
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<td>NGB</td>
<td>rNyingma rGyud a'Bum</td>
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<td>PWD</td>
<td>Precious Wheel of Disputation</td>
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<td>RT</td>
<td>The Root Tantra Without Birth Being the Great Sky Like Vajrasattva</td>
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<td>TC</td>
<td>A Commentary to the Heart Sutra</td>
</tr>
<tr>
<td>Tibetan Buddhism</td>
<td>Tibetan Buddhism in Western Perspective</td>
</tr>
<tr>
<td>NYI</td>
<td>Not yet identified</td>
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<tr>
<td>?</td>
<td>Possible</td>
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INTRODUCTION
INTRODUCTION

This work presents for the first time an analysis of the origins of the Ati-Yoga or rDzogs Pa Chen Po system of thought and practice now held by the Nyingma school of Tibetan Buddhism. The approach of this study is both historic and doctrinal, and focuses on the earliest person whose texts and historic materials are sufficient for a study of this nature.

As the title indicates, this thesis is on Vairocana, the great scholar, translator, and meditator. According to the tradition of the Nyingma, he was one of three individuals who was responsible for the initial propagation of the rDzogs Pa Chen Po system in Tibet during the first transmission of the Buddha Dharma. The other two individuals were Padmasambhava and Vimalamitra. However, neither of these were selected for this study for several reasons.

Padmasambhava was not chosen for the following reasons. First, since there is already a collection of material that exists in English, even one who is not fluent in Tibetan can readily see that it is nearly impossible to separate the historic person from the mythological person. Therefore, he was not selected. Second, some authors have raised questions about his connections with the rDzogs Chen system. Although from reading the
Nyingma Tantra collection, there seems to be more than sufficient evidence to associate him with this school of thought, the proof of that association would be a considerable study in and of itself. This then would be beyond the scope of this paper; and therefore, it has not been attempted.

The reasons for not chosing Vimalamitra are: first, the historical evidence is extremely confused as will be seen in the History chapter, and further, there just are not the sources to help clarify these problems. Second, since the famous Nyingma scholar Klong Chen Pa has compiled and explained the works of Vimala, one could not do justice to a study of him in English without presenting this material. However, Klong Chen Pa was a voluminous and encyclopedic author and a study of this material would take many years just to be able to penetrate into the various topics.

This then leaves us Vairocana as the focus of our study. However, the selection of Vairocana was not just based on a negative approach of disqualifying others. He was a great scholar and translator in his own right, and he has left us a considerable body of works that needed to be studied.

This study has three main chapters which are: History, Texts, and Doctrine. It is by the combined knowledge derived from these categories that the answers to the
questions on the origin of Ati-Yoga will surface.

But first a justification of the importance of this study needs to be presented. To begin with, the rDzogs Chen system is in many ways a unique form of Tantric Buddhism that has no parallels in either the forms of Tantric Buddhism that we know of which existed outside of India and primarily in Tibet, or in the forms of Tantric Buddhism that existed in India. This, however, is not to say that there are not points of contact with other schools of thought found within the field of Buddhism. In fact, many of the basic positions on various topics have parallels in other schools of thought. There are some points that are not presented in any other school and there is a unique way of combining certain thoughts that do have parallels. These, of course, will be discussed below.

This uniqueness in and of itself would justify an investigation, but further impetus is added by the fact that both inside Tibet and now in the West there have been questions raised as to the authenticity of these teachings. Most of all the question raised is whether the Ati-Yoga system is of Indian origin or of Chinese origin. Again these topics will surface primarily in the Doctrine chapter. However, here there is also presented a section on history to further reinforce our conclusions.
SOURCES

The process of selecting Vairocana's hagiography was not very difficult because of the fact that there are basically only two major works that have an account of his life. These are the Padma Thang Yig and the Vairocana a'Dra a'Bag. However, neither of these were selected because they are both very lengthy accounts and, because of the stated purpose of this study, it was felt that this would be too much.

The next group of hagiographies that are available, for instance the one found in H.H. Dudjom Rinpoche's Thub bStan Shes Rab rGya mTsho and else where, were not selected because it was felt that they did not present sufficient detail.

Finally, the hagiography found in Volume III of the Venerable Khetsun Sangpo's Biographical Dictionary of Tibet was selected as being the right length and with sufficient detail. This choice is further enhanced by the fact that the Venerable Khetsun Sangpo is a recognized master of Nyingma history and the fact that he compiled this particular account after consulting both the lengthy accounts as well as the shorter works mentioned above. Thus even though this account is a modern work, it is of exceptional quality and a good deal of the basic research work has automatically been covered.
In addition to the Venerable Khetsun Sangpo's account, I have consulted some of the longer and shorter works mentioned above in order to supplement this presentation as well as to elucidate particular points.

As for the texts that are translated in Chapter II, in undertaking this study a great number of texts had to be investigated and a manageable number had to be selected for our presentation. This was not an easy process. Along the way many decisions had to be made, and in some of the cases were made by a feeling more than by an intellectual process. By this I mean that in some cases it was quite impossible to decide which texts better served the purpose and at the same time would fulfill the needs of the audience. Many of Vairocana's texts seem of equal value, and, because Vairocana was a very energetic scholar there were plenty to choose from.

In general, the choices were made with the following conditions. First, it seemed important to limit this study to texts that were primarily doctrinally oriented. Not that the meditational texts are of no value, but these types of texts serve a different purpose within the tradition; therefore, it was felt that they would not serve our purpose to any great extent.

Second, because of the nature of this study, as complete of a picture of the rDzogs Chen position as possible was felt to be needed. Yet I wanted this project
to be manageable in size. Therefore, there is presented
a selection of three texts dealing with different Buddhist
topics to the degree that was felt sufficient. These
topics are: the relationship of Ati-Yoga with the Sutras,
other Tantras, and debating which also presents sound
arguments dealing with a host of rDzogs Chen topics.

Finally, because Vairocana did not leave us a text
that presents the structure of the rDzogs Chen system
(and this was felt to be an important feature to have
in our study), there is included the account given by
Klong Chen Pa.

In the chapter on Doctrine, there is presented a
survey of the Ati-Yoga position of a variety of Buddhist
topics. The material for this part is drawn primarily from
the texts translated in Chapter II. There are also included
extracts from works by Klong Chen Pa and Mi Pham Rinpoche.
The last two additions are added to help bring out some
of the topics that Vairocana touches upon but does not
give us a detailed account. Further, in this first section
of Chapter III there are presented extracts from a variety
of Sutras and Tantric works that will demonstrate the
similarity between Indian thinking and these rDzogs Chen
topics at the time of the transmission of this system
from India to Tibet. Finally, the last section of Chapter
III will present statements from Chinese sources from the
same period of time that will demonstrate the difference
between the Ati-Yoga school and that of the Chan school of Buddhism.

The reason why the Chan school is selected here is that in most accounts it is this school that Ati-Yoga is accused of having been derived from. Primarily, this confusion comes from not having studied the doctrine of the Ati-Yoga school. As we will see, some of the terminology seems at first to be quite the same between these schools but the implications are in fact different.

For this section the sources that were used are the Laṅkāvatāra Sutra and the Vajracchedikā Sutra. Both of these texts had a major influence on Chan Buddhism at the time of the introduction of Ati-Yoga into Tibet.

However, there is here only presented several arguments of a general nature that help disprove the association between the Chinese Chan and the Ati-Yoga. This is for several reasons. As noted by other scholars, the research conducted so far in the field of early Chan studies is still lacking in various areas. More importantly, however, is the fact that the study of Chan in Tibet is still in its infancy. Therefore, here is presented some general arguments that should discredit this association even though we are not sure of the exact school of Chan that made its presence felt in Tibet.
METHODOLOGY

In the history section I have tried to apply critical evaluation in dealing with the lineage of the early rdzogs Chen up to the time of Vairocana. Basically I have utilized as many references that I found and compared them with one another.

Preceding the hagiography there are further presented some basic and general remarks that have been ascertained from the hagiography. Here I have also tried to reconstruct the travel log of Vairocana by comparing the often incorrect transliterations of Indian town names with the names of towns and so forth that we know from other sources dealing with this period. This is by no means an easy task as Tucci and others have noted and the attempt is open to further revisions. This reconstruction is first found in a map presented here, and later is found in the appropriate footnotes.

As for the hagiography itself, I felt that this study could not only present the pertinent facts that relate to our basic question, but could also present some of the color and mystery that one finds in religious works of this nature. Therefore, I have presented the account chosen in its entirety. This includes the supposed direct quotations of Vairocana as well as the miracles and religious events. Thus it is hoped that some of the purposes that
this genre of literature has in the native tradition have not been perverted. In the footnotes to this section there is further presented an attempt to place the hagiography in proper perspective based on the understanding gained with the help of my studies and perhaps more importantly with the help of my many teachers.

In the Text chapter, I have primarily based my translations and explanations on two sources. The first is the all important oral commentary which I was fortunate enough to receive from some of the most leading native scholars that are alive but mostly from Khetsun Sangpo Rinpoche. This was achieved during my field research in Nepal, India, and the United States. The second is the explanation gained from some of the leading scholars in print. I have tried to use in this regard both works by native scholars such as Klong Chen Pa and Mi Pham Rinpoche as well as works in Sanskrit and English. By compiling the various currents of explanation, I hope that not only is my method sound but that the presentation is correct.

The method used in the last chapter is one of comparison and contrast. I have compared the position that the rdzogs Chen, according to Vairocana, has on a variety of topics with statements found in some of the earliest Tantric works, Sutras, and so forth that we have in Sanskrit. Then I have contrasted this position with that
of the above-mentioned Chinese positions. Thus this is the most important chapter, for all that came before it was setting things up so that we could do this comparison and contrast and thus arrive at the answers to our questions which are presented in the conclusion.

All of this is, of course, based on a considerable amount of translation. Further, as Steve Beyer has said, most translators do not know the actual mechanics of their art. Thus it is most difficult to discuss translation techniques.

Basically, I like to approach the translation of a text with a blank slate. That is I try to read a text without any preconceived notion of what its position on a particular topic will be. Or to state it another way, I try to let the text speak to me instead of my reading something into the text. Although I do not really believe that one can actually reach such an ideal state of objectivity, especially in the act of translation, I still feel that endeavoring to do so will bring one as close as possible to the actual position the text takes.

Further, in the translation of these texts I have been considerably hampered by the fact that no one has yet published a dictionary of Nyingma terms. Most of the definitions found in the classical reference works are completely incorrect. An example should suffice us here: Das in his Tibetan English Dictionary gives the following
definition for "Zang Thal": Copper oxidizes. For the Nyingma, this term means something like all penetrating openness of mind. Thus, as one can see, the usual sources were of little use. Therefore, I had to spend a considerable amount of time working with learned lamas doing nothing more than trying to define such terms. Because of this, I feel that I have to caution the reader that this has taken place and it undoubtably has an effect on my translations. Although I should add that not only have I had some of the best native scholars assist me, I have also had lengthy discussions with my colleagues as well as thinking over these terms for what seemed like endless hours.

I have also tried to translate into English terms that, although better understood, I would have felt more comfortable leaving in Tibetan. Basically, I feel that in regard to particular technical terms, the English language is quite capable of accommodating them just as they are and incorporating their entire meaning. This not only eliminates what I consider to be rather strange ways of dealing with technical terms such as the multi-hyphenated words, but it also allows one to utilize one of the most beautiful features of the English language: its ability to expand and renew itself by drawing from outside sources. However, in some of the cases I have translated terms because of their usage within Tibetan.
For example: Rig Pa can act as a noun or a verb. In the first case it means pure awareness, but what this implies has filled many pages in Klong Chen Pa's *Theg mChog mDzod*. As a verb it means purely aware, but again it has many implications and because of the fact that these two Rig Pas are related to each other, I felt that it had to be translated.

In addition to this, I have further translated the terms that have a well-known Sanskrit equivalent into Sanskrit. This was done primarily because most people interested in Buddhism are familiar with the Sanskrit forms, and, since the subject matter is difficult enough to understand, I did not want to confuse the reader any further.

Therefore, except in rare cases, there is not a great deal of transliterated Tibetan in the following pages. In fact, most of it shows up in the footnotes. The exceptions are the words I feel are well-known.

For the Tibetan transliterations I have used a standard system that dispenses with diacritical marks. For the Sanskrit I have employed the system found in the *Sanskrit English Dictionary* by Sir. M. Monier Williams except in cases where the word is well-known. In those cases I have dispensed with the diacritical marks and have standardized the spelling according to the sound and its equivalent symbol in Roman characters: for example,
Śūnyatā becomes shunyata.

In general, since this manuscript is written in English, my preference in translation is to arrive at a reading that is proper English. This is, of course, not always as easy as it sounds. First, the mental framework of a Tibetan author is considerably different than that found in the west. Second, the Tibetan language is particularly set up to deal with a host of topics and perspectives that English has not as yet felt a need to accommodate. Finally, there are always passages that a native would have no trouble understanding but there exists no way to put these passages into English without leaving behind the actual words used in Tibetan (i.e. a free translation).

Throughout this manuscript I have tried to reach a compromise between the words used in Tibetan and the ones selected in English. However, where this was not possible, my preference is always to try to get the meaning across. This, of course, has led to a somewhat unique use of English grammar but every effort has been made to keep the translations within the confines of English grammar even though the usage is not often found. Of note here is the use of brackets to indicate words I have added to the text to make the reading easier.

In the footnotes one will find that I have tried to do several different things. First, there is presented
the usual notes of reference. Second, I have tried to elucidate particular points in the text. Third, I have added notes that act as reference for individuals who wish to further pursue specific topics. This includes references for works in Buddhist as well as Western languages. Finally, in the notes where a speculative answer is presented one will find the word "possible" placed in front or a question mark following. This is so that the reader can distinguish demonstrable statements from those that seem likely.

THESIS

Essentially, what is being attempted here is a preliminary investigation of the life and main teachings of the famous translator Vairocana. This is, of course, centered around the basic questions of: Who is the earliest Tibetan to transmit the Ati-Yoga teachings and what are the main aspects of these teachings? These questions will in part answer a more basic question of the origin of the Ati-Yoga system.

However, at present the historicity of the key figures that preceded Vairocana is at times confused and at other times questionable. Given this and the arguments presented above about Padmasambhava and Vimalamitra, Vairocana comes forth as the first person that we can have both a body of works and a sufficient amount of
historical material in order to try to answer the primary and secondary questions.

As for the origin of Ati-Yoga, it is the contention of this paper that the origins lie not with the Chan form of Buddhism as other authors have stated, but that its origins can be found in the Indian Tantric schools. This, it is hoped, will be answered by the use of both historical materials as well as doctrinal materials.
INTRODUCTION

In order for the reader to have a better understanding of the hagiography of Vairocana, some background historical information will necessarily be presented below. Therefore, in this section, there will be presented some discussion of: the early history of Tantra; the history of rDzogs Pa Chen Po, which will include a brief account of the teachers before Vairocana; and finally some comments and considerations which will hopefully illuminate some of the information found in the hagiography itself.

There will not be presented here an account of the political and religious setting in Tibet at the time of the first propagation. This information is adequately covered by numerous authors and a repeat of it here would be superfluous and perhaps insulting. However, where information that would fall into these two categories is felt to be needed and crucial to our investigation, it will be drawn upon to the extent of its relevance.

HISTORY OF EARLY TANTRA

Almost every author who has presented information, translations, and so forth, which deal with Buddhist Tantra, or as it is called within the tradition itself, the Vajrayana, has tried to piece together a history of
Tantra. As it is well known that neither the Indians nor the Tibetans have had what we in the West would consider a good historical sense during the early phase of Tantric history, the problems that are faced in this type of undertaking are nearly impossible to solve. Because of this, there have been considerable disagreements as to the origin of Buddhist Tantra, the succession of teachers, the dates of texts, and so forth. However, some of these can be tackled by a different approach to the problems.

First, it seems that most authors have tried to look at the Vajrayana as a whole. That is that they have tried to take a period of time of approximately one thousand years and show a homogeneous picture. Part of this problem may be based on the fact that each have placed too much emphasis on the tradition of the eighty-four Mahasiddhas. The other part of the problem is that they have looked at the phenomena called Vajrayana or Tantra as being a separate part of Buddhism and thus having a separate origin.

Presenting one thousand years of Vajrayana history as a whole picture is like trying to discuss, for example, political history of the west from the time of the Norsemen reaching North America to the present. Although an overview of this sort has its place and does present some useful information, it also misrepresents information. This is perhaps even more true when one is dealing with
something as complex as Buddhist Tantra. In the Vajrayana there are many trends, developments, and individuals that have to be taken into account. Coupling this with the fact that the "moral" of the story always has more importance than the "fact" of the story in early Indian and Tibetan accounts, one has to come to the conclusion that this vast period must be broken up into smaller pieces that can be dealt with to some degree of comfort. This, however, does not mean that by looking at small slices of this period and later putting them together, there will be an end to all the problems. As many other authors have stated, some of the problems are insurmountable.³

Many times the same siddhi will have several different names. Some of these he acquires after an initiation into a particular Tantra or practice. Some he has acquired after he has had a vision of some particular deity. Further, sometimes several siddhas who lived at different times will have the same or similar names. The classical example is, of course, Nagarjuna. Here the problem is to distinguish which siddha lived when, and what works and activities were his as contrasted with other individuals who are his name-sakes.⁴

Further, in dealing with the tradition of the eighty-four Mahasiddhas, there are several things that have to be kept in mind. First and foremost is that this tradition
for the most part represents the lineage of the Mahamudra.\textsuperscript{5} True, there is some crossover with other practices and Tantras mostly in the later period, but this does not distract from the fact. Second, the list of Mahasiddhas could not have been compiled in the form that we have it earlier than the last siddha, and therefore, we again are being presented a large overview of a considerable period of time. The difference here is that this overview is presented to us through the eyes of one who more than likely feels that the "moral" is more important than the "fact" and therefore, one has to be highly critical of this account, as well as giving consideration to the criticism presented just above. Finally, the tradition of the Mahasiddhas does not include every Mahasiddha that we know about. In reviewing several different lists, one will find that each list is slightly different, and some individuals have been omitted altogether.\textsuperscript{6}

Given the above considerations, it seems that the tradition of the eighty-four Mahasiddhas must be viewed as primarily a source for the study of Mahamudra in India. Further, this source does have considerable limitations which must be kept in mind.

Another point to remember is that in the early phase of the Tantras, the adherents to these practices were still under the influence of notions found in what is called the cult of the book.\textsuperscript{7} In the early period, a yogi
would have practiced mainly a particular Tantra like the Hevajra or the Guhyasāmaja.

As for the second problem, the notion that the origin of the Vajrayana is separate from the Mahayana; this notion has led to a considerable problem in locating the beginning of Tantra historically. Not being able to isolate the beginning will inevitably have a major influence on the whole subject.

The question of the historical origins of Tantra within Buddhism brings up the old argument between western scholars and Vajrayana Buddhists. The tradition holds that the Tantras were introduced by the Buddha Śākyamuni along with the Mahayana Sutras; whereas western scholars contend that this is improbable. However, if one studies this subject carefully, one will find that the tradition holds that the lower Tantras were introduced by the Buddha. In fact, this does seem to be the case if one assumes the mental set of the Mahayanist. Further, one can easily find that the higher Tantras were introduced into the human realm by specific teachers who, it is said, received them from some celestial being like Buddha Vairocana, Vajrasattva, Samantabhadra, or from a Dakini, Naga, and so forth.8

By the "mental set of a Mahayanist," what is meant is the fact that a Mahayanist firmly believes that the
Buddha Śākyamuni did in fact teach the basic Mahayana doctrine. For the most part these teachings were concealed as gTer Ma among the Nagas. This, of course, can and has been debated by many scholars. However, this argument does not actually affect our investigation into the origins of Vajrayana.

Whether or not the Buddha taught the Mahayana, both western scholars and Mahayana Buddhist agree that the Mahayana was not accessible until the time of the first Nagarjuna who brought the Prajñāpāramitā literature back from the land of the Nagas. Thus, if the Vajrayana origin is along with that of the Mahayana, then one must assume that it would not be accessible before this time, and this is just what one finds.

Moreover, if one looks at the whole of what is usually called Mahayana literature, one will find that all the elements that are considered Tantric are presented. Let us then just point out two of the main characteristics of Vajrayana and look at some statements about the Sutras.

First, the most outstanding feature of Tantra is its use of Mantras. Further, it is well known that some of the Mahayana Sutras have mantras in them. One only has to look at the Lankāvatāra Sutra to find that the whole of chapter nine is dedicated to mantras. Also, they are found in the Śūrāngama Sutra, Prajñā Pāramitā Hridaya Sutra, and the Saddharma Pundarīka Sutra, as well as many more.
Second, mandalas also play a primary role in Tantric practice. These are also found in many Sutras like the Gāpda-vyūha, the Sukhāvatīvyūha, as well as others.

This is only brought up to show that these "Tantric" elements were already present in a wide variety of Mahayana scriptures. This in itself does not prove that Vajrayana was born at the same time as the Mahayana. In order to do this, we will have to look more closely into a particular genre of literature (the vyuha class) and investigate some Chinese sources.

In particular one must investigate the Kāraṇḍavyūha and the Sarvatathāgatādhyānāvyūha. In the first, there is not only a lengthy explanation of the mandala of Avalokiteśvara, but it may well be the first text to give the famous mantra OM MANI PADME HUM. In the second, there is a lengthy description of the methods of worshiping the Tathagatas. The differences between this Sutra class and the lower Tantras forms of worship seem to be nothing more than the fact that these texts are identified as Sutras both in the Tibetan cannon and by internal evidence.

As for the age of these texts, this is not only particularly difficult to ascertain, but the attempts put forth so far have to be dismissed.

First, any arguments that try to date these texts by using the obvious Tantric elements found within them
and thus arriving at a possible date lose the ground
they stand on if we first determine that we do not know
the dates of the origin of the Tantras. That is, if one
first determines that one does not know the dates of the
beginning of the Tantric period, then how can one assign
a particular period for the authorship of these texts?
Thus these arguments are based on an assumption that
is far from settled.

Second, several scholars have given the probable
date of the Kārṇḍavyūha as the fifth century. However,
this date seems a bit too late. Basing ourselves
on the dating of the Guhyasamāja and the information
gained from the Chinese sources given below, there seems
that there was not a sufficient amount of time to get
from the type of "Tantric" practices found in the Kārṇḍ-
ṇḍavyūha through the Sarvattathāgatādīsthānāvṛtṛyāha and the
Mañjuśrīnāmasaṅgiti to the Guhyasamāja if one gives a
tentative date to the Guhyasamāja of the fifth century
A.D. Therefore, the date must be earlier and one could
tentatively put it at the fourth century A.D. shortly
after the Gandavyuha (c.2-3 A.D.)

From the Chinese sources we find the following:
Cu Lu Yen, who came from central Asia, translated a
text in 230 A.D. that not only contained mantras but
also an explanation of the methods of worshiping the
stars. But what is most important is his description of the Homa practice which is an important feature in Tantra. Dharmaraksa, A.D. and Fo T'u Ch'eng, A.D. also translated texts that contained mantras. Further, Fo T'u Ch'eng was famed for being able to get the spirits to do his bidding. Along these lines Shi Kung, A.D., was also famous. In fact, it was said that he could summon dragons and rain by mantra power. Finally, T'an Yao, A.D. translated a work with the help of some Indian monks that explains various siddhis, mantras, mandalas, and different deities.

The above information seems to suggest that the birth of the Tantric period was indeed at the same time as that of the Mahayana. However, in developing exact dates for various texts, either the Sutra Tantra or the texts of the lower Tantras, a considerable amount of research is still wanting. This unfortunately is beyond the scope of our project.

Given the arguments above, in setting the limits of our investigation, the top end has already been defined by the fact that we are investigating the life of Vairocana. Therefore, in regard to the lower end, that is in investigating the early history of Tantra in India, we will only look at the Guhyasamāja and the literature that is associated with the "root Tantra" of the Hevajra
Tantra. The Guhyasamāja is the only "major" Tantra that made it into the Nyingma rGyud a'Bum;\textsuperscript{23} and as for the Hevajra Tantra itself, it did not make it into the above collection and therefore, must be given a later date.\textsuperscript{24}

Another "major" Tantra, the Śrī Mañjuśrīnāmasaṅgiti, was translated into Tibetan in the early period, and is found in the Nyingma rGyud a'Bum\textsuperscript{25} but the history of its lineage has not been reconstructed and requires considerably more study before the information gained would be sufficient for our purposes. This thus limits us to the above mentioned Tantric literature.

Further, there are three main reasons for choosing these texts. First, as is well known, there is a very limited amount of early Tantric texts available to us in Sanskrit. Second, as will be seen in the Doctrine chapter, these texts will be used to show the conceptual climate at the beginning of the rDzogs Chen history. Third, although the Nyingma rGyud a'Bum contains many Tantras from the period of our investigation,\textsuperscript{26} we can not use these for our study for two main reasons: the first is that these Tantras are little known and therefore not acceptable;\textsuperscript{27} the second, many of them have a Ati-Yoga perspective which would make them of no use to us in our comparison presented in the chapter on Doctrine.
THE GUHASAMĀJA TANTRA

Most scholars are in agreement that the Guhasamāja Tantra, also known as the Tathāgata-guhya or the Asādaśa-pātala, is one of the earliest Tantras of the higher classification, and perhaps the first of this class to appear in the world of mortals. It teaches a system of practice that has been considerably developed from the one presented in the Sarvatathāgatādhiṣṭhānāvvyuha. These developed forms of worship with their supposedly shocking practices, statements, and so forth, have been investigated and explained by both western scholars as well as Tantric practitioners. 28

Although an investigation of the text would be enlightening, it is really beyond the scope of this work and thus unnecessary for our purposes because here we are only interested in the possible dates of its "publication."

As for dating this famous text, many attempts have been put forward by some of the most competent Tantric scholars. Here, therefore, will not be presented another argument to add to this already monumental amount of literature. However, in general the arguments put forth by Dr. Wayman 29 seem to take the soundest approach and his methodology is the same that will be followed in the discussion of the text associated with the "root Tantra"
of the Hevajra Tantra.

However, here will be presented a compromise on the date Dr. Wayman gives in his study based on what is felt to be a substantial objection. That is that Dr. Wayman gives considerable weight in his argument to a statement of Taranatha's that the Tantras were passed on secretly for three hundred years. Given his arguments and based on Taranatha's statement, he concludes that the Guhyasamāja was composed in the fourth century A.D. However, although one cannot offer any other tradition of how long the Tantras were secret, one cannot accept this statement either for there is no way at the present state of our knowledge that one can confirm this statement. On the other hand, all the traditions do report that the Tantras circulated secretly before they were made public. Given all of this, then the date should be set at about 450-500 A.D. Further, the date he gives to the first explanatory Tantra, the Vajramāla, should be pushed back by an equal number of years.

As for the literature that is associated with the "root Tantra" of the Hevajra Tantra, we will here deal with three texts. These are: the Advayasiddhi by Śri Lakṣmi, the Prajñopāyaviniścayasiddhi by Anangavajra, and the Jñānasiddhi by Indrabhūti. All of these texts are related and seem to pre-date the Hevajra Tantra as we now
know it. But they also seem to be closely associated with it in that they teach many similar practices. This in itself does not establish that they are indeed associated with this particular Tantra for there are other Tantras that these could be related to.\textsuperscript{30} Be this as it may, several scholars have stated that this relationship exists\textsuperscript{31} and, for our purposes, whether this relationship is or is not there does not matter. The point here is that we are just using this relationship as a point of identification and nothing more.

The age of these texts can be fairly easily determined for the individuals who authored them are well known to us. The first and third authors, Lakṣmi and Indribhūti, were brother and sister and most scholars agree that they lived in the eighth century A.D. The second Ānaṅgavajra was Indrabhūti's teacher so we can give him the date of 765 A.D. or so.

However, what is interesting to us here is the lineage that this group belongs to as is reported in both the Jñanasiddhi\textsuperscript{32} and accepted by a'Gros Lotsawa.\textsuperscript{33} This list is as follows: a'Gro Ba bDugs a'Gyin, Viṭavajra, Samayavajra, Padmavajra, Sahajavajra, Ānandavajra, Vajra the Brahman, Siddhavajra, Sarvajagannātha, Cittavajra, and finally Lakṣmi and her brother Indribhūti. As for dating them, the standard use of thirty-five years between
student and teacher seems adequate enough.

This lineage has two important points for our study that need to be brought out. The first is that even though the texts that we are looking at were "published" just a little before and after the time of Vairocana, the teachings that they are based on go back several hundred years. This lineage and the texts themselves belong to the earliest phase of what is now called Mahamudra. But in order to keep them separate from the later developments, they will here be called Sahajayana.

In the earlier phase of Tantric studies in the west, Professor Bhattacharya offered the idea that the Sahajayana was a separate school. This now, however, does not seem to be the case given his understanding of what this term meant. In tracing the supposed texts and masters of this school, almost all of them end up being associated with what is now called Mahamudra. So here the wish is to distinguish between this very early phase of what is now called Mahamudra and the later phase which was transmitted to Tibet by lord Marpa and others. The reason for making this distinction which will be shown just below is that what we are calling Sahajayana probably gave rise to more than just the Mahamudra. There is both a historical and doctrinal connection between the Sahajayana and the rDzogs Pa Chen Po. Further, there may be some connection between the Sahajayana and the Zhi Byed made famous
by Padampa Sangs rGyas.35

This bring us to the second point of interest in the lineage given above. That is one individual, Ānandavajra, who, it will be argued, is the human founder of the Ati-Yoga; that is, the famous dGa' Rab rDo rJe.

HISTORY OF ATI-YOGA

The Ati-Yoga teachings, as is to be expected, begin in the celestial sphere. They begin with Samantabhadra Buddha and then Vajrasattva. From Vajrasattva, they are transmitted to dGa' Rab rDo rJe who was an emanation of Vajrasattva.36

dGa' Rab rDo rJe (sk. Ānandavajra) was born in Uddyana near the Dhanakosa lake. His mother was Sudharma, the second daughter of the king. She and her retinue had gone forth from this world and became nuns. One night she had a very auspicious dream and shortly afterwards she gave birth.37 However, because she was full of fear and shame, she placed the child on a dust heap; but even after three days the child was still radiant and healthy. Because of this incident, he was given the name Rol Langs bDe Ba (sk. Vetālakṣema).

At the age of seven he requested from his mother that he be allowed to enter the assembly and dispute with the panditas; but she, thinking that he was too
young, denied his request. However, he persisted and was finally given permission. He entered upon a dispute with five hundred panditas wherein he became victorious. At this time he was given the name Prajñabhava. Further, his mother’s father, the king Uparaja, being delighted in the performance of the child, gave him the name dGa’ Rab rDo rJe which means joyous Vajra.

Later he wandered to the places frequented by ghosts in the mountains around Uddyana. It was here that he had a secret realization of Vajrasattva from which he received the Ati-Yoga teachings. Further, during this period of thirty-two years of wandering, after his realization he made the earth quake seven times. Because of this, a heretic accused him of being injurious to the Hindu faith and the king and the people of that area decided to kill him. But when they arrived at his retreat, he ascended in the sky and they produced great faith.

With the help of the Dakinis, he compiled an index of the entire rDzogs Chen system. With the daughter of Rahula, he departed for Magadha to the Sitavana cemetery where he extensively taught the Dharma of the Ati-Yoga.

a’Jam dPal bShes gNyen

When dGa’ Rab rDo rJe was dwelling in the Sitavana cemetery to the west of Bodhgaya, there lived a very
learned scholar who was a Brahman by birth. He received a prophecy from Mañjuśrī to go to the Sitavana cemetery. Following Mañjuśrī's words, he met dGa Rab rDo rJe. He studied with him for seventy-five years wherein he received the complete teachings of the Ati-Yoga. At the end of this time dGe Rab rDo rJe deid.

During the commemoration ceremonies, dGa Rab rDo rJe appeared in the sky and gave a'Jam dPal bShes gNyen a golden box containing the entire collection of 64,000 verses of the rdzogs Chen. Later a'Jam dPal bShes gNyen divided these into three groups: the Mind section, the Great Expanse section, and the Instruction section. Not finding a suitable student for some of the teachings, he concealed them east of Bodhgaya, and, sealing them with a double vajra, he went to the west to the cemetery So Sa Gling where he meditated for nine hundred years.

ŚRĪ SIMHA

In the town of So Kyam in Central Asia to virtuous parents a son named Śrī Simha was born. At the age of fifteen he studied grammar and logical treatises with Haribhala. After three years of study he was recognized as a scholar. Then he received a prophecy from Arya Avalokiteśvara to go to the cremation ground So Sa Gling. But he thought first he should study the Tantras so he
went to the five-peaked mountain of Maṇjuśrī and studied there with Bhelakirti. After seven years had passed, and after becoming a monk and following the vinaya, and having received repeated prophecies from Arya Avalokiteśvara, he went to India. There he meet a'Jam dpal bshes gnyen in the cremation ground So Sa Gling.

For twenty-five years Sri Simha studied with his teacher the rdzogs pa chen po. When he was commemorating the death of his teacher, a'jam dpal bshes gnyen appeared in the sky before him and gave him further instructions and a jeweled box. After this Sri Simha went to Bodhgaya where he divided the rdzogs Chen teachings into four groups: the esoteric, esoteric, secret, and most secret cycles. Concealing some of the teachings in various places, he departed to the cremation ground bsil bying. There he taught the Dharma to non-humans and practiced meditation.

TENTATIVE RECONSTRUCTED LINEAGE

dGa' Rab rDo rJe, a'Jam dpal bshes gNyen, and Śrī Simha constitute the three main teachers of the rdzogs Chen system in India. However, there are several further points that have to be taken into account.

The first is that in the middle of Śrī Simha's hagiography, the sources report that a a'Jam dpal bshes gnyen the younger was miraculously born. However, it
gives little other information. This means that there were at least two teachers with this name and this may help us account for the length of time between a'Jam dPal bShes gNyen receiving the teachings from his guru and Śrī Siṃha giving the teachings to Vairocana in the eighth century. We will return to this point later.

The second point to be discussed is found in the hagiography of Vimalamitra which was not presented here. Vimalamitra was a slightly later contemporary of Vairocana and both of them studied with Śrī Siṃha. What is to be pointed out here is that there seems to be at least two Vimalamitras. The first was a layman yogi; the second was a monk who went to Tibet. This is further collaborated by the Blue Annals. The texts involved here seems to have very superficially covered up this fact.

Therefore, the lineage of the rDzogs Chen in India would be: dGa' Rab rDo rJe, a'Jam dPal bShes gNyen I, (unknown), VimalamitraI, a'Jam dPal bShes gNyen II, Śrī Siṃha, and Vimalamitra II.

We know that Vairocana was alive in 760 A.D. and using the standard of thirty-five years between student and teacher, the date of Śrī Siṃha would be 725 A.D., for a'Jam dPal bShes gNyen II 690 A.D., for Vimalamitra I 655 A.D., (unknown) 620 A.D., a'Jam dPal bShes gNyen I 585 A.D., and for dGa' Rab rDo rJe 550 A.D.
Further, in the Blue Annals we find the following lineage given for the Anuyoga Tantras: Dharmabodhi and Vasudhara, Sukhaprasanna, Sthiramati, Dharmarakṣita, Śākyasimha, Prahasha, Vajrahasa, Vetālakṣema, Kukurāja, and Indrabodhi I. Given the same system used above, we know that Dharmabodhi and Vasudhara were alive about 800 A.D.; therefore, the dates are: 765 A.D., 730 A.D., 695 A.D., 660 A.D., 625 A.D., 590 A.D., 520 A.D., and 485 A.D., respectively.

The important thing to note in the last lineage list is the name Vetālakṣema. This is the Sanskrit for Ro Langs bDe Ba which, as we saw, is another name for dGa' Rab rDo rJe. From the second list we have the date of 555 A.D. and from the first list of the rdzogs Chen lineage we have the date of 550 A.D. This date is further collaborated by yet another list, that of the lineage found in the Jñānasiddhi mentioned above.

The lineage is: Lakṣmi, Cittavajra, Sarvajagannātha, Siddhavajra, Vajra the Brahman, Ānandavajra, and so forth. Now then, Dōmbhi Heruka was supposed to have been in part a student of this Lakṣmi. Therefore, we can assign the date of 730 A.D. for her. This is further supported by the fact that Vimalamitra was at her brother's court when King Khri Srong of Tibet sent for him. Thus this establishes the dates for the rest of the lineage as: 695 A.D.,
660 A.D., and 555 A.D. for Ṭanandavajra. Now this name Ṭanandavajra is the Sanskrit for dGa' Rab rDo rJe.

Therefore, by three sources we have placed dGa' Rab rDo rJe in the mid-sixth century. Further, we have connected him with the Anuyoga Tantra, Sahajayana, as well as the rDzogs Pa Chen Po traditions.

The fact that he can be connected with what we are calling Sahajayana, which later developed into the Mahamudra and the rDzogs Chen, is an important point to keep in mind. In the chapter on doctrine the similarities of doctrine between these two schools will be brought out. Here it suffices just to point out a historic connection.

PROBLEMS IN ŚRĪ SIMHA'S HAGIOGRAPHY

Having looked at a tentative lineage and the dates of the individuals therein, there are a couple of problems that arise from the Śrī Simha hagiography that need to be cleared up. This, it is hoped, will weaken the link with China that some authors have reported.

First, according to some accounts, Śrī Simha was born in So Khyam in China. The term rGya Nag is usually rendered "China" but some authors, such as Tarthan Tulku, have decided that it equally means Central Asia. Second, the town name So Khyam seems more of a description of the town's function than a proper name. Basically the term
translates to "garrison" and it may well have been a check point on the border of Central Asia which led into China.

Another argument that might help support the theory that Śrī Śīṃha came from a Central Asian town is that his name is completely Sanskrit in origin. Further, in the texts that have come down to us that are attributed to him, which are for the most part translated by Vairocana, Vimalamitra, and a few others, there is no trace that these very texts have been translated from or influenced by the Chinese language. In fact, they conform quite well with other translations which we know for a fact were translated from Sanskrit. In addition to this, the names of the early teachers of Śrī Śīṃha are all given in transliterated Sanskrit and seem to be proper and acceptable Buddhist Sanskrit names. Finally, none of these names seem to be mentioned as prominent monks in the Chinese records when it is known that a visiting Indian monk was given considerable prestige in China at this time.

The next part of the text that needs notice is the place of concealment where he hid the rDzogs Chen texts. Again the DC. locates these places in China; however, these two places named Byang Chub Shing and bKra Shis Khri sGo should be located in India.

First, the name Byang Chub Shing is translated in Sanskrit as Bodhiṁkṣa or in English, Bodhi Tree. Śrī
Siṃha hid some texts in the temple near by. This, however, is probably not the famous temple which is now called Mahabodhi and is located near the Bodhi Tree in Bodhgaya.

In the a'Dra a'Bag, this temple seems to be near the congregation hall where Śrī Siṃha was living. This hall was named Dhahena and was located near a lake named either Kuta or Kosh. So then it seems that there was probably a temple named Bodhivṛkṣa near by. Further, the name bKra Shis Khri sGo is identified as a gateway, where Śrī Siṃha hid some texts in one of the columns. This, in Sanskrit, would be named Svastikāyutapratiḥāra and although it has not been located as of yet, the way the sentence is structured, one gets the impression it was not far off from the Bodhitree temple. Further, it is not at all uncommon for structures of this kind to be located near temples in India.

At the end of the hagiography it says that Śrī Siṃha departed for a cemetery named bSil Eying. This in Sanskrit would be Śītalādhiṣṭhāna or in English, Cool Blessing. The exact location has not been reported. However, in The Life and Liberation of Padmasambhava it is reported that Padmasambhava went to a cemetery called Cooling that was located near Mt. Potala. This Mt. Potala has been located by most scholars in southern India not far from Śrīparvata (Nāgarjunaṇakonda) and Śrī Dhānyakaṭaka. Now then, as was noted above, Śrī Siṃha hid some texts in the Bodhi Tree
temple near the hall named Dhahena not far from a lake named Kuta. Therefore, it seems most reasonable that the cemetery was near to the two famous cities mentioned above, for Dhahena Kuta is another name for Dhānyakapāka. We will return to this point below. Finally, as one will see below, most of the places located in the Vairocana hagiography indicate that he met Sri Simha in the above mentioned area.

All the locations mentioned in this short hagiography have not been located, most notably the cemetery So Sa Gling. This is not unusual. Many of the places mentioned in Tantric works have yet to be located. Further, the fact that both Vimalamitra and Vairocana learned rdzogs Chen teachings from Śrī Simha in India but at different times seems to leave little time for Śrī Simha to have taken a trip from the south of India to China and back. Therefore, the most probable fate of Śrī Simha was that he never left India between the time of his teacher's death and the time of instructing Vairocana and Vimalamitra.

VAIROCANA

The identification of Vairocana seems simple enough; nevertheless several authors have confused him with another Vairocana. The most serious of these mistaken
identifications was done by Bu ston in his index to the cannon. He wrongly identified "The Lamp Illuminating the Sense" given by Vairocanaraksita the acarya to the king (vol. Ya. p.207a). We now know that this text was written by our Vairocana and so it is properly listed in the Peking edition of the cannon.

Waddell also wrongly associates Vairocanaraksita with Vairocana. Most of the other works surveyed for this study do not make this mistake.

Vairocanaraksita can clearly be distinguished from our Vairocana, both by historical accounts and by the teachings he introduced into Tibet. Vairocanaraksita was from Kashmere and primarily associated with the early introduction of Mahamudra and especially with the Doha cycle of literature into Tibet. His time period seems to be just before Marpa.

The Vairocana of our study lived during the time of the great Dharma King Khri Srong lDe'u bTsan. As for dating him, if one accepts the dates given in both the Blue Annals and the Tung Huang documents, then the following argument can be made.

According to the hagiography that follows, Vairocana left for India in the first month of the Tiger year. Before this, he had spent seven years with Padmasambhava and the king. When he arrived at the court he was eight
years old. Therefore, there had passed fifteen years from his birth up to the time of his departure. The Tiger years of that period are: Earth Tiger 738 A.D. (#12), Iron Tiger 750 A.D. (#24), Water Tiger 765 A.D. (#36), Wood Tiger 777 A.D. (#48), and Fire Tiger 789 A.D. (#60). Given the dates in the oriental sources mentioned above, we know that the King Khri Srong ruled from 755 A.D. to 780 A.D. Thus, we can rule out the Earth Tiger year 738 A.D., Iron Tiger year 750 A.D., and the Fire Tiger 789 A.D. as being beyond possibility.

This leaves us two possibilities: the Water Tiger year 765 A.D. and the Wood Tiger year 777 A.D. But 777 A.D. is too late for Vairocana to depart to India for we know that he returned to Tibet and taught the King Khri Srong before he was exiled. Thus, this leaves us with the year 765 A.D. as the probable date of his departure to India. Now subtracting fifteen years from that, one arrives at the date of 750 A.D. as the possible date of his birth.

As for the time of his death, the text is not specific but we can estimate that it occurred in the year 835. This, then, would mean that he lived for approximately eighty-five years.

As for Vairocana himself, we get the impression that he was a very gifted individual. He mastered a good many languages including Sanskrit, Khotanese, and the
language of Uddyana. He employed these skills in translating more than forty texts, primarily from the Sanskrit, that have come down to us. These translations included Dictionaries, Sutras, Tantras, and, of course, texts on Ati-Yoga. Further, he translated and authored texts dealing with logic as well as commentaries.

He was educated by some of the most outstanding Tantrics and scholars of his time such as: Sāntarakṣita, Padmasambhava, and Śrī Śimha. He is said to have completely mastered the highest levels of meditation, to have had many visions, and the ability of performing miracles.

He undertook at the tender age of fifteen the dangerous and difficult journey to India and returned to be the chaplain to the king. All the texts place a great deal of importance on the fact that he was exiled from central Tibet and only returned years later. During this exile, he further traveled to many places such as Khotan.

The text we have selected does not give us much information on whom his main disciples were; however, we can supplement the information given with that found in other accounts. Therefore, Vairocana’s main students were: Khri Srong lDe’u bTsan, gYu sGra sNying Po, Jñānakumara, Sog Po dPal Gyi Ye Shes, Sang rGyas mGon Po, Shes Rab sGro Ma, and the King and Queen of Tsha Ba’i Rong.
PROBLEMS IN THE VAIROCANA HAGIOGRAPHY

The largest problem that comes up from the hagiography presented below is the location of the places that Vairocana visited during his travels in India. Using various sources to identify names of towns and locales, most places that can be found are found in Bihar and areas near by. These are identified in the footnotes. However, the most important is the identification of the actual place where Vairocana received the rdzogs Chen teachings from Śrī Simha.

The Tibetan texts consulted give the name of the residency of Śrī Simha as Dhañena. This was a congregation hall and two of the texts say it was near a lake named Kuta. The third text gives this name as Kosha; the English sources also follow this and give the name Kosha. However, it seems that the first two Tibetan texts are probably correct.

If we are correct in placing Vairocana’s travels in the eastern part of India, then it seems strange that no mention of locales leading to the west are mentioned. As is known, there are many famous Buddhist places in the north and west parts of India. Yet it is in Uddyana that the Dhanakosha lake is found. This then is where some of the sources have placed Vairocana’s teacher Śrī Simha’s residency.
Further, as we saw in the hagiography of Śrī Simha, almost all of his activity centered around the eastern part of India. Therefore, what seems to have happened is that the Tibetans have broken up the name of a famous Tantric place, that of Śrī Dhāyakaṭaka.

This town Dhāyakaṭaka is also known by the name of Dharanikoṭa and was located on the Krishna river not far from two other famous places: Śrīparvata which was the haunt of Nāgarjuna, and Mt. Potala. The fact that these places seem to have revived from the dilapidated state that Hsuan Tsang found them in during his trip to India, and the time of Vairocana, is well attested to by the many Tantric artifacts that have been found on these sites.

Therefore, it seems quite clear that Vairocana received the rDo最关键 teachings from Śrī Simha in south India at the famous Śrī Dhānaye-Koṭa, and not at the Dhanakosha lake.
THE HAGIOGRAPHY OF VAIROCANA

As for the great translator Vairocana, from the Garland of Faith being the Wonderful Hagiography of the Anuyoga Tantra Initiation of the Anuyoga Tantra,¹ and [found in] the Padma bKa Thang Yig, the great teacher Padmasambhava prophesied by saying: "[Vairocana lives in] a nine-room house of the estate called Bye castle in the sNye Mo district of gTsang.² His father's name is sPa Khor He a'Dod, and his mother's name is Child of Bran Ka bZa' sGron sKyed. [Vairocana's] lay name is Kan Jag Thag Ta, who is now eight years old." So [Padma] said. [Further,] it is the same in the oral lineage of the Vajra Bridge Tradition.³

[The King Khri Srong] invited Vairocana to Sam yas,⁴ and having arrived there, he [started] studying languages as [reported] in the [Padma] Thang Yig which is a well known [story] so it is not set forth here. However, like in the [Vairocana] a'Dra a'Bag, the sixteen hardships he underwent are explained here.

In a country where two rivers meet on the shore [he was born]; his father was sPa Khor Gan Zag rDo rJe rGyal Po and his mother was Child of sGron bZa' sGron. His name was Kan Zag Thag Ta. The country of his birth was gTsang in the bSam Grub district near the field of the village Zangs Kar. Also [this is true] because Vairo-
canal left many footprints in the stone there which are clearly made. So the scholars say. According to the [Padma] Thang Yig, sPa Khor He a'Dod was his uncle. When his father died, his uncle adopted him and they went to the Bye castle country. [Some] say it was like this. However, he was born in that country. He was eight years old [at the time of Padmasambhava's prediction] and he flew between the Nag Mo and Brag Po mountains. He knew three hundred and sixty languages without studying, and so forth. He manifested the wonderful characteristics of the Nirmanakaya [manifestation].

At eight years, the Emperor Khri Srong lDe'u bTsang summoned [Vairocana] to his presence. From nine years old he was acolyte to the emperor for three years and from twelve years old he was the retainer to the emperor for three years, according to the [Vairocana] a'Dra a'Bag. According to the [Padma] Thang Yig, he lived with both teachers [Śāntarakṣita and Padmasambhava] for seven years. He ate the three white and three sweet substances in order to generate wisdom and increase intelligence. He also was given a mantra for this. Further, he studied other languages as a translator from his eighth year to his fifteenth year. Both sources agree on this point.

Having been invited to the ablution room of Sam yas by the Master [Śāntarakṣita], he was ordained Learned
Vairocana. So the texts say. He was among the seven selected ones to be ordained monks by the Master Sāntarakṣita and was extremely pure [in his following of the vinaya].

Then the king, all the ministers, subjects, sages, and the righteous, gathered. [They said]: "The Dharma of cause and effect in Tibet is complete. Yet there exists in India the Dharma which transcends cause and effect, [so we] decided it is necessary to send [someone] to search for it." Kan Zag Thag Ta (i.e. Vairocana) and gTsang sNgön Legs Grub both stood up among the assembly and asked the Lord: "Let us go [and we] promise [we will go]." Their parents, country, property, and all their relatives were renounced.

In the border countries they speak different languages; there are wild animals, narrow paths, and so forth [producing] great fear, [so that] it is even difficult to promise. Because of these things, this is the first of his sixteen hardships.

Then because the emperor knew that Vairocana and Legs Grub, both being intelligent, would accomplish their goal, he provided each of the two boys with a gold leaf mail helmet and they concealed them on their heads. In the sNyan brGyud rDor Zam, it says they made the helmets in the shape of a skull and covered their heads with
them. Later in India they gave them to Śrī Simha and so forth.

Along with the gold leaf mail helmets [they were given gold] sticks and chains which they concealed under their luggage. Further, [the king gave them] horns full of gold dust and saddle bags of gold which were loaded on the horse [named] mTsha' Lu Bya gDong.16 The horse set out with all the necessary articles like clothing and animal claws 17 and so forth.

Then Vairocana's uncle Pa Gor He a'Dod gathered a crowd and placed the emperor in front. He asked him not to send Jag Thag Ta (i.e. Vairocana) to India, but the king did not agree and Jag [Thag Ta] himself protested by way of reasons in a wonderful song.18 The uncle became resigned, and having faith, said: "Do what makes you happy, son." So like this in the fifteenth year, in the Tiger year, the first month, the third day of the new year,19 he and his friend Legs Grub together with the horse traveled without a guide on the long hard journey.20 And though it was extremely difficult, they set out. This was the second hardship.

Further, [during] the night they departed, they slept in the Hayagrīva temple.21 [In Legs Grub's dreams] there were four wonderful omens. [Vairocana] told his friend Legs Grub to talk about his dreams. Legs Grub
being intelligent explained the dreams and then said: "Let's go quickly."

On the path that goes to India at the White Pass Mt. there was a great deal of snow, so for three days they stayed there. At dawn [of the third day] Vairocana had an omen of the story of his present life and so he sang a song of it to Legs Grub and his friend focused on the real meaning. [Vairocana sang]:

Arise! Arise! Rise up friend! For a short Time I dreamt while I was sleeping a dream like this; from the west the sun and moon rose [simultaneously] in Tibet. The moon disappeared in the middle of the sky and the sun completely illuminated Mt. Has Po and then went to Tsha Ba'i Rong. Further, it illuminated Tibet and afterwards it became extremely bright [to the point that] even my skandhas were burnt. So the illuminating light of the sun remained. What is the meaning of this dream my friend?

[Then] Legs Grub explained the symbols: "The sun and moon being over Tibet refers to both of us; we are friends who are like brothers. The moon setting in the sky first means I will die along the way. The sun rising and illuminating Mt. Has Po means the emperor will under-
stand the path of Instructions. Further, [the sun]
rising in Tsha Ba'i Rong means that Vairocana [you]
will be banished one time, but the doctrine will be
propagated in the Tsha Ba'i Rong [area]. The sun again
shining in [central] Tibet\textsuperscript{25} means that you will rein-
carnate in Tibet.\textsuperscript{26} As for the sun arriving in Tibet,
this means you will return to Tibet and that the ef-
fortless doctrine\textsuperscript{27} will spread in Tibet. The sun burn-
ing you and your burden means that all your kleshas
and habits will be burnt. You will become completely
enlightened without effort. The dream is good so let's
go on quickly."

The path being blocked with snow they could not
pass, so Vairocana took the horse's reigns and a walking
stick and tried to break a path through the snow. Legs
Grub took the horse's tail and if he would have misplaced
his foot just a little he would have died. Each day then
they stayed on the path only for a half a mile from dawn
to dusk and were tired to death [at the end of each day].
This is the third hardship.

Further, even though they [wanted to] bypass the
hot valley of Nepal,\textsuperscript{28} they were unable to and so had
to stay one day [there]. They came across a fierce Yaksha
who ate raw flesh and was displaying all sorts of magic.
Though they tried to pacify this Yaksha with a statement
of truth,\textsuperscript{29} the [Yaksha] was not pacified. So [Vairocana] demonstrated his miraculous power and freed them from the hindrance. This was the fourth hardship.

Further, they proceeded from Nepal; but fearing that highway men would take the horse and gold, they planned to walk at night. However, it snowed and not wanting it to be evident that they were there, they diapered the horse with a small cotton cloth so his dung would not fall to the ground. Vairocana and Legs Grub put on \textsuperscript{two pair} of clawed feet leaving four foot prints \textsuperscript{[each]}. [Vairocana] went in front of the horse and Legs Grub followed, obliterating \textsuperscript{[the horse's tracks]}. Though this was difficult they concealed \textsuperscript{[their tracks]}, and, though it was difficult to be free from the highway men, they were free. This was the fifth hardship.

Further, between Nepal and India at the Purple Rock Mt.\textsuperscript{30} they were liberated from savages and beasts of prey who actually eat human flesh. This was the sixth hardship.

Further, arriving in India, on the narrow path with no sides but \textsuperscript{thick} plantain trees, \textsuperscript{[there] a highway man caught them and robbed the horse and gold. So Vairocana [magically manifested] in a jeweled box and emanated himself as an iron sword; at this the highway man was amazed. The robber said \textsuperscript{[to his comrades]}: "Leave the
magician alone, but kill his friend.” However, Legs Grub finally turned into a Mon Pa spYi Zlug and sang a song to the robbers. [Then] they gave the [highway men] a small handful of gold dust, and, they being pleased, acted as a guide for the path. [Vairocana and Legs Grub] were freed. This was the seventh hardship.

Further, when they came to the path called Demon Face Goddess, they met some [more] robbers. A robber flung a bamboo pike at them but it could not penetrate the gold leaf mail helmets nor their girdles. [They] escaping peacefully paid these robbers, but [the robbers] beat them with swords so [Vairocana and Legs Grub] performed a miracle and were freed. This was the eighth hardship.

Again, on the path of plantain trees they were fearful and horrified; the horse mTsha' Lu Rya gTong was dying and the horse cried a bit thus Vairocana and Legs Grub also wepted. At that time the body of the horse started to swell and jackals, beasts of prey, Brahman kites, and ravens came to eat it. And [these animals] tried to eat both [Vairocana and Legs Grub] so they concealed the gold in the ground and escaped. Because this was so difficult, this was the ninth hardship.

Further, near Magadha there was a fearful
bridge and there was no way around it, so they concealed
the gold and approached [the bridge]. Also after that
there was another highway man who said: "You must have
some gold." [But since they did not], he beat them and
took their clothes. Not discovering any gold, he cut
their shin muscles [to get them to talk, for he was]
seeking some gold. [Vairocana and Legs Grub] were very
ill for half a month and near death. This was the tenth
hardship.

Further, the highway men, being resigned to not
finding any gold, left, and [Vairocana and Legs Grub]
took the gold out [of hiding] and went to the country of
Tri Sha. Arriving there, they again concealed the gold
and went into town seeking provisions. [The town's
people] said that here are some foreigners, so they beat
them. Then they put them in a pit of [poisonous] snakes
and frogs for one week. [Usually people] die in one day
but they did not die in a week and everyone was amazed.
Thus they took [Vairocana and Legs Grub] out. Their
escaping death is the eleventh hardship.

Again, they took out the gold and left. They arrived
in the district of Pu Su Ta [but in that] country
there were tigers, bears, and [poisonous] snakes. They
were [scared] to death but they escaped and went alms
begging to the palace. The king however, was enraged
and put them in a pit for six days with no food. He broke their noses and tortured their bodies. Being freed from the carnivores, poisonous snakes, and the king is the twelfth hardship.

Further, when they were going to Magadha, they had to [first] cross a sulfer lake. There was no ferry man so they made a boat of cotton [cloth] and sticks, and [though] tired to death they arrived. This was the thirteenth hardship.

Further, in India when they arrived at the country of Avadhuti, they met a fearful Kiratas who beat them with a stick until it broke and they were near death. This was the fourteenth hardship.

Further, in India they arrived in the Arya Pha Lo district. There they saw many iron masked and snaked masked [people] being very fearful and coming near death [they departed]. Then they came to the country of Kri Li Krishna and many snakes entangled their bodies and they became very miserable. Being freed from these calamities is the fifteenth hardship.

Further, arriving in the country of Evhakesha, there were many women who were hard to talk to and [these women] gave them some poisoned food. They were sick for half a month and came near death. Being freed from this was the sixteenth hardship.
Further, they again concealed the gold and came to the center of India. Going into markets, cities, inns, pleasure groves, and so forth, they stayed for six months. During their travels they asked everyone who was the most learned in the Instruction [section of the Ati-Yoga] Dharma, who was the most accomplished [in yoga] and so forth. Those asked replied: "In general there are many scholars [and yogis] but of all of them the most learned and experienced is Śrī Śiṃha." To this all agreed. So [this is what] they heard. Further, they then went to Ja Ka Vhu Ha to the King Kumasha Dukka and asked about the Dha He Na temple [where Śrī Śiṃha was]. But the king had had an omen and sang them a song [about it] without teaching them [the way there].

Vairocana replied in a song and the [king] gained faith; placing his head to Vairocana's feet he gave them the details and a guide. They arrived near the Dha He Na temple and asked [its whereabouts].

[Previously] there was a prostitute named bDag Nyid Ma and a Bikkshuni [named] Kun dGa' Ma. There was a dispute about the three of root text, precepts, and Instructions [of Ati-Yoga] in regard to the Thig Le Nyag gCig [Tantra], [since the] panditas having assembled [said] that they thought this was a omen about the Instruction [section] being transferred to Tibet. So they
concealed the extraordinary Tantras and the Instructions in the hearts of the panditas and sages and the ordinary sixty great Tantra sections and the Instructions were double-sealed and concealed by the Dharma king and the panditas saying: "For teaching these one will receive corporal punishment." Hearing this Vairocana and Legs Grub became very sad.

[Vairocana and Legs Grub] met an old lady who was a manifestation of Mañjuśrī and asked her where were the first and middle halls of the Dha He Na temple, and where was Śrī Simha? "If you give me a reward I will explain," she said. So they went to the shore of the Kuta lake and the old lady was given some gold. Then they asked [again]. The old lady entered the lake and covered her face with sandalwood leaves and taking a long bamboo stalk she replied. She explained in a poem about the panditas and the sage's omen, [but she did not speak directly] but indirectly, and said: "You should stay by the door of the congregation hall of the Dha He Na temple. A Brahmini named Shel Gyi bLo Gros who will be carrying water will come; send a message [with her] but do not tell it was me, the old lady, who told you this." Then the old lady disappeared.

[Vairocana and Legs Grub], following the old lady's words, gave a message three times to the water carrier, but she forgetting about it did not [bring] a reply.
Vairocana [by magic] made her water pot stick to the ground. Then the Brahmini took out a gold knife. Cutting open her chest she showed the assembled deities of the Vajra Dhatu. Vairocana bowed to the Brahmini and gave her some gold leaf and some gold dust as a fee. They then put a small stone in her water pot so that she would not forget their message.

The Brahmini, having gone inside, poured the water from the pot, and the teacher [Śrī Simha] hearing the noise of the stone asked what it was. She delivered the message saying: "This is a note of two Tibetan Monks." The teacher Śrī Simha sent a reply [saying to] meet him at midnight.

[Vairocana and Legs Grub] having received the reply, and midnight having come, they met the great teacher and yogi Śrī Simha and gave him 1,000 srangs of gold as a gift. Having bowed they [relied] the story of the Emperor Khri Srong from memory. Then they begged for him to make clear the Ati-Yoga Dharma which perfects in this very life, without effort.

The teacher Śrī Simha said: "A prostitute [named] bDag Nyid Ma and a Bikkshuni [named] Kun dGa' Ma polluted the teachings, so the panditas agreed that the polluted teachings be burnt and the [pure] teachings were gathered together to be hidden in Bodhgaya." [Because] the Dharma
king and the panditas double-sealed them it is hard to break [open] and expose them. [Śrī Simha continued]:
"But as for the teachings of the Jina\(^46\) going to the border of barbarous Tibet, [I] will examine through dreams whether the time is right." And he sat in meditation, made the examination and the signs were good.

Having said: "Because the teachings of [Ati-Yoga] which are without effort, being in Tibet will be of benefit; now the time has come to give them to Tibet."

[He further said]: "As for giving them, I will give. As for the method of giving, it should be done properly; if it is not done properly the king will know. [Then] the three of us will be killed and the Dharma of the Instruction [section] will be destroyed. [It will further] suffice us both if first you learn the complete Dharma of cause and effect from another pandita. Furthermore, from subsequent panditas, you should give some gold and learn the complete Dharma of the Vajrayana. Then unperceived at midnight, I will explain the rDzogs Pa Chen Po Dharma without effort."

Further, in accordance with the words of the teacher [Śrī Simha], both [Vairocana and Legs Grub] requested many Dharma [teachings] on cause and effect from the twenty-five\(^47\) panditas and so forth.\(^48\)

Also, they met the emanation of dGa' Rab rDo rJe
and a'Jam dPal bShes gNyen and presented to them some gold dust, gold leaf, flowers, and bowing with folded hands they requested teachings. They further, asked these two to completely give the empowerments, blessings, and teachings. Also they asked Śrī Simha to teach them the precepts. Because dGa' Rab rDo rJe, the Mahapandita [a'Jam dPal bShes gNyen], and so forth dwell on the Accomplished Bhumi, and because of having a wisdom body, one having good fortune, even today can truly meet them face to face. Though one is earlier and one is later and though there are dissimilarities, do not think incorrect thoughts.

Furthermore, [Vairocana and Legs Grub] coming near the teacher Śrī Simha, at the time of asking for the Dharma [teachings] of the Instruction [section], the teacher [Śrī Simha] was emanating himself as a demon. So Vairocana transformed himself into the Airavata elephant of lions and Legs Grub transformed himself into a goose. At midnight they arrived at Bodhgaya and they extracted the Dharma of the Instruction [section] which was concealed by the placement of the two seals. Destroying the seals, the vows of the outer and inner mantras were extracted, and all the Dharmapalas manifested in front of them and bowed to both the teacher Śrī Simha and Vairocana. [The Dharmapalas] pronounced the great
Dharma of the Instruction [section], and requested them [saying that these teachings] are highly esteemed, so it is necessary to keep them secret. [This having taken place the Dharmapalas] disappeared.53

Further, [the Dharmapalas] brought the Instruction [section] of the oral tradition together with the rest [that was requested]. [Śrī Śiṃha and Vairocana] having destroyed the seals accordingly and having augmented [the collection], they returned to the congregation hall at Dha He Na [temple]. There the Mahapanditas, having bad omens, a second time collecting together all [of them] assembling, they discussed the dreams. From amo ung the panditas who gathered [at Bodhgaya] they asked the temple priest and so forth: "Who went to Bodhgaya?" "Who came here to extract the teachings?" But unable to trace their whereabouts, the panditas had confidence that the Dharma protecting king would convict he who took the teachings of Bodhgaya.

Also, Vairocana and Legs Grub both, during the day they had previously [heard the Dharma] from a'Jam dPal bShes gNyen and so forth; they also later heard the Dharma from the seven panditas. At night they heard the rDzogs Chen from Śrī Śiṃha.

Moreover, sitting in the teacher's house they put a kettle on top of three large stones. Then they put it in a net. Śrī Śiṃha sat inside. To close the mouth [of
the kettle] they put on that a shield and a pan, filling it with water. Then running a pipe [from the kettle] to the back of the house, [Śrī Simha] explained [the Dharma through the pipe.]\textsuperscript{54} Vairocana and Legs Grub putting on deer skin [cloaks], each burdened with a load, each carrying a walking stick, in the middle of the night, received the teachings.\textsuperscript{55} Legs Grub at the edge of the moonlight wrote in milk from a white she-goat on white silk [what he heard],\textsuperscript{56} and Vairocana merely memorized it and these teachings were completely memorized.\textsuperscript{57}

Further, that the teachings were coming to Tibet was signified by their receiving the \textit{Rig Pa Khu Byung [Tantra]}. The sign of the complete teachings was the \textit{rtSal Chen sPrugs Pa [Tantra]}; the sign of the \textit{samādhi teachings was the Thig Le Drug Pa [Tantra]}. The sign of assembling the views and practices of all vehicles was the \textit{Khyung Chen Tantra}. Finally, the sign which expells distinctions in all vehicles was the \textit{1Ta Ba Mi Nub Pa; i} \textit{rGyal mTshan rNams bShad [Tantra]}.\textsuperscript{58} Śrī Simha asked: "Are you happy with the teachings?" They said: "Yes."

Moreover, the [teachings on]: the \textit{Nor Bu rJe bTsun Dam Pa}, the \textit{spYi gCod Gal Po}, the \textit{Kun a'Dus Rin Po Che}, the \textit{bDe a'Byams Srog Ge a'Khor Lo}, the \textit{Sems Tig}, the \textit{Nam mKha' rGyal Po}, the \textit{bDe Ba Phra bKor}, the \textit{spYi Chings},
the rDo La gSer Zhun Te Chung a'Bring Ce bZhi rMad Byung rNams, and the Sems sDe'i rGyud bCo brGyad gDams together with the initiation into the nature of the mind was all explained. And Legs Grub becoming satisfied left earlier.

In accordance with the previous omen on a narrow path, being forty-four years old, he died.

Vairocana lay with his face down for three days.

The teacher [Śrī Simha], said: "Are you sad because of your friend's departure?" [Vairocana replied]: "I am not sad at his leaving." Śrī Simha said: "Are you sick?" [Vairocana replied]: "I am sick from the eighteen divisions of the Mind section." With a song [Śrī Simha] smiled and rejoiced.

Further, [Śrī Simha] explained the Man Ngag rGya mTsho'i Klong gSungs, the Klong sDe'i rGyud and its instructions. Also he explained: the rGyud sDe'i sKor rNams gSungs, the Ke'u Tshang Gi sKor, Gab Pa'i Chos sKor Zab La rGya Che Ra, the Shan a'Byed Bram Ze'i sKor, the Zlo rGyal Po'i sKor, and so forth. Then he asked: "Are you satisfied with this?" [Vairocana] responded: "I would like to get the meaning without conceptional endeavors directly seeing self liberation now." [Further], he gave Śrī Simha one measure of gold dust, seven gold leaves and circumambulated him with folded hands,
"You [are] the Asura heavens glorious lion" and so forth, glorifying the teacher in clear verse. [In] the Dha He Na temple, after first making clear and having depended on the blazing jewel, [Śrī Simha] gave Vairocana the installation initiation and so forth, and [in all] seven initiations. Because of reaching the meeting of the three of self liberation, direct perception, and the introduction into the nature of the mind, and because of the two types of logical induction⁶⁵ [and] distinguishing the thought projections of the six sinking Tig Les, there is the realization of the five greats⁶⁶[and] specifically there is the direct perception of the aim of enlightenment without effort from the beginning without a beginning.

[Śrī Simha further gave Vairocana]: the five root Tantras, the twenty-five and thirty branch Tantras, the nine explanations, the eighteen instructions of the oral tradition of the Jina Tulkhu dGa' Rab rDo rJe, the four Rig a'Dzin Gyi gNyer Yig, the Nyi Ma'i sNying Po 'Od Dang lDan Pa of Ku Ku Ra Dza', the rGyan Phreng 'Od gSum of Śrī Simha himself, [and] he entrusted [Vairocana] with the responsibility of the bSam gTan Nyams Kyi sGron Ma rNams. [Further, he taught him] the rGya gSum bTab.⁶⁷

As for the instructions of the favorable conditions, [Śrī Simha] explained the Shan a'Byed La Zla rGyud and the advice of the bKrol Bas rGyud.⁶⁸ [Then he] said:
"Go into retreat and devote yourself to this." [Also he said]: "So mature yourself heart disciple."

[After that], Vairocana's knowledge [was on] the Abhimukti Bhumī [level]⁶⁹ and feeling obliged to the teacher, and singing about the gift of realization, their emanations departed leaving behind Bodhgaya. The essential meaning complete, the blessed lord [Śrī Simha] having showed directly the true existence, self-reliant, self-liberated, great kindness, [Vairocana] thus [said]: "Thank you." And being satisfied they had many discussions.

Further, the meaning of the song of advice [sung] by the teacher [Śrī Simha] was: "Your friend was killed on the narrow path, so give a fee of gold powder to the swift foot teacher and make friends." "Practice swift footedness in Ku Sha lCags Kyi sDong Po."⁷⁰ And saying that the teachings would extensively spread in Tibet, he gave him back half of the gold.

Further, Vairocana met dGa' Rab rDo rJe, a'Jam dPal bShes gNyen, and so forth, the Mahapanditas, and others asking all about the final Dharma [teachings]; he arrived at [the state of] being of one mind with them. [Moreover], they said: "Go to Tibet and propagate [the Dharma] for the benefit of beings."

Seeking the narrow pass guard Lord Kuhara but not finding him, [Vairocana] having given [some] gold leaf to
the swift footed Lord Kumara made friends with him, and [Kumara] took an oath. [In regards to teaching Vairocana], the swift footed [Kumara] said: "[In these practices] a father does not even teach his own son. [But] by this [method] you will arrive [quickly] in Tibet." [Now] in India there are many teachings [on swift footedness] like the Eagle [method and so on], but Vairocana received the Vulture Flying Beyond the Mountains [method].

When he arrived at Ku Sha lCags Kyi sDong Po, he was questioned by the men of that place with a song. [They] having gained faith, bowed and put his feet to their heads. There for one year he practiced swift footedness. [Later], he arrived in Ta Ke Ta in the sandalwood country. He replied to the king of that country [who had asked some questions] with a song. [The King], subduing his pride, presented him with a gold statue of Maitreya.

Further, Vairocana set forth for Tibet; all the panditas [had visions] of bad omens [like] all the flowers facing Tibet, the fragrance of sandalwood and so forth was carried by the wind to Tibet, and all the dogs faced Tibet and [started] barking. The Indian Dharma protecting king and the seven sages and so forth, meeting at the entrance of Nalanda Monastery conferred [on the reasons for the omens]. Saying that the Tibetan Bande
was carrying off the Dharma of the Instruction [section],
y they, having gone to Bodhgaya; saw the seals destroyed,
and asked: "Who did this? Who gave [the teachings away]?
And they made an examination of the omens. [The panditas
explained]: "He sits beside three great stones. The
shape of the stone's eye is full, and its top is flat;
in the middle [of the top] is a lake, and it has a iron
beaked crane. Away from this [the person who heard the
teachings] has a deer head, a walking stick in his hand,
and in the nape of his neck, there is an eye; [in fact]
there are two people with small sacks." [But] the [panditas]
did not know if they were emanations of the amazing
gods or men. 73

Having repeatedly conferred, [the panditas agreed
that], if the Dharma of the rDzogs Pa Chen Po which is
without effort was being carried off to Tibet, then the
essence of India and all holy things were being trans-
ferred. [Since] the essence of instructions of the pure
Dharma was being wholly transferred, they agreed that
one of them should kill [Vairocana] and sent a swift
footed one.

The swift footed teacher Kumara being unable to bear
this [job], approached Vairocana speaking of the dream of
the seven learned ones, and [Vairocana] and Kumare went
on the narrow path. First the swift footed Kumara met his
friend Kuhare and, having given a gift of a handful of gold dust and one gold leaf, said: "If some swift footed one arrives here at sunset and questions you about the Tibetan pandita, then answer that you did not see a pandit but saw some one with a deer skin on his head and felt boots on backwards, and appearing like a Yaksha. But by now he has arrived in the center of Tibet."

Thus the guard [Kuhara] made a promise.

After that, the swift footed Kumara waited in the town of Kapalavistu\textsuperscript{74} and calling his friends [together he said]: "Did [anyone] see the Tibetan pandit Vairocana? Should we chase him into a hot ravine and complete it by killing him?" The Dharma protecting king and all the panditas said: "If you meet him, kill [him]."

Then [some] swift footed ones arrived at the narrow path where Vairocana had been, and questioned the guard. [The guard replied] as he had been instructed and the [panditas] returned [home].

[Much later while in exile] Vairocana arrived at the Purple Poplar Grove in Khotan. Meeting Le Tsha Tshul Khrims sGron who gave him a place to stay, [Vairocana] asked for food and drink by composing a verse. [Le Tsha Tshul Khrims sGron] understood that it was Vairocana and they had [many] discussions. Also he gave to [Vairocana] the horse [named] Ngang Pa gSer mDongs and there arose an understanding of the explanation of the In-
struction [section of Ati-Yoga].

Further, a Nepalese pandita named Prajñadhi had asked three questions and was delighted with the answers [that Vairocana had given]. So he paid homage to the object of worship (i.e. Vairocana) for one month.

Further, while in Nepal the Indian goddess Re lCam a'Khrungs Te made it snow. Vairocana sang a song examining a truth statement, and from between the clouds the [actual] body of the red goddess having manifested, she bowed down to him and promised to be his servant, sent the sun which melted the snow.

[Also] the King of Ta Ke Tsan Dan⁷⁵ gave an offering of a golden statue of Maitreya to the monastery a'Phags Pa Shing Kun (i.e. Svayambhu), [where Vairocana was] and [the king] recited a [yogic] song. Then [Vairocana] leaving from Nepal had his noon meal in Nying Ro Ne Ser,⁷⁶ and at dusk [he arrived] at Samyas. As for the manner of his arriving, it was by the power of swift footedness.

There the emperor's retinue was staying outside and the emperor was staying in the king's tent. Vairocana's emanation having arrived at the north wing of the tent spoke to the emperor saying: "As for the Dharma of the Instruction [section of Ati-Yoga] which were the orders of the lord, having received this, I just arrived here. [Now then] men from India have produced jealousy, so we have to be careful that others do not hear." Then they
sealed the precepts and vowed their live [not to break the secrecy].

The emperor having left [the tent] stayed on the ninth floor of the castle. Vairocana sent a letter by a retainer [named] a'Bags Tshe Mi Thig The [which read]: "Lord of Tibet, Great King, [though] your heart is overflowing with worldly dharmas, you desire the unmistaken really true Dharma. Therefore, send [as a gift some] gold dust. We who sought these [teachings had many troubles] like removing hell beings, crossing [dangerous] paths, and being [surrounded] by foreigners. [However], the flow of karma was purified so we met many learned ones. The arts, shastras, medical texts, and so forth that support the benefits of the necessities of this life [we received]. Also we got many protections which guard the teachings and deliver one from steady degeneration [of samayas]. [We also received the teachings on] entering the stages of the sense organs, [many] different paths, individual paths, all the cause and effect vehicles without remainder, and the spontaneous Great Bliss which is the heart of all complete Buddhas.

The essence of the teachings is the excellent vehicle of non-dual cause and effect greatly completed without effort. Without remainder I have these [teachings]."
[Vairocana], having said that the [king] asked to listen to these teachings, said: "It's been a long time so how is your health," [and that he wanted] to visit the emperor and pay his respects.

To the Queen dMar rGyan he sent a letter saying: "Those not understanding the Dharmadhatus unborn great bliss... [and so forth]."

The emperor sent a reply saying: "I am the master who is like the overseer of the world. My skandhas do not move and the eighteen elements are very well. [But] the skandhas and the eighteen elements will one day be demised, and not being able to bear this [therefore], I want to get the great medicine which will remove these skandhas and elements. These [teachings] are distinguished above all cause and effect. [By them] one arrives at the goal which is the essence of the non-dual cause and effect."

"That the narrow path guard, the demon which is feared, the tawny bear, the snow bear, and so forth were unable to harm you with the impediments of fear due to the fact that your body is like a wish fulfilling gem and [since] they were unable to harm you I am very happy."

"[Since] the non-dual cause and effect are completed without effort and is the actual gem which is the highest Dharma of truth, take these [teachings] up and bring them
[here] and I will pay homage, bow to you, and visit with you."

[Also] the queen, having generated the excellent thought of the unsurpassed Bodhi, sent a reply.\footnote{80}

Further, after three days, at their meeting, both hesitated to bow. Vairocana said: "Having extracted the heart essence of the Jina of the three times, the self sprung spontaneous complete great bliss Bodhi path, and destroying all the deluded pride of the world,\footnote{81}[you king should], with the thought of fevered veneration, bow!"

The king and queen, and the retinue together paid their respect and having circumambulated him they bowed. After that, the emperor, spreading out the plaits of his hair, invited Vairocana [to sit] on top of them.\footnote{82} [Giving to Vairocana] the horse [named] mTsha Lu Me sToq, two gold-colored geese, a gold saddle inlaid with turquoise, other gold and silver, cloaks of silk cord, lynx and wolf fur, and medical potions, food and drink, he asked for teachings in verse.

Vairocana, proclaiming his Tantric vows, sang a song on non-inclination. Again, [the king], with great earnestness, bowing and tears welling up, [made his] request. Unperceived by the servants, ministers, and so forth, [Vairocana] agreed to give the teachings. So
the king gave [Vairocana] the name "Lord god sea of instructions."

Further, Vairocana taught during the day the lord and all the ministers the Dharma of cause and effect. At night, he taught the king the Dharma of the Instruction [section of Ati-Yoga].

As for Vairocana, in general the great teacher Padmasambhava gave him initiations into the eight mandalas of the bKa [tradition]. The signs of accomplishment for Vairocana were the wisdom eye [and so forth]. So it is reported. His Yidam was sTobs lDan Nag Po and he got his power from repeating [many] mantras. He was one of the twenty-five [original] disciples and he was the exceptional one of the siddhas [of Tibet]. He translated the excellent Dharma of the earlier and later anu Tantra which is clearly known from the [Padma] Thang Yig and the [Vairocana] a'Dra a'Bag, and others.

Further, the [Padma] Thang Yig describes that within the translation of the Sutras he used the name Yeshes sDe and [in translating] the Tantra section [he used the name Vairocana. In the most precious bKa a'Gyur it says the Bande (i.e. Vairocana) translated [many texts] as Yeshes sDe and in this account it is this very Vairocana. From the [Padma] Thang Yig and other texts, [it says] in all of the past, present, and future a translator like Vairo-
cana is by no means approached in his knowledge of Indian languages. [Other] translators' lofty systems do not come near Vairocana's. Though he is called a translator, actually he was a pandita. This [Vairocana was so] benevolent in the Dharma that [he translated] for later generations.⁸⁹ So it says and other texts agree.

Of the three [great] translators there is a distinction made from the sKad gNyas sMar Ba'i rGyaltshes ⁹⁰ the translator bLo gDan Shes Rab was translating the Sūtra Ālaṃkāra and at the Dhanaparamita section he came across this word three times i.e. Arkta, Arkta, Arkta which [basically] means without attachment. [However, again]⁹¹ he came across it and he could not translate it [properly]. So he read the early work of sKa Ba dPal brtsegs ⁹² to check how these three words were [translated]. He found them translated according to the three of: Past, present, and future. So in the Dhanaparamita section [he translated them as]: had no attachment, has no attachment, and will have no attachment. [Further, he developed] great faith, in particular toward the great translator Vairocana.

[Now then], at the time [of Vairocana] there were many learned translators who had assembled to see which was the most distinguished. The Mahāvibhaktikośabhāṣa
was divided up and passed out. The great translators entered upon the work of translating it and Vairocana translated it but the others were unable to do so. Also the Emperor KhriRal Pa Chen and the learned translator Prajñāsena praised him and purely made requests that both the words and meanings in a host of Dharma texts of the earlier works would be corrected. Each of these translations were made and he wrote "corrected by Yeshe sDe." [Thus the translator bLo 1Dan Shes Rab] produced faith without root, [and wrote]: "Vairocana's knowledge is equal to the limits of the sky. The two translators skA [Sa dPal brTsegs] and Cog [Ro Klu Yi rGyal mTshan] are like the sun and moon combined. Rin Cen bZang Po is like the morning star and I myself am merely a fire-fly." Thus he praised Vairocana and reduced his own pride. [Further], this account also appears in the Chag Lo'i rNam Thar. So it says.

Both the perfect scholars and yogis, all have faith in the Vairocana Hagiography so we must repay Vairocana's kindness [and have faith, too].

Further, the Indian panditas and the Dharma king did not trust each other. The panditas [thought] that the seal they had made was destroyed by the king who intended to give the Dharma to Tibet. However, the king thought that the panditas destroyed the seal and intended
to give [the Dharma] away. The Man Ngag A Ti bsTan Pa Tantra and the Man Ngag Tu bCas Pa Thun Mong Ma Yin Pa bsam Gyis Mi Khyab Pa rNams⁹⁷ were in the hearts of the panditas [only] so the king was without any power [to give it to Tibet]. The panditas and the Dharma king reconcealed the common eighteen Mind sections in one body and the sixty Tantra sections with the instructions at Bodhgaya, so some say. Some say it was at Vulture Peak that some were concealed, or at the Asura cave some were concealed.⁹⁸

How is this examplified? The king having gone wherever left [the treasure] alone and abandoned it. This is like, for example, the small valuables of the red-gray crocodile which were concealed to the end of the kalpa. For that reason, in India the rDzogs Chen Dharma was not found; [and further, due to] the manifestation of holding to that [decision by the king], it was unknown. In India, since it was unavailable, it was rumored that the rDzogs Chen Dharma were incorrect teachings. In India only what was available was actually held on to [at the second transmission of the Dharma into Tibet]. That which was not available was thought to be mistaken. [However, if that was a proper criteria for the transmission into Tibet], then the Dharma of heretics which is available from [long] before up to the present should be respected.
As for the ordinary and special Sutra and Tantra discipline and so forth, since it had become available, it finally was what spread in Tibet; [the other] Sutra and Tantra [of the Nyingma] were thought to be incorrect and thus it was necessary to destroy them. Further, rumors like this arose. In Tibet [the rumors also said] that Vairocana did not find the Dharma of the Instruction [section] and that [his teachings] would make Tibet degenerate by his evil mantras, that demons having taken away various things would depart together with the great law of Tibet. [So the rumors] proclaimed.

The ministers of Tibet, being mischievous, and with that aim [in mind] asked the emperor to kill Vairocana. [But he] declined their request. They requested in various ways but [still] the king did not accept. [However], the evil ministers themselves conferred [and said] that the king did not follow the law [and further] that the emperor went above the law. [Finally], the king said: "Since it is important to kill [Vairocana], but this being unsuitable, we will exile him."

[So] they got a beggar who resembled Vairocana and being dressed in his boots and robes, they put him in a copper box and put that in the gTsang Po river.⁹⁹ [The king proclaimed]: "We have executed Vairocana and the king pretended to be sorrowful.
[But] having hollowed the appointed pillar of the gDags house, Vairocana was concealed inside. [At night] until the end of the time that the servants slept, the emperor, having come, would listen to the Dharma.

One night one [of the king's] ladies, knowing this, gathered and advised the ministers to also spy on the king. The emperor was [finally forced] to accept [Vairocana's] exile and then the royal ministers undertook the exiling of Vairocana. Thus a song about the sixteen hardships [was sung by Vairocana]. [It started]: "Though wearied to death..." [Thus] he offered up a song of his story. He [also] profusely sang a song about the special knowledge which was needed in Tibet. He [sang a] song of [reminding] the king of his promise, a song [which said] that, because of exiling Vairocana, the departing would degenerate Tibet, and a song which [questioned] the unexpected [behavior of the] queen; but nothing changed so he prepared to leave. Various ministers tried to change the king's [mind] but the mischievous ministers were unable to be changed even by the king [himself]. In particular Ta-Ra Klu Gong shouted, speaking badly of having no excuse [to stop] the queen from exiling him to Tsha Ba'i Rong. Vairocana also offered a song about the departure to Tsha Ba'i Rong to all the lord's ministers. All the gods and nagas exonerating him
showed their real forms, and with folded hands promised to listen to his teachings and be obedient to Vairocana.

Further, the emperor, accompanying Vairocana's departure, gave him horse provisions, cooling medicines, and much more. Vairocana for one night stayed at the door of the Hayagriva temple and because the Queen dMar rGyan could not bear his leaving, again spoke to the king. However, Vairocana did not accept the appeal and sang a song on it being time to go to Tsha Ba'i Rong.

The two classes of monks, the lord, and the ministers accompanied by the queen said good-bye and sang many songs. Having sang many teachings and instructions, he rose up into the sky and departed for Tsha Ba'i Rong. All the lord's subjects, bowing, returned home. 103

Vairocana did not go directly to Tsha Ba'i Rong but stayed for a short while at Mt. rTser. The men of that place said he was a spy of central Tibet. But Vairocana sang about spending three days in a deep frog pit, of being taken out of the deep pit and exiled to a leech trench, of being taken out of the trench and of being put back in for three more days. After many questions he said that he was an incarnation of Bikkṣu Paurna. The king rGyal Mo Gru and so forth gained faith.
and repented [to Vairocana]. [Also at this time], the Emperor of Tibet, because of having promised the samaya vows, was suffering and cried tears that ripped at his heart.

In Tsha Ba'i Rong the king and ministers set [Vairocana] on a pile of nine cushions prepared [by them]. Offering coins, gold leaf, gold dust, embroidered silk, and much more, [they] gave them to the lama (i.e. Vairocana). In order for [Vairocana] to subdue the thoughts of Prince gYu sGra sNyten Po,¹⁰⁴ [he] sang a song which employed the method [of teaching]. Having made a true aspiration, gYu sGra and the others believed in [Vairocana] and inquired about the Dharma and gave abundant worship to him.

There Vairocana led them by [writing] shastras which generated faith in the arts and medicine, the Ratnakūtā, the five sections of 100,000,¹⁰⁵ and during the day he taught the Dharma of the tripitaka. At night he taught the Dharma of the inner secret mantra. At that time, the Prince gYu sGra sNyten Po's good horse, a gold saddle, a turquoise bridle, and silk cloth were displayed and he asked for the Dharma of the Instruction [section], [but Vairocana] would not give [the teachings] and sang a song.

At the time of the teacher's bath, he was cast into the middle of the river [but Vairocana] would not give
[the teachings]. (Then the prince) eavesdropped on the teacher reciting the [text] of the Great Sky Like Vajrasattva.\textsuperscript{106} (Now) since gYu sGra had stolen the text (by eavesdropping) and having memorized it, he said that he already had this [teaching], trying to bully [the teacher], but [Vairocana] would not give [the teachings]. The Prince gYu sGra gave [to the teacher] gold, silver, coins, and so forth as gifts; circumambulating and bowing with tears in his eyes, he said: "I will do whatever you say." [Vairocana] having [performed] the nine purifications in order to purify his vessel and making an examination of the vessel by the door of thirteen capabilities, finally accepted gYu sGra.

[Now] for the ordinary meaning, in general he was accepted [as a disciple]. As for the real meaning, gYu sGra was his friend Legs Grub [reborn].

Legs Grub, in a former birth, was the Indian monk Bhahula and he was the house priest of a house-holder named dPal skyes. The daughter of this house-holder fell in love with the monk [Bhahula] and by her behavior [tried] to entice him. The monk, keeping his monastic vows, took his beloved life by cutting his jugular vein and reincarnated as Legs Grub. Further, in Lho Drag district, there was a father [named] gTsang The Lentra or Theg Chen. [There was also] a mother named mKhar Chen
bZa' gTum Mo. Their son was Legs Grub who together with Vairocana went to India, endured together sixteen hardships, and asked for the Holy Dharma. [Subsequently], in coming [home, Legs Grub] was killed by the guard on the path.

[Now then] because of the path of previous desire, the Queen and King of Tsha Ra'i Rong gave birth to a son, in accordance with the Sutra [prediction that said] a married yogi and the precious consort Queen a'Tsho rGyal would have gYu sGra sNying Po, [who would have] supernatural knowledge of the fully developed previous inclinations.

[Now then], Vairocana arrived in rGyal Rong, and as soon as [the prince] recognized him, he embraced him and cried. At the time they were released from the frog pit, [Vairocana's] daily practice was the Great Sky [Like Vajrasattva...]\textsuperscript{107} and having heard this but once, [the prince] remembered it. Further, Vairocana asked gYu sGra's royal parents to give him [the son], but they did not offer him. So [Vairocana] gave them [many] precious things and he installed [gYu sGra] in the Dharma.\textsuperscript{108}

The king and the retinue together built Vairocana a house. Because the teacher gathered together gods and demons [to help with the building] even the great heros and wrestlers could not bring that many well chosen
stones, [and thus] outer stupas and inner shrines [were built]. 109 Those [buildings] were high and wide and were miraculously complete in one night.

During the day [Vairocana] taught the Dharma of cause [and effect], and many outer mantras; gYu sGra learned them at once. At night he taught the many Tantra sections of the inner secret mantra and [gYu sGra] learned them at once. [Vairocana] taught to gYu sGra and others: the Thun Mong Ma Yin Pa' i a' Khor La Man Ngag Gi skor rNams gSungs Te Sems sDe' i Tantra's eighteen instructions, the Klong sDe' i rGyud Man Ngag gZhan Tantra section's cycle, the Bram Ze cycle, the rGyal Po cycle, and many others. 110

Then gYu sGra gave many silk scarves and countless prostrations to the precious [teacher] and prayed: "Please give out the instructions of the ordinary Tantras together with the Jina's method of final completion, and the seven anointing initiations and so forth." In the Anyuyoga Tantras according to the method of Śrī Siṃha, Vairocana taught [everything] making it complete up to the three seals. 111

As for the instructions of the conditions of exhortation, [Vairocana said]: "The self arisen Bodhicitta is dispersed in all, the Jina has directly realized it, and by this one intimately knows non-transcendence." Besides this, the fortunate students being matured was explained.
Then gyu sgra snying po manifested pure awareness [which goes] beyond the words and what they indicate. So his realization and the great translators [vairocana] was the same. Offering up his understanding [gyu sgra] spoke on remembering [vairocana's] kindness. By explanation and indication of the meaning of the explanation of those things, further introducing that self-liberation could not even be used, [gyu sgra explained] that the obscurity of the dark kalpa in an instant was made clear [by the teacher] and [the prince] greatly showed his gratitude and gave his thanks.

Further, the [Prince] gyu sgra meditated equanimously for five years at rgyal mo khyi sTag Rong. He realized the pure great bliss [so that] the student and the teacher realized one realization and worked for all beings. Moreover, when padma [sambhava] gave the initiations of the eight mahasiddhas to the twenty-five disciples gyu sgra snying po had the highest realization.

As it is [explained] in the [padma] thang yig, vairocana came from tsha ba'i rong and the emperor was [still] alive. According to the [vairocana] a'dra a'bag, vairocana having been exiled in tsha ba'i rong, the king was unhappy so in order [for others] to discover vairocana's greatness [the king] sent an invitation to vimalamitra. 112 [When] vairocana had been exiled for twenty-one
days, the minister Ta Ra Klu Gong, having broken his
vows, died. Also the emperor did not meet Vimala for
after three months [of the minister's death] it is said
he passed away. [Thus] all those stories explain how
close they were to each other but they do not really
conflict.

According to the [Vairocana] a'Dra a'Bag: Vimala-
mitra having arrived in Tibet, the three sons of [the
king] Khri Srongs, having bowed, stood up. Further, at
the time of the teaching of the Dharma [by Vimala],
Vairocana sent gYu sGra sNying Po [to the place of
teaching]. When he arrived, he went into the place where
Vimala was explaining the Abhidharma Pra Ka Ra Na in
eight sections,\(^{113}\) and, fixing a stare on him, said:
"Ka Kha Pha Ri Mi Tha."\(^{114}\) Vimala signaled with his
head and said: "brDa Thim." The retinue asked about the
meaning of the words and relied on what Vimala taught
them.\(^{115}\)

[Later] Jnyana Kumara inquired from gYu sGra about
Vairocana's method [of teaching] and asked about the
Dharma. So the two spoke together conferring. After
Vimala and gYu sGra both had talked about the great
Dharma, [they acted as though] they hesitated to bow
to each other and were unreconciled on who would take
the higher seat.
As for the pure awareness and [the ability to] vie with miracles, by the name and grace of Vairocana, gYu sGra became wise. As for the miracles, gYu sGra transformed [himself] into a bird and flew around the town's willow tree. Vimala transformed [himself] into a falcon; going after the little bird, he attacked it. The small bird changed into a golden hammer and the falcon having flown up in the sky hid itself behind the tree. [Thus] gYu sGra was the better and so they bowed to each other.

[When] teaching the Dharma the gods would scatter golden baskets full of flowers which fluttered in the sky, the earth would quake and so forth. [Along with] the production of these wonders, the Dharma of the Instruction [section] was taught at that time. Jnyana Kumara [sitting] at the rNa Ra Sho rock translated [what he] heard.

Further, before gYu sGra [gave the teachings] on the Great Sky [Like Vajrasattva] and so forth, Vairocana had taught them to the emperor previously. These five sections [are called] the Ancient Translations. Vimala gave [the teachings] on rTse Mo Pyung rGyal¹¹⁶ and so forth [in all] thirteen [teachings] which are called the LaterTranslations. Both of these [translations] are like a mother and son and all are in agreement [with each other].
[Therefore, from these being realized to be the same, all the people] gained faith in Vairocana's completely good qualities. [Also], while they looked at Tsha Ra'i Rong, they cried and bowed down.

At that time Jnyana Kumara thought: "I have the pith instructions from both [Vimala and gYu sGra] so I am the better." And he became arrogant. [However], both the teachers knew this and said: "Bring [some] gTsang Po river water." And each handed him a vase. Having filled the vase, he gave them to each of the teachers. They put a drop of water in each of Jnyana Kumara's hands. [Then] Vimala said: "The high Dharma which was shown by the Buddha is like the gTsang Po river. The vases being filled is the extent of the Dharma that the [two of us] know. The water drops in the palm of your hand is the extent [the Dharma] is known by you." Jnyana Kumara was ashamed and knew that both the teachers knew his negative thoughts and [then] he broke through his arrogance. Afterwards both the teachers taught the three [sections] of mDo, rGyud, and Sems of the inner secret mantra. At that time gYu sGra, speaking to Jnyana Kumara, talked about the Dharma of the Instruction [section].

[gYu sGra] realized that [Jnyana Kumara] had no capacity [to understand the Instruction section], [but
Jnyana Kumara] was completely [consumed] by the thought of [these teachings and because they were not offered] he said: "You foreigners want money [for the teachings]." And he produced negative thoughts. Knowing that he was without a vessel for the Instruction [section, gYu sGra] disappeared so [Jnyana Kumara] cried and, repenting, he prayed. [gYu sGra] reappeared and asked: "Why do you call me?" [Thus] there are the extensive accounts of those [individuals] like in the [Vairocana] a'Dra a'Bag.

Further, Vairocana, meeting gYu sGra [on his return to Tsha Ba'i Rong], asked for an account of [central] Tibet. Being delighted, Vairocana sang a song. [Also] the king [of Tibet] and the subjects conferring, invited Vairocana to return. [Further], Vimala also told [the king] to invite [Vairocana].

At that time, like in the [Vairocana] a'Dra a'Bag, the emperor died. As mentioned above Khri Srong had three sons: Mu Tig bTsan Po who was banished, Mu Ni bTsan Po who was poisoned, [and Sad Na Legs mJeng Yon]. At the time when Sad Na Legs mJeng Yon [had not ascended the throne], and Mu Ne bTsan Po not having died, the Lord [Mu Ne bTsan Po] conferred to arrange a memorial service [for his dead father]. [So] rJe U Po De Sha, Thang bZang dPal Gyi rDo rJe, and gSang Ba dPal Gyi sNying Po: these three were sent with a invitation for Vairocana
to come and he felt happy. [Vairocana] replied: "Since it is known that you three have invited me, [someone] will come to kill me and I will have to escape like before. [Therefore], I will return later." So [Vairocana] sent back those three messengers.

To the disciples of rGyal Mo Tsha Ba'i Rong, [Vairocana] said: "Because I am going to [central] Tibet, you must listen to the final Dharma [instructions] and cut off [all] doubts." Thus he completed the Dharma propagation.

[When] he was setting out for [central] Tibet, the Queen Gru La and so forth gave him gifts of gold, turquoise, silk, and a departing party; bowing and crying, they requested many times for him to stay. In reply he sang a song. Again gold, silver, silk, horses, were put with the [other] things for his departure. [Vairocana] gave to the audience, in accordance with the questions [asked], his final advice and promised to return some time. [He further], left Sangs rGyas mGon Po to represent him.

Then the queen and the people of Tsha Ba'i Rong gave him various jewels. Turning to the people, [Vairocana] held up the three silver coins, the two measures of gold dust, and the blazing forehead turquoise; he preceded. They accompanied him to the summit of the pass.
[They] bowed, put their heads to his feet and asked for him to give a blessing.

Vairocana and gYu sGra both like a flash of lightning departed in the sky for [central] Tibet. After all the people of [Tsha Ba'i Rong] had bowed and the path of benediction was made extensive, they returned home. 117

Since Vairocana did not arrive at the same time as [the messengers], the three men who had invited him thought he would come in the [near] future, arriving by stages. [But] the great translator teacher [and gYu sGra] by a miracle arrived instantly at the retreat above mChins near Sam yas and there each stayed.

At that time [when Vairocana had arrived], the son of the gods, the gracious Mu Ne bTsang Po, was going to the memorial service. Now [then], the Pandita Vimala and the translator gNyags Jnyana Kumara both were the lords of the ceremony. When the many people had gathered, the two panditas came with sparks coming out of their bodies. [The people asked] who are they, and Jnyana Kumara looked and recognized them; knowing [them to] be the great translator and his student, he bowed. Then to the king and ministers it was announced that [Vairocana] had arrived. The Pandita Vimala and the great translator Vairocana, both rushing forward, bowed [to each other]. To the learned and righteous ones as well as the monks,
the king and ministers rushed forward and bowed. [The king] gave to each and everyone a payment of ornaments, clothes, gold, turquoise, horses, and so forth. [Thus], a pile of food and jewels equal to a mountain appeared near Vairocana. Next, [the king] invited [Vairocana] to sit down, and [finally], the three men who had come with the invitation arrived [after Vairocana]. [The king, offering] further food, clothes, and so forth, had prepared a great throne for [Vairocana].

Vairocana sat [at the head of] the middle row, Vimala sat on the right, and gYu sGra sat on the left, and each of [those two] sat on lesser thrones. Then [the king], crying, bowed and circumambulated them. Erecting a canopy [over them], hanging up silk banners [on the pillars], blowing the conch, striking up various music, [and after having] caused singers, dancers, and actors [to perform], being happy, he recited a verse. Vimala and Vairocana both meditated while gYu sGra and Jnyana Kumara and so forth, worked on the ceremony for the Lord Mu Ne.  

Having established a school of doctrine, when he greatly turned the Dharma wheel and the superior Vairocana taught the Dharma, in the sky there would appear varigated rainbows, crowds of gods, and the scattering of varigated divine flowers. [Further, there would appear]
earthquakes and other wonders. Because of this all [those assembled] produced faith in [Vairocana] and were regretful of exiling him. [Further], they made many offerings of repentance.

In the assembly there were two sections of the learned and righteous. To these [Vairocana] sang many songs and so forth. After the memorial services, [Vairocana] taught many general and specific Dharma teachings as well as the direct instructions. [Then] from [central] Tibet, Vairocana and gYu sGra both returned to rGyai Mo Tsha Ba'i Rong, arriving in an instant, like [it says in] the [Vairocana] a'Dra a'Bag because he gave his word [to return]. Before his departure, the crowds offered him the departing drink and he taught them [some teachings]. Arriving in Tsha Ba'i Rong, and meeting the ministers, he taught them the Dharma.

[From there] he arrived in lower Khams [and the people also] sent an invitation to the Pandita Vimala. The [two of them upon Vimala's arrival] made a retreat at the Rung Byams Chen of Khams [district] and further, the Pandita Vimala and Vairocana purely translated the Tantras. Also at that time the five Tantras and the later Dharmas were produced.

Afterwards [Vairocana] arrived in [central] Tibet, and stayed at the top of Has Po Mountain meditating.
[He also] taught some of the ordinary Dharma to the public. The [translation of] the conclusion of the earlier [Tantras] not yet being completed were also translated. [Further], to the extraordinary people who were disciples he taught the rDzogs Chen Instruction [section] and so forth.

Now at that time having previously come from India, [Vairocana] while on the path [to central Tibet] met Li Tsha Tshul Khrims sGron of bZung Ba who had come from the willow grove of Khotan on his arrival. Because of having the same realization [Vairocana] was very happy.

Further, this very Vairocana while meditating, died during his meditation, having left behind an adequate advice memorial to his retinue for gYu sGra, the king, and the ministers, as [is told] in the [Vairocana] a'Dra a'Bag. [Further], a great index was made.

According to the [Vairocana] a'Dra a'Bag, Li Tsha Tshul Khrims sGron spontaneously moving like lightning left for Khotan, meditating for the duration. Finally, it is reported that this was [just] an emanation.

Like in the oral tradition of the rDor Zam, from Sam yas to sGrags Yang rDzong Gi rTse [Vairocana] departed. His body was like an illusion, having completed the Dharma was like an illusion, and the manifest sanctity was like an illusion. This having arisen, even today at
Yang rDzong there is still the cave where [Vairocana] departed from in a rainbow body.

Briefly, having obtained authority in the mind and precepts, he accomplished the turning the wisdom body into the rainbow body. Inconceivable are his actions, so he came and went sending forth his emanations. How can one tell for certain? Therefore, we should have devotion.

Further, this very Vairocana the great translator's kindness is not rivaled.

This hagiography was extracted from the [Padma] Thang Yig, the [Vairocana] a'Dra a'Bag, the oral Tantras of the rDor Zam, and so forth. Although it is shorter [in form] because of mindful kindness, because of fostering faith it has been set forth.

[Vairocana] advised: "To have compassion know to depend on the Holy Dharma."

Finally, it is thought that he lived from the time of the Dharma King Khri Srong lDe' bTsan to [just before] that of Glang Dar Ma.
INTRODUCTION

In this section there will be presented a representative selection of Vairocana's works. The main aim of this section is to point out the relationship between the Ati-Yoga according to Vairocana and supplemented where needed with the Sutra; Tantra, and logic/debate.

Ati-Yoga, like most of the other schools of Buddhism that are heavily influenced by Tathagatagarbha notions, is primarily practice-oriented.\(^1\) As a practitioner, one could well complete the whole course of training without ever investigating the philosophical and structural aspects of the system. But, due to the continued controversy that this school of thought endured within the limits of Tibetan Buddhism, it developed a vast amount of literature of the apologetic nature that tries to place the system in proper perspective.\(^2\)

This apologetic literature is a product of a much later date than in our present investigation; yet, the controversy itself goes back to Vairocana; according to later historical reports, Vairocana was accused of teaching a system that was Chinese in origin.

...but the fact is undeniable that the hostility of the Indians against Vairocana, and chiefly their bitterness because in spite of his travels in India he had spread in Tibet heretical and false opinions, (Chan)... All this shows therefore that Vairocana did not follow the orthodox views... \(^3\)
The points of connection that Ati-Yoga has with Indian thought and the differences between it and the Chan school will be presented in the next chapter.

The problem for us here is that Vairocana was a translator, author, and practitioner who was mostly concerned with the propagation of the system he had learned from Śrī Śimha. As for any actual texts that explain in a concise way the structure and basis of the Ati-Yoga system that are either authored by or translated by Vairocana, there seems to be none that have come down to us. Therefore, in the attempt to have a clear understanding of the earliest phases of the Ati-Yoga system, we will have to extract from the texts that we have chosen. Further, we will need to supplement these texts with later writings.

THE TEXTS

A TANTRIC COMMENTARY TO THE HEART SUTRA:

The first text that was chosen is titled A Tantric Commentary to the Heart Sutra. In Tibetan, it is Sher sNying a'Grel Pa sNgags Su a'Grel Pa bZugs. It is found in the Peking edition of the canon being number 5480. It was authored by Śrī Śimha and translated into Tibetan by Vairocana, and is nine and one half plates long.

In addition to this text there is here added a translation of the Heart Sutra. It was felt that this
was needed in order to make the reading easier and more comprehensible.

The commentary begins right from the top to tell us it is indeed a Tantric commentary. Instead of the usual Buddhas and Bodhisattvas that one finds in the initial salutation, this text mentions the consorts of the Buddhas. It then goes on to say that it is an explanation of the Tantras based on the Sutras, and concludes the introduction with the statement that the text should not be shown to "logicians" but only to Mahāmas. For us this is quite an important statement which Vairocana repeats in many of his other texts.

First, it gives further evidence that the lineage started out to be primarily practice-oriented. Second, and more important, it has to be asked what Vairocana means by "logician" and why are they being discriminated against here? 4

The term "rTog Ge rNams" is here being translated as "logicians." Das says that the term means "Tarkika" in Sanskrit and is rendered as a reasoner or arguer. 5

Further, the Geshe Chos Kyi Grags native Tibetan dictionary 6 says that "it is one who has the characteristics of depending on knowledge having made deliberation."

Monier Williams 7 says that "Tarkika" comes from "Tarka" and means a dialectician or logician. "Tarka," according
to Edgerton, means vain speculation but further has a perjorative connotation.  

Therefore, putting all of this together, we come to a person who by deliberation, meaning here logical reasoning, arrives at knowledge. However, knowledge, in this context, is not supreme knowledge but mundane knowledge. Mundane knowledge is always about the conventional reality since it lacks true insight brought about by meditation and transversing the 3humis. It can not be equated with wisdom or ultimate knowledge. Therefore, the person who has this approach gains a lower status in Buddhist eyes, and thus Edgerton's comment. This then would put us in accord with Jaschke who says"...Ka bSad rTog Gya'i sLob dPon, seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom." Thus, in short, it is a scholar who lacks knowledge based on true wisdom based on practice; therefore, a logician.

The reason that the text does not want this shown to logicians is that the subject matter which is about to be shown can not be properly appreciated by such an individual. He, it is presumed, would only try to analysis it and not put it into practice. But the subject matter is really alogical and therefore, only ignorance and confusion would come about if the text was shown to a logician.
The commentary continues like most shastra material by giving both the general meaning and a partial word for word explanation. However, the author here divides the meaning into three distinct levels. These are: ordinary meaning / Thun Mong; special meaning/Khyad Pa; and extraordinary meaning/Khyad Par Bla Na Med Pa.

Further, it divides it into: outer/Phyir; inner/Nang; and secret/ gSang Ba. However, what all of these terms really point to is a break down of the explanation into Sutra level, Tantric level, and Ati-Yoga level. This is just what the author said he was attempting to do; that is, explain the Tantras from the Sutras.

The interesting point to note here is that in this text, by using this method, the author shows us the way that a Sutra can be interpreted to fit the needs of different paths of enlightenment. Further, it shows that within the Buddhist tradition they did not reject the previous level of understanding, or one could say the previous developments, but just built upon them. Therefore, one will notice that there is a natural progression through the text going from outer and actual, inner and visual, up to secret and mental.

The teachings within the text do not radically diverge from the standard and accepted meaning of the various levels that they represent. That is on the Sutra
level, the explanations given fit within the accepted explanations of other Mahayana shastras. In fact, one can easily compare the explanation given here with that found in the Trisatikāyāḥ Prajñāpāramitāyāḥ Kārikāsaptatiḥ¹⁰ or other such works. Further, the explanation of the Tantric level falls within the generally accepted understanding of this branch of Buddhism.

As for the material that is presented under the Ati-Yoga level, if one looks at the whole of Buddhism then it fits in place quite well. There is nothing here that radically departs from our general understanding of Buddhism. However, it being classified as a Tantra does present us with some problems that will be dealt with below.

**THE ROOT TANTRA WITHOUT BIRTH BEING THE GREAT SKY LIKE VAJRASATTVA:**

The second text that is presented here is the Root Tantra Without Birth Being the Great Sky Like Vajrasattva, and in Tibetan it is: rDo rJe Sems dPa' Nam Kha' Che rTse Ba'i rGyud skye Ba Med Pa. It is found in Volume I of the Bairo rGyud a'Bum and the first chapter translated here consists of fifteen plates. Since it is a Tantra, it has no author. Further, there is no internal evidence such as a translator's statement that says it was translated by Vairocana. However, it appears as a part of a series
of works wherein most are identified as having been translated by Vairocana and moreover, it is similar in style and choice of terms of works that are definitely identified as being translated by Vairocana. Furthermore, the oral tradition holds that it was translated by him as seen in the chapter on history.

The text begins with the usual list of titles in Sanskrit and Tibetan, and continues with a salutation to Vajrasattva.

It starts the body of the text by saying that the Bhagavan later identified as Sakyamuni being in peerless great and splendid consummated bliss was asked by the Bodhisattva dGa' Rab rDo rJe\textsuperscript{11} and others to give the teachings herein contained.

As mentioned in the History section, the Bodhisattva dGa' Rab rDo rJe is problematic. The other Bodhisattvas also are not familiar to us. But the fact that Sakyamuni is the main speaker does interest us here.

In general, one can say that it is in the earlier and lower Tantras that this Buddha appears as the main speaker or Buddha figure.\textsuperscript{12} In the later and higher Tantras the main speaker is a Buddha like Vajrasattva, Vajradhara, or the such. Therefore, one must ask if this is a higher Tantra as the text itself and the Nyingma school holds, then what is Sakyamuni doing here as the
main speaker?

Although this text could be an exception to the rule such as the Kalacakra Tantra, because the lineage of the Ati-Yoga system can be dated fairly early, it would seem that this Tantra, if understood as a high Tantra, is an early Tantra and the use of Sakyamuni as the main speaker is the evidence to this argument.

The reason for using Sakyamuni may have been two-fold. First, there may have been felt a need to legitimize this Tantra. That is, if it is an early Tantra then there would have been considerable controversy as to its authenticity; therefore, by placing it in the mouth of Buddha Sakyamuni, these types of problems can in some respect be avoided.

Second, it may be a way to connect the main line of Buddhism with this teaching. If this Tantra appeared early enough, then it would not be in the main stream of Buddhism. Thus, by using Sakyamuni Buddha as the main speaker, it may have helped gain converts to the new system.

Of course those who follow the traditional line of thinking would say that the Bodhisattva dGa' Rab rDo rJe received these teachings from the Buddha Sakyamuni in a vision.

The text attempts to explain the relationship of
Ati-Yoga with the other lower Tantras. It does this by explaining what Ati-Yoga is in its own right and what the other levels of Tantra are in their own right. For example, it says: "As for the Ati-Yoga of Ati-Yoga" and "As for the Mahayoga of Mahayoga." Further, it explains the relationship of Ati-Yoga with the other Tantra classes. The text reads: "As for the Ati-Yoga of Anuyoga," and so forth. However, it only treats stages nine through five of the Nyingma nine vehicle theory.

**THE PRECIOUS WHEEL OF DISPUTATION:**

The third and longest of the texts presented here is entitled: *The Precious Wheel of Disputation* in English. In Tibetan, it is entitled: *Rin Po Che rT sod Pa'i a'Kor Lo bZhugs*, and is found in the Peking edition of the cannon as number 5841. This is the only text herein presented that is actually authored by Vairocana, and presents itself as a teaching given to the King Khri Srong lDe'u bTsang at his request. The text is thirty-seven and one quarter plates long and presents both the format of debating as well as a host of topics being logically treated.

It begins with the king asking for the teachings and Vairocana saying that the king really did not need them because when he was in a previous birth living in Uddyana, he already had mastered the doctrine contained
in this teaching. However, Vairocana continues to give the teaching, not for the king's sake, but for those in future generations.

Vairocana says that a time will come when the rDnogs Chen will be deluded, when ordinary men will be Lamas, one will not be the master of one's mental stream of thoughts, and so forth. He says that when all of the degenerate signs are present, the future generations will need this teaching. Further, one should note that in the Hagiography presented in chapter one, there was mention made of the fact that Vairocana made translations for the future.

The text continues to explain how one is to go about debating. The first thing of note is that the system explained is not that used by the Prāsaṅgika Mādhyamaka which did not become popular in Tibet until much later. In fact, the format put forth by Vairocana is similar to that found in Shantaraksita's Tattvasamgraha and developed from such works as Vasubhandu's Vādavidhi.

Vairocana in this text deals with a variety of topics, most of which are familiar to those learned in this genre of literature. One of note to us here is that he begins with the nine vehicle theory of the Nyingma school. This shows us the age of this system. Actually, Vairocana did not formulate the divisions of paths himself; it was
first put forth by Sri Simha, as far as one can trace it in literature. There will be more on the nine vehicle theory below. The point here is that since Vairocana picked this topic out of all other topics that he deals with in the text to be the first treated, it must have been for him of importance.

In addition to the above mentioned texts, there is here added a translation of part of Klong Chen Pa Dri Med a'Od Zer's 18 Grub mTha' mDzod, which is a systematic presentation of Nyingma Dharma. This portion deals with the divisions within the three major divisions of the rDzogs Pa Chen Po or Ati-Yoga, that is Sems, Klong, and Man Ngag. Pages 325 through 356 are presented here, and the edition used was the Grub mTha' mDzod published by Dodrupchen Rinpoche/sikkim National press.

As was stated above, it is felt that this was a needed addition so that the reader could have a precise picture of the structure of the Ati-Yoga system. Vairocana, however, did not leave us such a text and therefore, we have turned to perhaps the most outstanding scholar on the subject to have emerged in the Nyingma tradition to assist us in our understanding.

TANTRA IN NYINGMA THOUGHT

In the foregoing paragraphs we have been using the
word "Tantra" to describe the rDzogs Chen or Ati-Yoga system, and before we can go on this has to be clarified. The basis that is used to classify this system as a Tantra is that in the earliest literature right up to the present day the Nyingma who are the holders of this lineage not only classify it as a Tantra but as the highest Tantra class.

In the Nyingma system the entire path of Buddhism is divided into nine levels or vehicles. For the Nyingma, this classification of the various paths to Buddhahood is very important and there is a considerable body of literature that deals with this. Further, it is not something that was added to the Nyingma school at a date later than the first transmission but was already present in the teachings that Vairocana had received from Sri Simha as we have mentioned. Again, it was of enough importance to Vairocana that he picked it as the first topic to be covered in his PWD.

THE NINE VEHICLES OF THE NYINGMA

The Nyingma divide the entire path of Buddhism into the following categories: 1) Śrāvakayāna/Nyan Thos Pa Theg Pa: the vehicle of the hearer. This would include all the material that is traditionally accepted as belonging to the Hinayana level except that of the next
category. Here one finds the Vinaya, abhidharma, and early Sutras. 2) Pratyekabuddhayāna/Rang Sangs rGyas Theg Pa: the vehicle of the solitary realizer. This is also a part of the Hinayana. 3) Bodhisattvayāna/ Byang Chub Sems dPa Theg Pa: the vehicle of the enlightened warrior. This would include all of the usual things one recognizes as being Mahayana. However, it must be kept in mind that it is what is later called the Paramita section of Mahayana. In the Vajrayana they assume the basic philosophy of the Mahayana but offer a different system of practice to realize enlightenment. The Mahayana is divided up into two systems. The first and slowest is the Paramita system of practice and the second and quickest is the Mantra system.²¹

These three vehicles taken together are considered to be the ordinary vehicles; the next three are the special vehicles and the last three are considered to be the extraordinary ones.

4) Kriyā Tantrayāna/ Bya Ra'i rGyud Theg Pa: the vehicle of the Tantras of action. Kriyā in Sanskrit means action and this is the main emphasis that this class of Tantras has. These actions are ritualistic, that is: oblations, offerings, purification baths, and so forth. The deities are recognized as existing externally to oneself, and the relationship that the devotee has to
the deity is that of a peasant to a king. The main object of this stage of practice is to purify the various kleshes and this takes from seven to sixteen lifetimes.\(^{22}\)

This number equates directly to the Bhumis that the Nyingma recognize. According to Tucci, these are thirteen in number;\(^{23}\) but according to Klong Chen Pa and others, these are sixteen in number. These are:

1. Rab Tu dGa' Ba (sk. Pramuditā)
2. Dri Ma Med Pa (sk. Vimalā)
3. a'Od Byed Pa (sk. Prabhākarī)
4. a'Od Phro Ba (sk. Arcīmatī)
5. Shin Tu sByang dKa' Ba (sk. Sudurjaya)
6. mNgon Du Gyur Pa (sk. Abhimukhī)
7. Ring Du Song Ba (sk. Dūraṅgama)
8. Mi sKyod Ba (sk. Acalā)
9. Legs Pa'i Blo Gros (sk. Sādhumati)
10. Chos Kyi sPrin (sk. Dharmamegha)
11. Kun a'Od Kyi (sk. Sadarabha)
12. Ma Chags Pa dMa Can (sk. Asangaśāma)
13. a'Kor Lo Tshags Chen (sk. Parisravamanḍala)
14. bDe Ba Chen Po (sk. Mahāsukha)
15. rDozogs sPyir Chib (sk. ?)
16. Ye She Bla Ma (sk. Jñāna Niyāmāka)\(^{24}\)

In all of the following accounts of the vehicles, when it speaks of that particular practice taking so many lives, each lifetime equals one Bhumī.

Further, there is in regard to this first Tantra stage six powers that are spoken about:

Kriya is known to refer to six divine powers. This, in brief, means that one concentrates on such experiences as the visualization of the god's form, the hearing of his message, and the feeling of his mood, as well as the manifestation of the god's palace and emanation and reabsorption of light rays. \(^{25}\)

5) Upa or Caryā Tantrayāna/ sPyod Pa'i rGyud Theg Pa:
the vehicle of the Tantra of behavior. In this class of Tantra one develops concentration (samādhi) and views that oneself and the deity are like master and servant. One here meditates on the five families of Buddhas bringing about a union of the contemplation and the external practices like in the previous vehicle. By performing good works for one's neighbor, one gains the level of a Vajradhrkair and this is achieved in five to seven lifetimes.

6) Yoga Tantrayāna/ rNal a'Jor rGyud Theg Pa: the vehicle of the Tantra of union. There is here distinguished two types of Yoga Tantra: that of the outer and that of the inner. Outwardly, one merely uses the ritual purity and so forth of the previous vehicles as aids along the path. Inwardly, one meditates on the non-duality or union of the self and the deity, and wisdom and means. Further, the goal of becoming one with the deity is achievable from three to five lifetimes.

The last three vehicles (that of Kriyā, Upa, and Yoga Tantra) are considered as the outer and lower Tantras. From the practice of these Tantras, one gains the Sambhogakaya and each level relates directly to the three of Body, Speech, and Mind respectively.

7) Mahāyoga Tantrayāña/ rNal a'Jor Chen Po'i rGyud Theg Pa: the vehicle of the Tantra of great union. In
this vehicle one sees oneself as the deity, the phenomenal world is the mandala, and all sounds are the mantra. What was considered to be defiling by the uninitiated are here seen as being amrita. There are three approaches to deity meditation: gradual development of deity's form and etc. as oneself; quick development of the deity's form and etc. as oneself; and sudden development of the deity's form and etc. as oneself. At this stage one fuses together the two divine beings of Wisdom deity and Commitment deity in non-duality. From this practice, one gains the thirteenth Bhumi of a’Khor Lo Tshogs Chen Sa and is reborn a Tulku in the next life.

The texts that belong to this class are: 1. sGyu a’Phrul gSang Ba sNying Po. This is the famous Guhya Mula Garbha Tantra and the most important of all the Mahāyoga Tantra class. Further, it has inspired a vast amount of commentarial literature. 2. rTsa Ba rGyud sDe lNga’i Nang Tshan. This has the following sections: A) Sang rGyas mNyam sByor (sKu’i rGyud dPal Sangs rGyas Thams Cad mNyam Par sByor Ba); B) gSung Thig Le (gSung Gi rGyud dla gSang Thig Le); C) gSang Ba a’Dus Pa (Thugs Kyi rGyud gSang Ba a’Dus Pa); D) dPal mChog Dang Po (Yon Tan Gyi rGyud dPal mChog Dang Po); and E) Kar Ma Ma Le (a’Phrin Las Kyi rGyud Kar Ma Le). 3. Rol Pa’i rGyud sDe lNga. This has the following sections: A) (sKu) gShin
rJe sKor: 1) Kha Thun Nag Po'i sKor; and 2) gNub Lugs gShin rJe Ru mTshan dMar Po; B) (gSung) rTa mChog Rol Pa'i sKor; C) (Thugs) He Ru Ka Rol Pa'i sKor; D) (Yon Tan) rDud rTsi Rol Pa'i sKor; and E) (a'Phrin Las) Pur Pa Rol Pa'i sKor: 1) Rog Lugs; 2) Rong Zom Lugs; 3) sPyod Pa'i Yan Lag Tu a'Gro Ba'i rGyud sDe lNga; and 4) Ma Tshang Ka' sKong Gi rGyud sDe gNyi sKyi sKor.

8) Amuyoga Tantrayāma/ rNal a'Jor Bla Na Med Pa'i rGyud Theg Pa: the vehicle of the Tantra of the unsurpassable union. In this phase of the path the concentration is on the inner mandala of the deity, that is the meditation based upon the veins and winds. There is here a series of practices with each one being progressively higher than the preceding one. The product of these yogic exercises is Great Bliss (sk. Mahasukha). From realizing the non-duality of acceptance and rejection and so forth, one realizes the fifteenth Bhumi of rDzogs sPyir a'Chib Sa.

The major text of this vehicle is the a'Dus Pa mDo of which there are two texts: 1) Kun a'Dus Rig Pa'i mDo; and 2) bShad rGyud mDo dGongs Pa a'Dus Pa.

9) Ati-Yoga Tantrayāna/ Ati-Yoga'i rGyud Theg Pa: the vehicle of the Tantra of supreme union. This is the highest yoga according to the Nyingma system. Here all things of Samsara and Nirvana which the Nyingma use as
representing the head of each column of dualism are understood to be, in fact, nothing but pure awareness. This pure awareness is pure and luminous from the beginning without a beginning and on the highest level there is not even a notion to be expressed according to Vairocana. The ground (tb. gzhi) has been from the beginning without a beginning also present as the three divisions of Dharmakaya, Sambhogakaya, and Nirmanakaya. Further, it is the spontaneously arisen pure mandala of Samsara and Nirvana.

According to Tucci, the basic equation here is that "countentless consciousness is "sems," that "sems" is voidness, that voidness is bliss, and that bliss transcends any possibility of definition." This is beyond all possibility of dualism and produces bliss without flow.

The Ati-Yoga is further divided into three sections: the Sems sDe: Mind section; Klong sDe: Great Expanse section; and Man Ngag sDe: Instruction section. The first two are primarily geared to teachings which bring about the immediate experiencing of the clear light; the third, Man Ngag sDe, deals with the teachings that are geared to stabilizing the experience of the Real, and its major emphasis is on spontaneous arising.

Finally, the goal of all of Buddhism, which in the
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lower paths takes many lifetimes to achieve, is in this vehicle achieved in this very lifetime.

Moreover, when this nine-fold system is explained, even in the present day, the Lama will explain the most important points of the philosophy that deals with each stage. For example, in explaining the two stages of the Hinayana, the teachings will be about the Four Noble Truths and so forth. In explaining the third vehicle, that of the Mahayana, the teachings will explain emptiness of both self and other, dependent origination, and so forth.

Further, when the lowest level of the Ati-Yoga is explained to practitioners, it is often placed within this context. This is not at all unusual if one remembers that even Vairocana, when he was studying with Śrī Simha, had to study dependent origination with another pandita during the day and it was only at night that Śrī Simha would teach him the Ati-Yoga. 27 It, therefore, seems that the two systems complement each other to some extent.

Further, if one keeps in mind that there is considerable risk of developing a completely debased set of moral values which could come at the early stages of practicing Ati-Yoga from not properly understanding the teachings, then it makes perfect sense to teach the practitioner such things as dependent origination and such so that
he maintains his perspective, or should one say a Mahā-
yāna perspective of moral values. 28

Be this as it may, a definition of the word "Tantra" is still to be presented.

The word "Tantra" is used by both Hindus as well as Buddhists and, according to H.V. Guenther, there is a difference in the way it is used. For the Hindu, its basic meaning is "Systematization"; for the Buddhist however, the basic meaning is "Continuity." The Guhya

śamajā Tantra says:

Prabhandaḥ tantramākhyātaṁ tat prabhandaṁ
triḍhā baveta
Aḥarāḥ prakṛitisṇaiva asamhāyaprabhedatāḥ 29

Tantra is known as continuity, that continuity is threefold/
Ground, Nature, and insuperable openness/

This then clarifies the word "Tantra" as is used by the Buddhist in general, but how then is it to be understood in particular? According to Tsong Ka Pa in his śNgags Rim Chen Mo, "Tantra" is defined as being deity yoga:

Many Tibetan lamas have (wrongly) applied the teaching of deity yoga—a mandala circle—only to the first stage of the Highest Yoga Tantra (that of generation). This has the fault of not discriminating between the respective greater and lesser extent of deity yoga (which occurs in the three lower Tantras and both stages of Highest Yoga) and the stage of generation (which occurs only in Highest Yoga and is the first of two stages). Deity yoga should be taken as applicable to both stages (generation and completion). 30
This definition can well fit the lower Tantras in the Nyingma system, vehicles four through eight, which bear a great deal of similarity to the Tantras and methods therein of the other schools of Tibetan Buddhism; but it does not really address the problem of calling schools of practices as Ati-Yoga, Mahâ Mudrâ,\textsuperscript{31} or Zhi Byed,\textsuperscript{32} which do not seem to be directly using any form of deity yoga.

Therefore, for the Nyingma, what is needed is a definition that agrees with that of Tsong Ka Pa but goes beyond it so as to accommodate the ninth vehicle or Ati-Yoga. In this regard Klong Chen Pa in his Theg mChog mDzod says:

> Tantra as actuality means starting point, path and goal. The very fact of its being is the trinity of nothingness, translucency and aesthetic awareness (rig pa) as ground, path, and goal. Its definition is its actuality as all encompassingness and Buddhahood realization. It is subdivided into ground, essence, and quintessence.

> Ground is the primordial transcendent aesthetic awareness (rig pa) as [the trinity of] fact, actuality, and responsiveness. That is to say, since the fact of its being is its transcendence, no such prediction as 'unknowing' obtains, nor has there been a straying away from it. Its actuality, and its givenness, the translucency of aesthetic appreciation (rig pa) in the [multi-colored] halo of light. Its responsiveness is its all-encompassingness, incessant in the making experience and judgment possible and ever present as the original of either Samsara or Nirvana.

> Essence (nature) is the triple graduation of aesthetic appreciation (rig pa) having become the essence, as it were in our hearts, and since
it manifests itself as the four lamps in the aesthetic appearance (rig pa) of the ground which is the existential dynamic of that ground it is the direct vision of the four vistas of the path.

Quintessence (insuperable openness) is the maturation into the goal of the experience of the aesthetic appearance before the aesthetic awareness (rig pa). 33

Thus it is in this latter definition that such systems as Ati-Yoga and Mahā Mudrā are to be understood as being "Tantra." Further, this definition by Klong Chen Pa is a commentary on the basic definition of the word "Tantra" as given in the Guhyasāmaja Tantra just above.

This definition has to be kept in mind, for when the reader goes through the texts presented below, if he is at all versed in Buddhist schools of thought, he will be reminded of both Tathāgatagarbha Sutras, and Chinese and Japanese forms of Buddhism that were heavily influenced by the notion of Tathāgatagarbha. Therefore, it must be remembered that according to the Nyingma this Ati-Yoga system is a "Tantra." The difference of this Tantra and the other Buddhist schools of thought just mentioned will be brought out in the next section.

MIND IN NYINGMA THOUGHT

In order for the reader to properly understand the following texts, a clear understanding of the way that the Nyingma view "mind" is in order.
For the Nyingma, especially in the Ati-Yoga system, there is the division of mind into the following forms or aspects: Sems Nyid, Sems, Yid, Blo, and Thugs. Each of these aspects will be dealt with in turn, however, a general understanding of "mind" needs to be presented first.

The notion of mind is of importance to the whole of Buddhism and a study of it, of its relation to Samsara, and of its relationship to Nirvana, has filled many pages of texts. Every school of Buddhism had its way of looking at these three divisions.

The presentation below will, it is hoped, add to the wealth of information on this topic. For the Ati-Yoga system has its own way of viewing what is understood by the word "mind." However, the notions presented differ considerably from the earlier Abhidharma in certain respects, but do not altogether overthrow it. Like most schools of Buddhism, the Ati-Yoga system builds upon these notions. Further, it also differs from other schools of thought in the Mahayana such as the Yogacara. Finally, keeping in mind that this system is in fact a Tantric system, one would expect to find that in some ways this view on "mind" bears a relationship with other Tantric views of mind. This is exactly what one finds. However, a comprehensive study of this being beyond the scope of
the project, it will not be presented here.

The term "mind" throughout the Nyingma Tantras is continuously related with light.\textsuperscript{36} This can be traced in the higher levels of Tantra, of the sk\textsubscript{e}d Rim or generation stage, and the rdzogs Rim or completion stage as well as in the Ati-Yoga. In fact, one of the best texts dealing with the whole array of how mind and light are viewed in various meditations and states of experience is seen in the \textbf{Bardo Throdal} and related works.

In the Bardo teachings, the most important meditation for our purpose is that of thought transference (Pho Ba). This is the technique for avoiding the whole of the Bardo and directly transferring one's mind, here visualized as a glistening ball of pure light (tb. Thig Le/sk. Bindu), to whatever realm one wishes, be it the human realm wherein one is reborn a Tulku or a Buddha realm such as De Ba Chen (sk. Sukhāvatī) wherein one is reborn as a Bodhisattva at the feet of Amitabha.

The association of mind and light can be traced to the earliest periods of Buddhism. In the \textbf{Aggana Suttanta},\textsuperscript{37} a story of genesis is presented and therein it states that beings are manifestations of light and this light is associated with mind. Further, in the Mahayana Sutras, such as the \textbf{Gandavyūha Sutra} and so forth, one again finds photism being a dominant theme.\textsuperscript{38} For the Tantras, too, there is a dominance of the photismic view.
The (mind) seems is light ('Od sal) because if it were not, then it would be impossible to cognize, or to see, and it would not be possible for it to be transformed into transcendent cognition. 39

For the Nyingma, the mind-light can manifest itself in two ways: purely wherein it divides into five rays (a'Od zer) which is in fact the five Jina Buddhas of the Sambhogakaya; or impurely as the five skandhas which make up a person. This is the ground (gZhi) of Samsara. It is here in the notion of skandhas that the Nyingma system follows the same line of thought found in the Athidharmakosa of Vasubandhu. 40

However, the Nyingma divide the structure of the mind in a unique way. This system seems to bear some resemblance to that of the Yogacara, but differs from it sufficiently to be considered its own system. These divisions are: the ground (gZhi); the all-ground (Kun gZhi); and the all-ground-consciousness (Kun gZhi Nam Par gSheg Pa).

If our current understanding of the Yogacara system is correct, then they do not even make a distinction between the all-ground (Kun gZhi/ sk. Alaya) and the all-ground-consciousness (Kun gZhi Nam Par gSheg Pa/ sk. Alayavijnana). Thus in doctrine the Ati-Yoga system has a different approach to this line of thinking. Historically, since one can find these Ati-Yoga notions
mentioned in the earliest writings, it must be hypoth-
esized that they represent a different and separate system
of thought that probably used some of the same sources
that the early Yogacarins, like Asanga and Maitrayanatha,
used. This however, will be elaborated in the next
section.

From this basic ground (gZhi) comes the all-ground
(Kun gZhi), and from this the rest of the aggregates
follow. Klong Chen Pa says:

As for the original cause of the physical body,
it is the all-ground, (and it consists of) the
accumulation of the flesh, blood, pus, bone, skin,
and hair. 41

By this he means that the cause of the body is
the Alaya and other vijñānas which arise from the all-
ground which is the foundation itself.

The all-ground is what makes the appearance of
Samsara possible. That is to say, the original mind
(Sems Nyid) being light, through unawareness (Ma Rig Pa)
and thus desire, the ground is produced. From this ground
the all-ground is supported and this produces the dual-
istic viewing of Samsara as being somehow different from
Nirvana; or it produces the view that the subject and
object are somehow different. From this all-ground then
comes the all-ground-consciousness.

The all-ground-consciousness is then understood
along more typical Yogacarlin lines; further, delineations of the various viññānas also follow.

With the divisions of Sems, Yid, and so forth, the focus is shifted from a structural approach as given above to that of a experiential approach that one would develop from meditation. Below then is presented a delineation of these key words for understanding the Ati-Yoga system's notions of mind.

The term "Sems Nyid" is at all times to be con-trasted by "Sems." H.V. Guenther offers the following translations of Sems Nyid: "spirituality, cognitive absoluteness, Mind, Mind as such, and absolute subject being." None of these translations are incorrect, but they do act as only a partial crib for the notion that is implied by Sems Nyid. Actually, Professor Guenther could as well have translated Sems Nyid as: cognitive-absoluteness-Mind-Mind-as-such- absolute-subject-being. However, this does not get to the root of what is meant by the term for it leaves out its most important attribute and that is that it exists from the beginning without a beginning, (tb. Ye Nas) as does dPal Kun Tu bZang Po (sk. Śrī Samatabhadra) who represents this notion in the iconography of the Nyingma. Therefore, it should be translated as "original mind," which is also a crib, for it does not include all the attributes
given above by Professor Guenther. But it seems that by the term "original mind" many of the definitions given above can be assumed. Thus one can understand this term as meaning the mind that exists before the chance defilements, thought projections and the such, and that this mind is still there present in each being.

There is, however, one problem with this translation of the term "Sems Nyid." It makes the texts read more like Chan or Zen texts and adds to the confusion between these two different schools. However, it is felt that the notions put forth by the different schools of Chinese and Japanese Buddhist schools and that of the Nyingma school can be clearly separated and distinguished. Therefore, since this is the most important attribute of Sems Nyid, the risk will have to be taken.

The original mind has many attributes: it arises from pure awareness; it is the mind that has no attributes other than itself; and it completely transcends chance defilement and thought projections. Further, it must be distinguished from Sems or constructing mind. Klong Chen Pa says in his Bla Ma Yang Tig:

a'Dir Sems Nyid Ces sMos Pas Sems Kyi Zad Sa
Rig Pa a'Char gZhi Nyid La Zer Gyis Sems La Mi
Zer Ro. 42

This original mind is spoken about when there is the exhaustion of the conditioned mind (Sems) and the appearance of pure awareness, because
it is spoken as the ground itself (gZhi) it
is not spoken of as the conditioned mind (Sems).

Professor Guenther adds to this:

The latter (Sems) refers to the working of the
mind, mentation, with its creation of concepts
and the belief in the reality of its fictions. 43

While Sems Nyid is synonymous with the all-ground
(Kun gZhi) and pure awareness (Rig Pa), Sems is in the
realm of unawareness (Ma Rig Pa). Further, it has this
creative and conditioning aspect. It creates thought
projections and it conditions the original mind. Therefore, it is here translated "conditioning mind."

Further, as will be seen in the PWD, the Sems has
within it both the aspects of external world and subject.
Vairocana says:

Both the object which is externally seized upon
and the conditioning mind (Sems) which internally
seizes upon it exist as a compound designation. 44

Be this as it may, in actual fact the conditioning mind
is in reality the original mind. he RT says:

Know [that the] conditioning mind is [really]
Buddhahood, because of that [knowledge] who ever
desires Buddhahood, desires obtaining siddhis,
desires to know enlightenment [must be] skilled
in the aim of looking at the original mind. 45

This conditioning of the Sems Nyid comes about be-
cause of movements of thought. When there are no thoughts
and only pure awareness (Rig Pa), this is the non-dual-
istic state, i.e. enlightenment. However, when there is
movement of thoughts there is Sems which is Samsara.
Again the RT says:

Various movements [of thoughts] are the things of Samsara, not thinking, not moving is enlightenment. From the beginning without a beginning it is without purifying. 46

This, however, does not mean that the Ati-Yoga system and the Nyingma can be classified as "mentalist."

Klong Chen Pa says:

All the things that appear as the external world appear before a mind but are not this mind. They are also not found anywhere else. Although through the power of experience potenti-alities (Tag Chags) there appears the duality of the apprehendable (object) and the apprehending (subject). There has never been any duality of the apprehendable. It is like the reflection of a face in the mirror.

Further, Padmasambhava says:

Chos Thams Cad Ni Sems La gNas So/
Sems Ni Nam mKha' La gNa So/
Nam mKha' Ni Chi La Yang Mi gNas So/

As for all dharmas they exist in the mind/
the mind it exists in the sky/
the sky it does not exist anywhere/ 47

On the highest level that is in the Thod rGyal practice of the Man Ngag or Instruction section of Ati-Yoga, all the visible forms dissolve into light and this light is equated with emptiness or openness. In fact, for the Ati-Yoga system the use of terms emptiness and clear light actually mean the same thing. Emptiness is used when the author wishes to emphasize the metaphysical aspect and clear light is used when the author wishes
to emphasize the visionary aspect.

SHUNYATA AND THE CLEAR LIGHT

Throughout the history of the Mahayana, each school of Buddhism and each branch of those schools have had to present their understanding of shunyata. The Tantras, of course, present the most radical position of all the Mahayana on this subject. For the most part, the Tantras present shunyata in association with Prajna, the female principle, the left psychic vein, and so forth. These, of course, are contrasted with Upaya, the male principle, and the right psychic vein. In many cases the Tantras will present the notion of shunyata within the above context as non-dual pairs, such as Prajñopāya. As in the rest of the Mahayana, the Tantras accept the union of the principles as being the highest level of understanding.

The rDzogs Pa Chen Po understanding of shunyata falls within this context. In fact, it accepts both the standard list of twenty aspects of shunyata as put forward by Haribhadra as well as the Tantric setting given briefly above. But as G. Tucci has pointed out, the whole of Tibetan Buddhism is permeated with photism.

It is here that the notions of clear light come forth. Further, it is in the notions of the clear light and its relationship with shunyata and the mind that makes for the
biggest doctrinal division between the various schools of Tibetan Buddhism. 

For the Nyingma who follow the Ati-Yoga teachings, shunyata has several levels of meaning. First, it means that things are without an inherent nature. Secondly, it means that forms themselves are without reality on the higher levels, and finally, it means openness of being.

As with many other schools of Mahayana Buddhism as well as other schools of Tantric Buddhism, the rdzogs Pa Chen Po system teaches that things, whether outer phenomena or inner phenomena, are indeed free of an inherent nature. That is, upon analysis, on the highest level one can not find an item that is not produced from causes. Thus, one can not find a separate entity or quality that is the unique property of the thing under investigation. In this aspect there is no difference between the Ati-Yoga school and that of any other system of the Mahayana.

As one will see in the texts that follow, Vairocana as well as all other followers of Ati-Yoga, state that forms themselves will disappear when one reaches the higher levels of insight. By this type of statement they in fact mean that forms will dissolve. First forms dissolve into the five colors and finally the colors will
dissolve into the clear light. This can take place because appearances have no real essence and are the result of the conditioning mind. This then is the understanding that the Nyingma have of the theory of "Rang sTong"; that is that the true nature of things is that they are free of solid forms. "gZang sTong" means free from accidental obscurations which are always seen as "other" (gZang).

The statement that appearances have no real essence and are the result of the conditioning mind differs radically from most of the other Tibetan schools; however, it does agree with the outlawed Jo Nang Pa school that also makes the same statement. Be this as it may, it is in the theory of Rang sTong/gZang sTong, as well as the notions which deal with how the illusionary world appears and functions for a person who is enlightened, that they differ.

As for the term "Yid," it is herein translated as "perceiving mind." Klong Chen Pa in his Theg mChog mDzod speaks of five (types) of perceiving minds.51 There is one for each of the five senses: sight, smell, taste, hearing, and touch. Further, in the PWD Vairocana says:

Because in the comprehending of the three wheels of dharmas, the perceiving mind (Yid) wavers... Thus we misunderstand whatever self one apprehends. We think that our perceiving
mind is like the sky making room for whatever (object), like believing the sky has a foundation one has been mistaken. By waver, Vairocana means here that the perceiving mind moves from one sense object to the next, and thinking it is like the sky means that the perceiving mind can accommodate any sense object just as the sky can accommodate anything. However, Vairocana is saying that we do not really understand our perceiving mind. We think it is a part of the subject whereas in fact the dichotomy between subject and object does not exist; thus, a perceiving mind does not in fact exist.

As for the term "Blo," it is used in general as mind in what we normally understand by that term in English, i.e. a reasoning mind. This is born out by the fact that it is used to translate the Sanskrit word "mati" which means designing mind, resolving mind, or reasoning mind, and should be contrasted with "manas" which is the Sanskrit for Sems.

Finally, the term "Thugs" in all cases is respective of mind in its general sense but it is the mind in its enlightened mode. It, therefore, is used when the texts speak of the Buddha mind.

PURE AWARENESS AND UNAWARENESS

For the Ati-Yoga system the most important terms that deal with the notions of ignorance are "Rig Pa"
or "pure awareness" and "Ma Rig Pa" or "unawareness."
Although Ma Rig Pa is the general term in Tibetan for ignorance, in the writings of the Nyingma this is not the case. For ignorance they generally use "rmongs" i.e. ignorance or delusion. Ma Rig Pa must be understood within its relationship with Rig Pa.

There have been lengthy debates as to the exact meaning of Rig Pa but in general, since it is used as both a noun and a verb, it can not be understood by the general dictionary definition which is "knowledge." Knowledge is always of some thing and automatically implies dichotomies. The Ati-Yoga writers use the word Shes Pa for knowledge, and this is contrasted with rmongs or delusion. Therefore, we will use pure awareness as the meaning for Rig Pa. This, however, does not cover the full extent of the qualities that Rig Pa has, but as a short and concise definition it will suffice. Then Ma Rig Pa must be understood as unawareness.

In the PWD it says: "Being Ma Rig Pa of the rising and lowering of Rig Pa the five passions arise." It would seem that our definition of this term as pure awareness would fit in this passage.

But since Rig Pa is used as both a verb and a noun, we must distinguish two aspects of it. As a verb, it is being purely aware of some object. This is, in fact,
aware of the non-inherent self nature of the object. As a noun, it just is itself. That is purely aware with no thought, so therefore, no objects. Thus this pure awareness is equated with enlightenment.

THE DIVISIONS OF ATI-YOGA

As for the Ati-Yoga in general, its position is that of the fruit phase. That is when one arrives at this level in practice and understanding, one has arrived at the level of a Buddha or a Bodhisattva. One is at the tenth Bhumi or above. The mind here is enlightened and therefore, all the many different philosophical systems and their understanding, the path, and so forth are no longer applicable. Here one dwells in the nondual state.

As mentioned above, the Ati-Yoga or rDzogs Pa Chen Po has three different levels. These are: the Sems or Mind section; the MLong or Great Expanse section; and the Man Ngag or Instruction section. Each of these sections have subdivisions as will be seen in the translation that follows. However, for each section there is a different emphasis.

The Mind section places the emphasis on seeing the mind in its nakedness. The Great Expanse section places the emphasis on the Great Expanse by which they mean
on emptiness, but here it is not on the negative aspect of this term but on the openness of being. Finally, the Instruction section focuses on the practice of cutting through (tb. a'Khregs Chod) and passing over (tb. Thod rGyal). These instructions stabilize the experiences that the two other levels have brought about.

These three levels must be kept in mind. Vairocana will shift from one to the other. Because of this, it is felt that a complete explanation of the Ati-Yoga system in a structural format is first needed; therefore, following just below is a translation of part of Klong Chen Pa's work, the Grub mTha' mDzod.
A SELECTION FROM THE GRUB MTHA" MDZOD¹

...rDzogs Pa Chen Po Ati-Yoga has two divisions: (I) the lower [vehicle] exalted method, and (II) the excellent great secret explanation. As for the first, because of the nature of the sphere in the pure original mind clear light self-existent, dwelling from the beginning without a beginning, being the self-arisen wisdom, being inclined toward the foundation without fabrication or change, all lower vehicles are produced. Due to the endeavoring of the corrupt [thoughts] and obstructions of raising and rejecting hopes and fears, the self-arisen wisdom is obscured [and one is] without the opportunity to attain the aim of the foundational state.

The Byang Chub Gyi Sems Kun Byed rGyal Po lTa Ba Nam mkha Dang mNyam Pa Tantra² says: "Oh Mahasattva listen! The teachings of the practitioners has three divisions; as for these teachings, they are incorrect and they obscure. If one asks what these are? They are the six vehicles of the true obtaining [which] shows deviation of the rDzogs Pa Chen Po. Moreover, if one asks what these are? Since on the Sutra level the Bodhisattva is inclined to the [eleventh Bhumi] of light all around, because of examining the two truths, he is inclined to the sky like Dharmata. As for the great bliss of Ati-Yoga, it is the Bodhicitta of transcending examination.
Transcending examination is obscured by the Sutra level [of understanding]. As for thinking and examining, the rdZogs Chen, the Sutra level explains incorrectly.³

[In the Tantras] wishing to seize the Kriya Vajra (i.e. Kriya Tantra) from the fire eddy, there arises three divisions of purity, and dwelling in the place of the purely held object (i.e. non-dual). As for the great bliss of Ati-yoga, it is the Bodhicitta of transcending the seizing of the object. Transcending of the seizing of the object is obscured by the Kriya [level of understanding. Accordingly] since producing the rdZogs Chen [as] an object and [then] seizing it, the Kriya explains incorrectly.

As for the Upa (i.e. Carya Tantra) view and practice, practicing the Kriya [practice] and accomplishing the Yoga [view], without a reason to connect the view and practice, the peerless goal is not understood. As for the great bliss of Ati-Yoga, it is the peerless Bodhicitta. The peerless is obscured by Upa [level of understanding]. Since producing the rdZogs Chen dualistically, the Upa explains incorrectly.

In wishing to firmly establish the Yoga [Tantra], having entertained the characteristics of existence and non-existence, one makes foremost the four mudras. [However], one is unable to enter into [the state] without
attraction or aversion. As for the great bliss of Ati-Yoga, it is the Bodhicitta of being without attraction or aversion. Being without attraction and aversion is obscured by the Yoga [level of understanding]. Since producing the attraction and aversion of rDzogs Chen, the Yoga [Tantra] explains incorrectly.

Being inclined to the Mahavajra (i.e. Mahayoga Tantra), having wished for the door of the method and wisdom, by the mandala of one's own pure mental continuum, one produces the arising of the four divisions of service and worship. As for the great bliss of Ati-Yoga, it is the Bodhicitta which transcends endeavors. The transcending of endeavors is obscured by the Mahavajra [level of understanding]. Since producing the endeavoring toward rDzogs Chen, the Mahavajra explains incorrectly.

As for wishing for the non-differentiated Anu[yoga Tantra], having wished for the door of the sphere of wisdom, like this, by the dharmas of appearance the cause is the view of the pure sphere [and] the view of the wisdom fruit mandala. As for the great bliss of Ati-Yoga, it is the Bodhicitta which transcends cause and effect. The transcending of cause and effect is obscured by the Anu[yoga level of understanding]. Since viewing cause and effect or rDzogs Chen dualistically, the Anuyoga explains incorrectly." Thus [the text says].

\[4\]
The nature of rdzogs Chen is the essence of the clear light sphere being the self-arisen wisdom. In this, the cause and effect of producing a production, because of being without association with cooperating influences, in one's nature which is like the sky, they exist from the beginning without a beginning. In the Kun Byed [it says:] "How it is in the beginning it is exactly the same afterwards [because of] the unchanging Dharmata." Thus [the text says]. Spontaneously it is uncreated. This and similar things are explained. The clear light sphere of the truth of the ultimate meaning is not separated from the dharma which is pure and impure. [It] changes like the unchanging empty sky; [it] spontaneously clearly appears truly like the mandala of the sun and moon.

Because the essence is without cause and effect, there is no extreme of Samsara or Nirvana. Because of producing the foundation of whatever appearances, it is called the sphere; it allows movement or dwelling of the arising of all dharmas. Existing as the support, it is the foundation of Thatness. The lower vehicle endeavoring of abstaining and accepting is incorrect and obscures.

In speaking of the path of production in the path of the foundation, by the activity in the path of the foundation it is not produced, [and] this is a mistake made in
the path of the foundation. Thus the time never arrives for obtaining the fruit. In the sky like original mind there is no need for fabrication or change because this is polluting. By [the activity of] naming all is produced.

[In the] Kun Byed it says: "Oh Mahasattva, as for the view and practice of rDzogs Pa Chen Po, it is not the same as the completion of the effect from the cause. As for the Bodhicitta of the view and practice, it is the nature which is like the sky. As for the sky, it transcends examination. Whatever examination that is produced does not give rise to the sky [like] Bodhi. By the nature of the sky [like] view and practice, whatever object and its seizing that is produced, by that, the sky [like] Bodhi does not arise. The arising of the object and its seizing is incorrect and it obscures. Having given rise to the two divisions of view and practice, while the sky is non-dual, [and] the Bodhi is non-dual, from the production of whatever dualism, the sky [like] Bodhi is not achieved. The arising of the dualism of view and practice is incorrect and it obscures.

[Now for] the nature of the sky [like] Bodhi; since the sky is without attraction or aversion, because of whatever attraction and aversion that is produced, that sky [like] Bodhi is not achieved. [So] attraction and aversion are incorrect and they obscure. [Again for]
the nature of the sky [like] Bodhi; since the sky is without endeavoring and perseverance, because of whatever endeavoring and perseverance that is produced, that sky [like] Bodhi is not achieved. Endeavoring and perseverance are incorrect and they obscure. [Again for] the nature of the sky [like] Bodhi; since the sky is without cause and effect, by whatever viewing of cause and effect [that is produced], the sky [like] Bodhi is not achieved. The viewing of cause and effect is incorrect and it obscures."⁵ Thus [the text says].

Therefore, the essence of the sphere, because of the ultimate pure meaning is without cause and effect, the impure Samsara and so forth, are collected creation. All are produced by cause and effect and are shown to be destroyed by circumstances. [But] the view of cause and effect [itself] is very important. Therefore, the precepts of all dharmas which produce attraction and aversion to the primary and secondary causes, and in particular the nature of the outer and inner Tantras, is shown to be unmade in the meaning of natural absolute essence.

In the De Nyid⁶[it says]: "It is without meditational object or guarding the samaya; it is without purifying on the Bhumis and without traversing the path; it is without seeking activity and without granting power; it is without perseverance by the three doors⁷ and with-
out generating the mandala; it is without both cause and effect and it is like the sky." [Thus the text says].

"As for the Bodhicitta, from the beginning without a beginning it is errorless; from the beginning without a beginning it is [as it is]. From the beginning without a beginning it is without error, [so] in being without error it is not bound by the way of truth and falsity. All the arisings of endeavors of cause and effect are transcended [and thus] one is unaware of the transcending of the arising of endeavors for the completion of works. Viewing the accomplishing of meditation which produces the arising of endeavor hinders the Bodhi and moreover [this viewing] is not great." Thus [the text says].

Now from purifying the filth of the realm by the path of attraction and aversion [if one does] not wish for enlightenment how can one [approach it]? What is one to think is ordinary and special? That very rdZogs Pa Chen Po wisdom which is self-arisen from the beginning without a beginning is the spontaneous arising quality of enlightenment. Because of having one's own three kayas there is no need to seek them from others.

[Now] to explain from the state of this non-fabricated the arising of non-movement, in the De Nyid [it says]: "Oh Mahasattva listen! The Dharmakaya is the Bodhicitta, because of Bodhicitta there is the Dharm
kaya. The slighest particle is without fabrication by whoever [and] there is nothing but one's constructing mind that is the Buddha. The Sambhogakaya is Bodhicitta; because of Bodhicitta there is the Sambhogakaya. From the mind there arises external forms [thus] there is no other body but the Sambhogakaya. As for the Nirmanakaya, it is Bodhicitta; because of the emanation of Bodhicitta, [the Nirmanakaya] is nothing else but for the benefit of sentient beings. In the three times⁹ all the Buddhas are not different from Bodhicitta."

"The early Buddhas who have passed beyond know the primary view of their own minds being non-fabricated. The Buddhas who exist not [because] their own minds are non-fabricated understand accordingly [that they] are non-fabricated [and thus] achieve the aims of sentient beings. In the future coming Buddhas, their own minds are this Bodhicitta. Before the precepts of the non-fabricated were not shown, [because of] the unmade mental samadhi, At present, they will proceed through the non-fabricated path." Thus [the text says].

In the Sang sNying¹⁰ [it says]: "In the four seasons, the ten directions, or wherever, the complete Buddhahood is not discovered. Because the original mind is complete Buddhahood, do not search for Buddhahood elsewhere. By seeking, the Jina is not found." Thus [the text says].
Because of that, since the Bodhicitta of that mind is the Dharmakaya of non-movement, the nature of rDzogs Pa Chen Po is transcending endeavors.

In the Kun Byed [it says] "The constructing mind is such a object [that] all dharmas arise in Thatness, therefore, do not make augmentations. [Since] there is no other than this essence, by searching the Jinas never find it from the sphere. From the previous completed works there is nothing that need be produced. Because of what has previously arisen now there is nothing to arise. Beyond thought, without conceiving dwell equanimously." Thus [the text says].

(II) Second, the special great secret explanation has three divisions: essence, distinctions, and the so-called divisions.

First, [the essence]: the Ati-Yoga is rDzogs Pa Chen Po. It is the wisdom which is self-arisen non-conceptualized, [and] the complete peak of all aims of all vehicles without particularization and distinctions. The Kun Byed [says]: "In the first and second completion [they] are completed in the constructing mind. [The reason for] the first completion is it completes the activity by the constructing mind. [The reason for] the second completion is the completion of the triple collection. [These together are the all-com-
pletion is the completion of the Bodhicitta." Thus [the text says].

Moreover, as for the activity of the constructing mind, it appears in the impure Samsara dharmas of the phenomenal world of beings due to the assembled conditions and factors of consciousness by the collected dharmas, [and] by examining the view, meditation, and action, as the source, path, and fruit of various vehicles; all inclinations of the constructing mind become deluded. Because of activity, instantaneously there is mental production. [Due to] those now there arises a deluded seizing of deluded appearance [which] seem to be real but ultimately there is no essence. [However, these] are completed because of not moving from the state of the self-arisen wisdom.

As for the complete triple collection, the self-arisen wisdom clear light essence is the empty Dharma-kaya. Its clear nature is the Sambhogakaya. The great compassionate pure awareness is the Nirmanakaya, and the three kayas from the beginning without a beginning are one's own. It is completely unnecessary for one to endeavor to be completed from others.

As for the completion Bodhicitta, how does the pure and impure dharmas of phenomena appear? Assembled in the state of self-arisen wisdom is the root of all
appearances. Arising from that state, dwelling in that state, it is not like the appearances for a man asleep and dreaming, [but the appearances] are collected in the state of pure awareness. Arising from that state, depending on that state, and accordingly dwelling in one's original mind, it is completed by Bodhicitta.

As for the constructing mind, because of the all-conceiving base of all, there arises the eight assemblies as activities purifying the filth. The Bodhicitta clear light characteristics [which are] the pure mind are the perfect non-deluded wisdom sphere of the Dharmakaya. The ultimate truth is Thatness. The so-called rDozogs Pa Chen Pos are the self-arisen wisdom which is the essence of Bodhicitta; to ultimately identify it, one has to accomplish its meaning.

Second, [the distinctions] have three sections. In the bKod Pa Chen Po [it says]: "After my Nirvana like this there will appear, for those having a perceiving mind, the Mind section. For those having expansiveness [there is] the Great Expanse section. And for those having non-continuous endeavoring [there is] the Instruction section." Thus [the text says].

Moreover, as for the outer and inner dharmas other meaning, for those who desire the extremes of the mandala and so forth, to abstain from one's dualistically holding
mental continuum, [one should understand] that all things are aspects of the self-arisen wisdom. The inner and outer phenomena all together appear as the delusion of the constructing mind. The all-pure appearance of Nirvana\textsuperscript{16} is the appearance of wisdom by showing the aspects non-dualistically and greatly liberated from all extremes; this is the meaning which is assembled in the sphere.

Moreover, being freed of the desires individually, all dharmas do not experience existence or non-existence being freed from the beginning and greatly completed from the beginning. Being beyond movement, the desire for remedies is liberated. [Thus] it is necessary to enter these spheres of equanimity pure from the beginning. After that, in receiving the remedy,\textsuperscript{17} the Dharmata emptiness is free of limits destroying the base of desire.

To show how one dwells in the spontaneous self-luminous great pure sphere, there is the Instruction section. Experiencing the direct perception of the senses, from seeing [them] in the object, one is necessarily liberated in this life. In short, renunciation [and] remediation are both liberated from all limits showing their own characteristics. To know it by the three stages, there are the three divisions of Mind, Great Expanse, and
Instructions. 18

First, the Mind section: even though the essence appears in various ways, it does not transcend the aspects of the original mind; [since that is] correct, it is like a mirror wherein all the various colors like white and red appear. The arising of various [appearances] is the appearance of the constructing mind. In reality, it is the unarisen non-dual essence of mind [that is the] original mind clear light self-arisen wisdom. In understanding that, it is stated in the Kleng gSal 19 "By the appearance of various constructing minds, because of the foundation of that non-dualistic original mind, [they are] the self-arisen non-moving wisdom itself, [which is] the clear light explanation beyond conception." Thus [the text says].

Nowadays ignoramuses claim that the rDzogs Pa Chen Po is understood to be appearance as constructing mind. Indeed [or they consider it as] unfit, that the constructing mind seizes the state of color together with partiality and [thus they] miss the mark. Accordingly, [in regard to] that appearance and because of its appearing, in that one should know [that] the various mental appearances appear miraculously like a body reflected in a mirror, without [any] meaning, [so] the nature of appearance [in] the original mind is due to deluded
inclinations. As for the original mind, the foundation of arising is like the surface of a mirror reflecting each [and everything] without partiality or distinction. One should realize that one's own natural intelligence transcends the limits of illusion [be they just] one or many and so forth. In this there are seven divisions.

First, arising from the mental fruit, on the side of the mental inclinations, the mental fruit is called the sphere of the fruit of beginning. Because of the unchanging Dharmata and because of the non-moving original mind by the dharmas having characteristics, appearances are liberated from the beginning without a beginning. The appearance of the foundation of liberation dwells spontaneously. Because the appearance of delusion and all the inner and outer phenomena in the three worlds is without meaning, there is no moving from the moving foundation which is without appearance. Not moving, not producing movement [thus] one's impure characteristics are empty. The moving appearance arises from the first sphere. Now dwelling on that sphere, since they (i.e. appearances) are naturally liberated in the sphere, it is like the miraculous sky and spontaneously without first or last; so it is called the "kept as foundation [from the beginning]."

Moreover, because it is the "kept [as foundation]
from the beginning," from the very beginning it is without liberation by means of the remedy. Self-kept, it is no object or a remedy. You should understand it is called spontaneous without endeavoring and limits of various intentions.

Second, as for the base of the mental expression of incorrectness and obscuration; since there are the eight stages,²⁰ the foundation of the mind appears giving birth to incorrect dharmas but actually it is unproduced. Here due to the essence of the self-arisen wisdom because of being without mentation, the Dharmata of expressed cause and circumstances is extensively empty from the beginning and is [not] inclined to remembrance or seizing the limits. Phenomena appear in the manner of impure inner and outer phenomena. They do not arise from anywhere for there is no foundation of the organ of arising. Now, not existing anywhere as it is without the dharma of existence, finally there is no going anywhere for there is no dharma of going and goer. Therefore, there is no so-called illusion other than from the name, so the three worlds are greatly liberated by their foundation. [Further], believing in liberation and delusion, being and not being, it [simply] is not in [that] nature. Without the foundation of the obstructions and remedies, in one stroke, there is the understanding of expression.
Third, as for the mental base that falls from the source of the right word, because the original mind foundation is not recognized, from that state it arises thus. Due to the mental demonstration being without a source, there is not even a little recognition [of the state of the right words], and in that without appearance and all the fixed dharmas together with the falling from the source of appearance is liberated from the beginning without a beginning. Karma and habits are without support due to the mentally produced collection still not existing; thus there is no production of Karma and habits.21 From the accumulation of merit and the cause of examining the what and when and not having recognized it, there is no arising of the mature fruit. Moreover, by greatly dwelling in the liberation from Samsara from the beginning, from the sphere of the wisdom of the self-arisen original mind which is unborn, the wisdom of the unobstructed aspect arises in all directions and one believes without abandoning and taking, obstructing and structuring. The Dharmata being empty from the beginning and self-born, because of arising from the insight from the right words which is great liberation beyond the limits, one is inclined to the liberation beyond the expansive limits of Samsara and Nirvana.22

Fourth, as for the mental base of desire which
cuts the expanse and does not fall into partiality; the essence of the self-arisen wisdom completely pervades Samsara and Nirvana. All various pure and impure appearances arise due to the aspect which arises from the self-arisen wisdom. Like that, from the potency which is non-hindered in the truth, appearances and Samsara and Nirvana's essence, each individually are merely unmade and unarisen. The various appearances [actually] appear pure in their nature. Samsara and Nirvana are shaken from the bottom of the root not transcending the view which completely pervades from the beginning. Existence and non-existence do not fall into the extreme of appearance and emptiness; being beyond the endeavoring for happiness and unhappiness, it is [just] the Dharmata.

Fifth, as for the mental base of the extreme doctrine, because on the side of the mind, there is no seeing of its essence [since] it does not exist in Samsara or Nirvana, it is the sphere of self-arisen wisdom being unstructured wherever, so it is able to arise anywhere. Appearances appear as aspects of the constructing mind. Moreover, though being wherever, it yet is nothing, [so] appearances appear as various. All mental appearances are liberated from the beginning without a beginning from all limits. It is understood as the nature of transcending action and endeavors.
Sixth, as for the mental base which transcends the seizing of the base without the mentation; in the self-arisen wisdom there is no arising of the object without the constructing mind. Due to the real appearance being self-arisen, mentation is self- liberated. How does the truth and falsity of appearances and original appearances not arise? It is by being inclined to the aspects of the great liberation from the limits of existence and non-existence.

Seventh, as for the mental base of expression which is inclined towards the mind; thus, the appearance of external appearances of inner and outer phenomena, because they are expressions of the constructing mind, [they] appear in various ways. Due to the original mind not having an essence, even though it appears, it has no essence. The acceptance of the unstructured dharmas of appearance and signs are understood as Thatness. Whatever arises is produced from seizing the form of the constructing mind. Giving rise to both seizing and appearance, the appearance appears separately. The Dharmata of what exists or does not exist, because it is inseparable in the self-arisen wisdom, is understood as the appearance of dharmas as aspects of the constructing mind. Further, as for the aspects of the constructing mind, [they] arise in the constructing mind and appear in the
constructing mind. [They] arise from the constructing mind because the original mind has no essence. [Thus], to understand the single aspect as differentiated is not correct. Further, the reason for the appearance of the outer meaning is not made for the outer meaning but [is here] merely to indicate it. Due to all self-arisen wisdom from seizing and non-seizing, the pure and impure Samsara and Nirvana yet arise. Because of arising and the arisen itself, since it is pure in its sphere, it is the special [qualities of the] Dharma. Therefore, the Tantras which explains the Mind section is spoken of in 220,000 slokas.23

As for the collection of the three [divisions] of the Great Expanse, [there is] the Great Expanse which is the essence of the Dharmata, the Great Expanse that is without non-being in the view, and the Great Expanse which is without being in the practice. [All] exist in 6308 sections.24 [Further, there are]: the just leaving it on the foundation of dwelling that is counted, the liberation of the appearance in its own place that is counted, and the real equanimity which is non-separable that is counted makes the third section. There are the fifty pegs which are non-mistaken in the Dharmata, the 511 things which are looked upon as mental objects, the 20,000 essential points distinguishing each individual
mental appearance, and the 50,000 expressions in the view of crossing over. Moreover, there are the dwelling in the 1003 Tantras which distinguishes the name lineage of the 1,000 essential points which cut through the meditational dualistic thought that seize the mental basis, the seizing of the mental path, and the seizing the mental confidence is the third that one dwells on.

Second, as for the essence of the Great Expanse section, from the state of the self-arisen wisdom all dharmas which arise are liberated greatly self-purified. They exist self-arisen in various ways yet because of the non-existence fruit which is liberated from the beginning, there is nothing at all to put in the constructing mind and the aspects of mental appearance. By the great pure awareness separate from the basis of being and non-being, [just] let [pure awareness] appear, [just] let it arise; [and further], let it not appear. Whether pure and impure or so forth, or however it is examined, from the time when one's own true nature appears, the transcending of existence and non-existence [as well as] being and non-being being liberated from the beginning, [the true nature] is extensively pervasive [in all] directions. Naming the illusionary thought, weighing the various doctrines and conclusions, because of [all of this], delusion is explained as self-empty.
When appearances arise, they are like the infinite sky, and are understood as the all-encompassing support of the great equanimity. In this there are four divisions: [that which is] explained as the Black Great Expanse, [that which is] explained as the Varigated Great Expanse, [that which is] explained as the Mental White Great Expanse, and [that which is] explained as the Non-caused All Pervasive Great Expanse.

First, as for the essence of the Black Great Expanse, the self-arisen wisdom which is unchanging and self-complete beyond cause and circumstances, because it is without direction, there is no [need] to attend to the subject and the Dharmata. [In this there are]: the Differentiated Black Great Expanse, the Compassionate Black Great Expanse, and the Emanated Black Great Expanse make the third [division].

As for the first, from the sphere of the self-arisen wisdom, various arising with the manner of possessing having arisen, those appearances appear un-differentiated because of being self-empty, so the cause and circumstance's own characteristics are un-arisen. Liberated from appearance, Nirvana and Samsara being without name is finally understood. Because of the right word which is on the side of being and non-being, one understands the view of the rDozogs Pa Chen Po without limits.
As for the second, the arising being wisdom, other knowledge is not looked for. Liberation is the original mind so in speaking about cause and circumstances and the liberated arisings existing [on the stage] of the non-dual, the fruit exists liberated from the beginning. Similarly, because of the right word which is the self-pure appearances, the rDzogs Pa Chen Po having appeared, it is understood as liberated from the beginning.

As for the third, when the aspects of the self-arisen wisdom together with all dharmas arise, the base of being and non-being not being firm, both the self and other do not arise. Having no cause, existing pure from the beginning, it does not have to rely on actions and endeavors; [further], being on the side of liberated from the beginning, it is extensively established from the beginning. The self pure great non-abiding wisdom because of being liberated from the beginning without a beginning exhausts the source of viewing [artificial productions]. Therefore, because of the right word which explain the mental delusion, leaving thoughts in their own place one is inclined toward liberation.

Second, as for the essence of the Varigated Great Expanse: because those aspects of the self-arisen wisdom appear, various existences appear as self-arisen due to the aspects of the Dharmata. Non-existence without limits
arises as the all pervading; by transcending the inhabi-
tions and indulgences the aspects are understood. Because
of that in delineating it there is the "Admitting Existence
Mind section and its agreeing Varigated Great Expanse," the
"Self Existing Proclaiming non-existence and its
agreeing Varigated Great Expanse," and the "Instructions
on Existence and Non-existence and its agreeing Varigated
Great Expanse" which are explained.

First, because of self-arisen wisdom, when the
state of liberation is undiscriminated its essence is
self pure. There is no arising of either inhibition or
indulgence from their clear light nature. Since [these]
characteristics are non-dual, [both] liberation and in-
ception are understood as collected in the original mind.
Moreover, by the arising of the unobstructed aspects,
the appearances and the constructing mind are non-dual-
istically liberated. Due to the right words of that very
essence beyond conception, the appearances, their naming,
and the dharmas of Samsara and Nirvana being liberated
from the beginning dwell in their own place.

Second, the essential view that liberates appearances
in their own place due to the arising in various Dharmatas
of existence, the appearance of non-existence being
liberated in its own place fully ripening Karma is
transcended. Due to the right words, [mental] movements
vanish into shunyata and the appearance of non-existence is completed self pure.

Third, the dwelling in the essence empty from the beginning: there is no looking at [that which is] the pure from the beginning cause and effect. The appearances having compiled conditioning are empty where they appear; thus, existing on the side of Samsara and Nirvana [they] are liberated. The empty from the beginning appearances and their examining not wavering from the foundation of the self-arisen, therefore, prove the right words. Because of dwelling from the beginning in the transcendence of the rational mind being unexplainable, there is the pith without view or movement. Because of being liberated by the non-duality of dwelling and movement, the pith of the original mind is unchanged. Due to the instant arising of compiled dharmas, the essence of the view and meditation of examining the compiled mind is the pith of non-thought liberated from the beginning.27 Because of these three piths, Samsara and Nirvana being without effort is spoken of.

Third, the arising of outer appearance and inner pure awareness in the state of the essence of self-arisen pure awareness of speech in the Mental White Great Expanse being an aspect of the conditioned mind, by the self liberated conditiones of appearances from the cause without effort being purifyed, there is nothing
to complete in the natural state of being. The unexplained distinctions are the fully arisen White Great Expanse and the White Great Expanse which is without dualism of view and meditation is the second.

The essence of the first is in order to view direct liberation. Because of the view being self pure, one understands mental objects non-dualistically. That has two divisions: the Great Expanse [like] the ocean and the Great Expanse [like] the sky.

As for the ocean [like] Great Expanse, one views the pith of inactivity above the self liberated from the beginning essence; thus one knows that memory and thought are self liberated and being liberated from the beginning it is completely liberated without dualism, so one decides to be beyond conception.

The ocean [like] Great Expanse has two divisions: great and small. As for the great, the appearance of one's conditioned mind [which is really] empty and liberated from the beginning is purely viewed as one's empty original mind. The essence of the appearance and the pure mind is the Dharmata which is the single basis of all great transcendences from the beginning. Due to the source of birth and obstruction being empty by emptiness, one understands it is unstructured anywhere. Since the small Great Expanse is without the essential foundational support, the conditioned mind is without
filth. Penetrating the support of all things, self pure, and non-changing, [further], Samsaric conditions being self purified, one understands the greatly routed out Samsara.

As for the essence of the sky [like] Great Expanse, the conditioned mind which arises from the state of the unmade original mind is self liberated. This has two divisions: the sun-moon Great Expanse and the precious white Great Expanse.

The essence of the sun-moon Great Expanse [is that] the extensively pure, empty nature is without birth and liberated from the beginning. The essence of the precious white Great Expanse [is that] the excellent from the beginning arises self complete, free of the cause of having perseverance and endeavoring and it is self pure. [Thus] one understands the spontaneous Dharmata of non-activity in the constructing mind.

Fourth, as for the Great Expanse of extensive diffusion which is expressed as cause and effect, its essence arises from the state of the self arisen wisdom and its dharmas are the appearances that the constructing mind understands. Because of non-appearances and the natural state of being one is inclined to understanding. In that there are four divisions: the outer all pervasive which is without effort, the inner all pervasive of
proclaiming doctrinal philosophy, the secret all pervasive which is the removing of obstacles, and the all pervasive Thatness which unites the pith.

As for the first, by the self arisen wisdom essence being without a cause, the pith is without contradiction. Because of being without circumstances and because of appearing in various ways, the pith is without harm. Since it is without both cause and circumstances, and because of wherever in Samsara and Nirvana there are the three unstructured piths, by those one is inclined to transcend making effort to reject and accept. Moreover, because of being without the activities in the essence of the mind, by the pith of activity dharmas there is no non-enlightenment. Since the conditioned mind is without conditions, it is beyond [the notion of] one and many; [thus] it arises from the beginning without a beginning.

As for the essence of the second, in the eight vehicles not viewing the self arisen wisdom the endeavoring in stages is mistaken by the rational mind and thus cause the effect does not transcend the dwelling place of Samsara. By diffusing the inactive nature [which] appears in various ways, there is liberation in the natural state of being. This is called the self-arisen transcending of effort and endeavors. For example: the shade of various trees is not different, [or like] the
[wood] of various trees produces the same fire. Moreover, the natural state of being which is complete from the beginning is the rDzogs Pa Chen Po. Without various divergence [there] arises the all pervasion and being all liberated from the beginning [there is the] knowledge of just leaving it. It is understood that the nature is without the limitations of falling into any direction.

As for the essence of the third, with the self arisen wisdom whatever appearances and the conditioned mind are not perceived; but because of the rational mind which is partial, appearances in the conditioned mind are deluded [and this] is the obstacle. [However], one's own face is displayed pure from the beginning [really]. [So] not abandoning [either] appearances or the conditioned mind, one is self liberated in the perfection which is great and non-dual [and where in all] is equal to the sky, perfected simultaneously. The obstructions of the movements of the rational mind, memory and examination are pure from one's own face. Because of being directly perceived [quite] clearly, the gathering and scattering [of phenomena] arise in the Dharmata. This movement is greatly empty, pure, and perfected simultaneously. Appearing in various objects and discriminated as near and far, in seizing the rational mind the pure
awareness is also discriminated. [Thus] one or the other is not touched or mingled in the Dharmata; from the beginning it exists. Because of not knowing one's own face, both the seizer and the seized are desired, [but in reality] all remain greatly self pure and perfected simultaneously.

Moreover, in the view, by existence and non-existence the words and designations are transcended. In the meditation, because of being without non-existence it is without acceptance or rejection and inhibition or indulgence. In the action, because of being without existence or non-existence, actions and dharmas are liberated in the Dharmata. In the fruit, without abandoning or obtaining it, leaving it as it is, one is inclined to be without attending to it.30

As for the essence of the fourth, the dharmas of Samsara and Nirvana, [and the] appearances and consciousness arise as the perfected body and wisdom. Not distinguishing whatever Samsara or Nirvana the great Dharmata from now on is not diminished or augmented. Whatever object or conditioned mind that appears one accepts.

Moreover, whatever it is, recognize it [and] release it greatly without agitation in nakedness and brightness. The peg which is unchanging and greatly spontaneous is called "reaching between both the seizer and the seized."
By the appearance of delusionary Samsara, unchanged and unabandoned, the Dharmata which is without activity or effort is accomplished. In the wisdom of Samantabhadra the pith of seeing one's own face, memory and the conditioned mind must be left in their own place. Because of being contrived the essence of the mind being pure inside is liberated without outer or inner objects, without support, and it is completely liberated so it is called "great enlightenment." Because of not seeking the memory, and being without anger one transcends the rational mind. Whatever appearances which are without support that arise one transcends the object. Whatever arises dissolves into Thatness transcending the abandoning and the antidote. Because of the arising, appearances and examination are of equal taste [and this] is called "transcending action and endeavors, cause and effect."

To summarize those, they are collected in the four of: [the Great Expanse] of display, ornament, Dharmata, and the actionless.

As for the display of the Great Expanse, not being inclined towards existence there arises, without obstacles, the display. From [that] state Samsara and Nirvana are unmoved, unchanged, and unproduced. Without the foundation of non-existence, seizing the limits of the display it does not arise. Directionless as the sky, one
understands thought and memory.

As for the ornament of the Great Expanse, appearances and the conditioned mind arise as the ornament from the beginning. The original mind arises as the ornament of the self arisen. The self-arisen arises as the ornament which is without manufactor or pollution. From the birthless state there arises in the ceaselessness the appearances and conditioned mind which is neither inhibited nor indulged in. The self moving, self absorbed arises as the thought that is greatly self clear.

As for the Dharmata of the Great Expanse, all things do not come from anywhere [at all], they do not stay anywhere, and they do not cease anywhere [but] from the state of the Dharmata. The appearance of the Dharmata or its display [though] in various potencies is greatly wonderful. As the transforming of the four elements does not move from the sky sphere or [that] state, the Dharmata [arises] empty from the beginning and liberated from the beginning. [Further], it stays in the state greatly absorbed from the beginning. The entering into the arising of the rational mind is without hope or fear and is completely encompassing; thus one is so inclined.

As for the actionless of the Great Expanse, there is no need for endeavors or efforts nor acceptance or
rejection for whatever dharmas. Seizing non-action from the beginning, non-liberation is liberated from the beginning and the impure is pure from the beginning. With [this] the unfabricated one dwells successfully from the beginning; knowing it is like the sky without change or artificial pollution and one is inclined thusly.

Like that, the divisions of the Great Expanse are summarized and when collected together [there is]: the Great Expanse which is without change in the view, the Great Expanse which is without existence or non-existence in the meditation, the Great Expanse which is without hope and fear in the fruit, the Great Expanse which is without revealed arisings in the essence, the Great Expanse which displays without obstacles the nature, the Great Expanse which liberates appearances and the conditioned mind in the characteristics, the Great Expanse which is without change in the sphere, the Great Expanse wherein the display is self-arisen without obstacles, the Great Expanse where all remain in the liberated from the beginning spontaneous equanimity, and [all] of those are gathered in the three collections of: the Great Expanse which is self pure without action or endeavors, and the Great Expanse wherein non-action arises from beginning without a beginning.
Those extensive methods are taught in the three-thousand Tantras; are gathered by their characteristics in the ten thousand chapters, the one thousand words, the sixty-four thousand slokas; and they are assembled in the eighty thousand expressions.

Moreover, they are collected in the twenty thousand distinctions, in the ninety-eight essences, the two thousand piths, and the fifty pegs. All are collected in the three supports of: the completely liberated, remaining liberated, and the directly liberated. There are the three aims and [finally] the three sections of the Instructions.

In delineating the special essence [of the Instruction section] there is: first, from the two [previous sections] of the Mind [section] and the Great Expanse [section] the extraspecial [Instruction section] is placed above. [As it says] in the bKod Pa Chen Po:³¹ "Oh, rDo rJe a'Dzin Pa, like that it does not fall into a system for those seizing the examination of existence, because it is produced without anything special it is the essence of the true secret. Amidst darkness there is the lamp, among bulls there is the elephant, among beast of pray there is the lion, among footed animals the horse has four, from among all[things] there is something special." So [the text] says.
[Therefore], because there is the conditioned mind due to the seizing of the perceiving mind, there is the Mind section. From going into the examination of the perceiving mind, because of seizing the Dharmata there is the Great Expanse section. [Finally], as for the Instruction section, it arises because of being produced in the self pure natural state.

As for the essence of the second, because of coming towards the pith having no remainder, in examining the perceiving mind cognizing existence, it is like the bringing forth of fire. In this there are three divisions: the separate [tradition], the oral tradition, and the Tantra of self healing the poison is spoken about.

As for the essence of the first, transcending the rational mind because of depending on the dwelling of the self sprung wisdom, [the pure state] arises instantaneously. From [the view of] the second division, in regard to the Instructions which cut the limits of the settled path, because of the four divisions of activity being but words are unfabricated, one transcends non-existence and words without exception. The divisions of the path being like that, one's own face without diffusing arises on the path because it is without action or endeavors. The fruit is like seizing one's own place without change in the Dharmata.
Moreover, because of the right words which are without cause and circumstances in the process, Samsara is shaken from the root and one is inclined to liberation in Nirvana's ecstasy. Since there is the pure path of liberation and the inner strength, it is the Instructions of the Abhimukti [stage]. From departing from the Dharmata source, being produced in the conditioned mind, there are the four actions. [So], at the time of the arising on the path of the three Kayas, non-liberation is without whatever. [And] at the time of the arriving of the pith of the fruit, one is inclined towards the meeting of the Dharmata's splendor.

The essence of the teachings of the method of the oral tradition [of the Instruction section] being free of rational thought and undeluded, is that it exhausts the source of one's thought projections, and the characteristics are without seizing the state of the non-dual. In this there are two divisions.

[First], as for the oral tradition of the description of agitated Samsara, because of the pith of the blessing of the psychic vein pith and because of the conditioned mind self pacified dissolving by the clear light wisdom which means that from the abandoning of the cause of the three doors. [By] accomplishing [this] it is liberated in it's own place. These are the Instructions that
distinguish Buddhas and sentient beings.

[Second], as for the oral tradition which is without the opportunity to adhear or strike, from the state of the greatly extensive sphere, because whatever [it is] it is without being held on to, it is counted as prevading Samsara and Nirvana. By the empty Dharmakaya, without seizing the foundation it is counted as pro-
ducing the essence. Because of being without action and endeavors in the sphere, the self sprung wisdom foun-
dation is seized.

Third, the essence of the Instructions which are the Tantras and the beginning expressions: all words arise produced [in their] own place. Because the nature is without Samsara and Nirvana, one is without acceptance and rejection or actions and endeavors. Because the Dharmata is without names and words, emptiness is without the four divisions.

The fourth division is the joining of the view and the meditation.³² Purifying the obstacles of the blood, expelling the concealed and the manifest, the explanation is spoken of as the method which is self pure. First, without diffusing the essence, from prevading the foun-
dation, without good or bad, the three realms arise completely liberated. Because of dwelling in the clear empty nature it is without benefit or misfortune or
Buddhas and sentient beings. Because of being without name, words, or letters and because of the unenlightened dharmas of various vehicles, there is taught the liberation of the sense organs instantaneously.

Second, because of being without activity desiring the view of productions and thoughts, [and] because of being without dharmas in the essence, enlightenment is without a name. Because the nature arises in the method ordinary Samsara arises. Because of transcending single characteristics, the view and meditation are without bounds. Because of the purity of the essence without birth which is the joining of the conditioned thought and the view, the kleshas are liberated in their own place. Because the nature arises without obstacles it is without acceptance or rejection and inhibition or indulgence. Because of the characteristics arising liberated from the beginning, the path of Samsara and Nirvana is exhausted.

Second, the essence of expression is the method which is the purifying of the obstacles of abandoning. Because of the teaching of the disposition of the Dharmata, the limits of Samsara and Nirvana are transversed. Because the nature is without a place of mistakes, the rational mind is not mixed with the mother and son [lights]. Because of the purifying of the four char-
acteristics, the deluded self is cleansed away. Since there is this distinction, the obstacles of the method of the object remaining are cleansed away. The obstacles of the view and meditation's signs of success are cleansed away.

As for the first, because the essence is unborn, where there is appearance they are liberated in the conditioned mind or the perceiving mind. Because the nature is without cause and effect, the three realms are empty in being without name. Because the characteristics are without necessity of skill, phenomena is not attended to as an other.

As for the second, the success of the view: Samsara and Nirvana are mixed as equal taste. Moreover, at the time of moving towards the view, the seizing of the state of Samsara's Dharmata is like seizing the state of a demon or a thief. At the time of obtaining the view, success in the pure kaya is like adding wood and wool to a burning fire. At the time of the support of the view, the joining of Samsara and Nirvana is like the arising victorious in battle.

At the time of moving towards meditation, the rich enticement of the minds wind is like arriving at a treasury. At the time of obtaining meditation, entering the minds path is like the elephant keeper being asleep.
At the time of supporting meditation, discovering the strength of pure awareness is like being initiated with the crown of the royal family.

At the time of moving towards action, seizing firmly the appearances is like coming to drink liquor. At the time of obtaining action, the compelling of the delusionary bright light is like the garuda flying in the sky. At the time of supporting action, seizing the signs of success of the three kayas is like seizing a Brahman's daughter.

Moreover, because of practice [and] because of cleansing away the obstacles of appearances with the arising of the accompanying circumstances, there is no place to move from the Dharmata. Because of meditation [and] because of cleansing away the obstacles of production, there is no place to move from the mindful thought samadhi. Because of the view, because of cleansing away the obstacles of the Dharmata and not depending on dharmas, there is no place to move from enlightenment.

Third, because there is no obtaining the essence of the examination's method which is concealed or manifest, the confidence is unsettled. Because the nature is impartial each fixed doubt is unsettled. Because of not finding by examination the characteristics, Samsara and Nirvana are called rotten to the root.
From the first concealed distinction there comes out two manifestations. From the second concealed distinction there comes out one manifestation (each). From the second (distinction), first, by the manifestation of both view and action, meditation is concealed. Moreover, by the coincidental essence there is no limit to the vehicles so the vehicles of Samsara and Nirvana are limitless. Because the nature is not distinguished, the Thig Le is without outer and inner. Because the characteristics are not attended to the causeless is the all penetrating freedom of the mind. From whatever action, because of the empty manifestation of both view and meditation it is called pure emptiness. From the concealed view, since both the action and meditation are cleansed away, because of the arising of the impartial knowledge which is unseized, the pure awareness without an object, is called the "unfixed liberation."

As for the second, from the coming out of the meditation, since view and action are concealed, because they come out unattended, pure awareness which is unfixed, the fruit of the causeless is called dwelling in the self. From the coming out of action, since there is view and meditation, from the body abyss there is the so-called production as the conditioned mind Dharmata. From the coming out view, since both action and medi-
tation are concealed, because of taking away in emptiness
the conditioned mind there is the so-called falling
by dwelling in the body. The Tantras and precepts that
are like this are truly extensive. From the teachings
of the essential view of some spheres is incidentally
shown by other [teachings] by the all-doer,\textsuperscript{34} and so
forth, accordingly.

Fourth, as for the essence of the expression in the
method of the self pure explanation, because of having
transcended name and words one does not dwell at the
limits of production. From the nature of the support
there is the self arisen in the pure impartial Dharmāta.
Because the characteristics transcend the rational mind,
the produced movement is without flow or collection.
[In this there are] three distinctions: one is inclined
toward following the delusion, one returns to the foun-
dation of delusion, [and] one falls from the Thig Le's
own pith.

The essence of the first is because of the root of
the deluded unawareness, one lays out the foundation of
the circle of the three realms; because the Thatness is
inclined towards the self one searches out unawareness.
By the foundation of the first, natural intelligence is
without coming or going. Because of arising in various
natures, having followed the cause and circumstances one
cuts off from the beginning the young stag horns which are the forms of the mind. Having exhausted the foundation of Samsara's delusion, it is called greatly pure from the beginning. Because the deluded characteristics are self pure, one exhausts the path of delusion. [In this there are] three divisions: because of cutting the root of delusion, in reference to the essence of the method of reversing the Samsaric and Nirvanic view, because of knowing this unawareness delusionary root is self liberated, [and] from the beginning one reaches [the stage] of not enjoying extensively the delusion. [Thus] delusion and non-delusion are transcended.

Because of the delusion of individual natures seizing the sign of all thought one transcends the object of seizer and seized. Because of knowing the face of delusionary characteristics, one seizes the signs of success which is the wisdom about delusion. Because of putting delusion in its own place, in regard to the essence of seizing the Dharmata state, it is because one does not even experience the first delusion. The causes of unawareness are like that, so because of not dwelling on the delusion, karma and cessation's foundation are empty. Outer delusion because it does not exist, one cuts the limits of positive and negative karma. Because there is no difference in the nature, the first foundation
of pure awareness of Samsara and Nirvana and delusion are self pure. Because of the delusion being without cause in the characteristics, the three realms are shaken from the root. Because of the deceit of delusion's foundation, the essence of cutting the continuity of the circle of delusion is because of the empty foundation of making Samsaric transgressions and this is making the foundation of not finding [transgressions]. Because of the nature transcending innumeration, delusion and non-delusion do not arise. [Thus] the characteristics of the rational mind of delusion and non-delusion are bypassed...
THE HEART OF THE PERFECTION OF WISDOM SUTRA

Herein is contained the heart of the perfection of wisdom. In the Indian language Bhagavati Prajna Paramita Hridaya. In the Tibetan Language dCom ldan a'das ma shes rab kyi pha rol tu phyin pa'i snying po. Thus by me it was heard at one time, the Bhagavan lived together with a great sangha of monks and a great sangha of Bodhisattvas at Vulture Peak at Rajagriha.

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HEREIN IS CONTAINED A COMMENTARY TO THE HEART SUTRA

To the Bhagavan Vairocana¹ and other [Bhagavans], the two consorts,² and the highest assembled sangha,³ I bow and go for refuge.⁴ From the very Sutras having the three divisions, with love and compassion, [there is this] explanation of the Tantras from the Sutras.⁵ [This teaching] should be shown to the Mahatamas and not to logicians.⁶

"Thus by me it was heard at one time."⁷ The time does not mean [just] any time [but] it means at a particular time. [It means] that also it is not self realized; this speech was heard at this time from another [person]. Also Ananda [although] he heard extensively [many Dharmas] this teaching he heard just once. [That is,
that] the master and the assembly met once not many times [for this particular discourse]. Also [the request for teachings] was not continuously made; the master and retinue assembled only one time [for this discourse].

"The Bhagavan (tb. dCom lDan a' Das) is he who demonstrates the characteristics of a teacher. Furthermore, on an ordinary level "dCom Pa" means having conquered the four Maras and ["lDan" means] having the six Paramita virtues, [also "a' Das" means] going beyond wrong knowledge. The special meaning of "dCom Pa" is transcending the five skandhas and so forth, and the phenomenal world into meditational deities. ["lDan" means having that]. The meaning of which is [a' Das] to transcend grasping thought.

The extraordinary meaning of "dCom Pa" is conquering the essence of the Samsaric and Nirvanic dharmas without effort ["lDan" means] having great self-realized wisdom. ["a' Das" means] he who has transcended the limits of the words and appearance of both Samsara and Nirvana by the unarisen essence.

"Rajagriha, Vulture Peak" [indicates that the teaching] was shown at a specific place. The outer place is the place of King gZanga Can sNying Po, a country to the east of Magadha which is like a pile of gems. On that hill which is like a circular mDod rTen, is the
place where Buddha dwelled, and it has the special
qualities [above] all hills. The inside place means in
a'og Min.\textsuperscript{19} [a'og Min means] it is not grasped through
[external] signs or a body. The secret place means pure
awareness-Bodhicitta,\textsuperscript{20} which is the place of all of
Samsara and Nirvana.

"The great sangha or monks and of Bodhisattvas"
means that the retinue is shown. The outer retinue are
those with aspiring faith because of abiding in the Dharma
of virtue; thus monks. As for those who think and analyse
the meaning of the view and meditation [they also are]
the great sangha. The Bodhisattva sangha means those who
are able to assist others. Those and so forth sat together
with the retinue.

The inner retinue is the Buddhas of the five families
thus the Sambhogakaya retinue.\textsuperscript{21} The secret retinue is
the essence of pure awareness which is not made differen-
tiated.

At the time [of all these retinues having assembled]
there arose the Dharma teaching. But even the Dharma
teaching has divisions; the outer Dharma is the Dharma
of students of the ten virtues,\textsuperscript{22} and so forth. The inner
meaning of Dharma is the Mahayana Dharma. The secret
meaning of Dharma is pure awareness wisdom.
At that time the Bhagavan sat meditating on the equanimity of the Dharma discourse called Profound Radiance. Again at that time the Bodhisattva Mahasattva Chan Ra Zig Wang Chug was beholding the practice itself of the profound Prajna Paramita. Then due to the power of the Buddha, the Venerable Sariputra spoke thus to the Bodhisattva Mahasattva Chan Ra Zig Wang Chug.

"At that time the Bhagavan sat meditating on the equanimity of the Dharma discourse called Profound Radiance" means, that the time of having the five excellences and at the time of having ripened the retinue, the Bhagavan dwelt in profound emptiness. The meaning of "profound" is not the Dharma of characteristics but that of discerning the various dharmas of outer, inner, and secret, so like that he meditated without an object equanimitously.

Moreover, the outer meditation was the Dharma with characteristics; the inner, was without characteristics, and the secret, was the [meditation on] those [characteristics] being non-fabricated.

"Again at that time the Bodhisattva Mahasattva Arya Chan Ra Zig Wang Chug was beholding the practice itself of the profound Prajna Paramita " [means] he
was looking at the emptiness of those five skandhas. At that time the teacher was abiding in the sphere of truth of the Dharmata. To the master of the retinue there arose that abiding because of the self nature.

Moreover, the meaning of Bodhisattva (tb. Byang Chub Semd dPa) is he who abides in the outer stage of the student. The inner meaning is reaching the tenth Bhumi and higher.\(^24\) The secret meaning is the meaning of the essence itself. He who had those [qualities] is great (sk. Maha/tb. Chen Po). Also Bodhisattva means accomplishing the aims of others. In general "Arya" means far exalted in [conquering] the klesha\(^25\) or [being] far exalted in the world. The special meaning is the Sambhogakaya retinue. The extraordinary meaning is the essence of pure awareness of the Dharmakaya. Looking to one's aims and knowing those aims and looking to the aims of others, he is able to show whatever one likes because of [accomplishing the aims] of both self and others or in Samsara and Nirvana both; transcending cyclic existence, he has the powerful means to achieve the aims of others. Because of the wisdom of the precepts he is able to show Samsara and Nirvana. [As for] the meaning of pure awareness wisdom, where the unfixed wisdom is, it is also non-fabricated, [thus the Bodhisattva] has gone beyond Samsara. Without misery [he]
has gone beyond Nirvana, producing compassion. As for profoundness, it does not appear in the self nature of the profound [thus] the meaning of viewing is accomplishing the understanding of the self. In that [one] continually views the unfixed in the Thatness. The meaning of viewing is [the viewing] of Thatness of the skandhas whose true number is five.

The five skandhas in general are the body and so forth; therefore, five. The special meaning is the five Jina-Buddhas. The qualities of the five skandhas are the unsurpassable five wisdoms. As for that, the essence of the five skandhas is the ego exists in them. Because of the rational mind [one] has thoughts, as for the teachings of purifying [these] it is the path of the Bhumis. [Thus producing] a man of faith. As for the pure view because of [that] nature, [one] enters right into the meaning. Moreover, the meaning of "pure" is the emptiness of Thatness. "Emptiness" means an emptiness of attending to [objects]; it is not like being without something. The emptiness of a thing is the essence of pure awareness and so forth. The emptiness of the four conquered [Maras] becomes the perfections, and the emptiness of the object of thought. Therefore, the non-objective wisdom is the aim of the view.
With respect to whatever son of a good family wishing to practice the way of the profound Prajna Paramita, how is he to practice? This having been said, the Bodhisattva Mahasattva Arya Chan Ra Zig Wang Chug spoke thus to the Venerable Sariputra. With respect to whatever son or daughter of a good family wishing to practice the way of the profound Prajna Paramita [they] should view it like this:

Furthermore, by the power of the Buddha, Saribu who has a good life said these words to the Bodhisattva Maha[sattva] Arya Chan Ra Zig Wang Chug: "With respect to whatever son of a good family wishing to practice the way of the profound Prajna Paramita, how should he practice?" This having been said means that Saribu asked Chan Ra Zig. Moreover, by the power of the Buddha Sakya-muni, [Saribu asked this] to Chan Ra Zig. By that power [of the Buddha], Saribu was able to ask and able to obtain an answer. Therefore, it says "by the power of the Buddha." Since delivery from birth and death, that is obtaining the deathless state, [is due to] not seizing on any other family [other than] the Sakya family;²⁹ because of that (i.e. seizing on the Sakya family), the purpose of having asked, [that] is the frame of
[Saribu's] mind, was for the sake of others. "Whatever sons of a good family" means those who have devotion in the Mahayana. He asked "How is he [a son or daughter of a good family] to practice who wishes to practice the observing of the meaning of the profound Prajna Paramita," wisdom which is without thought [and] the other practices involved in that [observing]. To the Bodhisattva Mahasattva Chan Ra Zig who has good life, Saribu said these words. This means that he asked at this time [for the] teaching. Saribu desired [to know] the practice of the way of the profound Prajna Paramita by whatever son or daughter of a good family. Like this to learn [the Prajna Paramita] means to take [this] to explain.

For whatever Mahayana son or daughter of a good family, they should produce the aim of the practice by means of the wisdom without thought. Like this (i.e. the above) is what learning that means.

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He sees that even the five skandhas are actually empty of their own nature; form is emptiness and emptiness is form. Emptiness is not different from form; and form is emptiness; emptiness is form; form is not different from emptiness; also emptiness is not different than form. Similarly, feelings perception, predispositions, and consciousness are
empty.

"He sees that those five skandhas are actually empty of self nature." The ordinary [meaning] is that the five skandhas are empty from the beginning without a beginning. Those [skandhas] you also should see are actually empty of self nature. These [thoughts help] accomplish the aim of devotion.

"Form is emptiness" means the essence of form itself is the nature of emptiness. "Emptiness is form" means that by knowing that emptiness, one stops the appearance of forms. 31 "Form is not different from that very emptiness, thus form is emptiness." This means that there is no appearance of other dharmas of Samsara and Nirvana except that emptiness. From not obstructing the excellent qualities of that emptiness, there is no difference of different forms. Accordingly, forms exist like that (i.e. empty). "And similarly, there exist [like that] feelings, consciousness, predisposition, and so forth." 32 This means that these exist just like form exists.

Sariputra similarly all dharmas are empty of that (i.e. self nature), without marks, unborn, unstopped, without defilements, free from defilements, without diminuation, without fullness. Sariputra similarly,
emptiness is without form, without feeling, without conception, without habitual conditioning, without consciousness, without eye, without ear, without nose, without tongue, without body, without mind, without form, without sound, without smell, without taste, without tangibles.

"Saribu similarly, all dharmas are empty of that [self nature]." Saribu like that is the essence of Sam-sara, form, and so forth. They are without substance, and are empty of that [self nature]. The self nature of all dharmas of Nirvana are empty of that [self nature]. "Empty of that" means empty of self [orientated] aims like this.

Form or emptiness is "without marks." It is not produced by a cause; it does not stop the excellent qualities of self essence, and it is without whatever filth of things. At the very beginning it does not fall into the direction of seizing and seized. It is without filth and separation; it is the meaning of the essence undiminished by that cause. Also it is without the cause to fill the good qualities having been produced from other causes.

Saribu like that is the empty Thatness of thought objects [means] there is no arising of the essential
cause of thoughts. Because form is empty, feelings and so forth are without duality [also]. The eye and so forth, the five organs of senses, the five [types] of karma activity, and so forth, the five dharmas, and whatever are without thought. The sphere of the eye and so forth also do not become differentiated. Thus like that (i.e. the above) the essential meaning [in all of] that, is it is not unawareness.

Without dharmas, from the eye sphere to the mind sphere, to the mind understanding its sphere, it is likewise without [self nature]. From without ignorance to without exhaustion of ignorance, from without old age and death, to without exhaustion of old age and death, it is without [self nature]. Likewise for suffering, source of suffering, end of suffering, and without path, it can not be realized; it can not be attained; further there is no non-attaining it.

[Further], it is without the cause of that exhaustion; in that very meaning of emptiness there is no old age and death. Like that, it is without the exhaustion of the interdependent cause of old age and death. The very meaning of that is that it is without the existence of the
five poisons\textsuperscript{39} and misery. From that [meaning] all which arises is without misery. Because of that meaning, there is no suffering and there is no cessation [of suffering]. Because of that meaning the essence of Samsara is without experientiality. And it is without the cause of obtaining the path of producing Nirvana. The path and the stages are also without progressing [upon] and purifying. It is without the five ordinary wisdoms and so forth, and there is no meaning obtained other than the essential meaning. Since the meaning of the essence of self\textsuperscript{40} from the beginning without beginning existed naturally, it is without the cause of non-obtaining.\textsuperscript{41}

Sariputra, thus, like that because there is no obtaining for the Bodhisattva, he realizes and abides in Prajna Paramita. Because their minds have no obstruction they have no fear, they are completely irreversible; therefore, having gone to the end they arrive at the highest Nirvana.\textsuperscript{42} In the three times all Buddhas actually rely on the Prajna Paramita.

"Saribu, thus, like that because there is no obtaining for the Bodhisattvas they are able to [realize and] abide in the Prajna Paramita." Thus Saribu from the begin-
ning the path is without a cause [means] for this reason there is no obtaining other than the fruit. They are without thoughts. For this reason the Prajna Paramita is called the essence of all Dharma. This is called relying and abiding in that fruit. "Because they are without [mental] obstacles, and without fear [that state] is subsequently irreversible. They arrive at the final Nirvana." [Now] that means that the meaning of fruit is the abiding naturally,\(^43\) that and no other is without the dharmas which obstruct the mind.\(^44\) There is no obtaining [that fruit] from other [Dharma, for this one] is without terrifying doubts. It exceedingly transcends wrong knowledge. They have transcended suffering; they arrive at the final stage of Buddhahood. "In the three times,\(^45\) all Buddhas actually rely on the Prajna Paramita."

They fully awaken to complete perfect Buddhahood. Thus accordingly this is the mantra of the Prajna Paramita. The mantra equal to the unequalled. This mantra completely ends all suffering. Because it is not false it is to be known as true. He spoke the mantra of the Prajna Paramita.

"They fully awaken to complete perfect Buddhahood."
That means that, accordingly, depending on the cause of that fruit is the cause of obtaining it. The past, present, and future Buddhas also rely on the meaning of being without thought objects. All Buddhas are without the aim of returning from the peerless. Furthermore, the teachings are completed, the obstacles of knowledge are purified, and the meaning of the essence is the activity which benefits others. One having [the essence] naturally completely awakens to all good qualities.

"Saribu, therefore, the mantra of the Prajna Paramita" means [from] the object of the mind and the method of holding the comprehension there arises other fruits of completion, or [they are] without the cause of obtaining [those fruits] means they know that they [the Bodhisattvas] are going to the other shore [of Samsara]. That means that the mantra has the five good qualities. That very one which is not dependent on the meaning of others is the so-called mantra. The good qualities of that [mantra] are realized by oneself. The mantra is the great pure awareness. It is matchless by others, peerless, without the existence of an essence, and it is not equaled by signs. Since it is the good qualities of that very sign, it is [impossible] to dichotomize, so it equals that meaning of the essence. By realizing the essential meaning it makes supremely calm the perverted
miseries. The meaning of that mantra which is abiding naturally without thoughts is that "since it is not false," its essential meaning "should be known as true."
The mantra of all the Prajna Paramita was uttered by Chan Ra Zig.

TA YA THA OM GA TE GA TE PARA GATE PARA SAMGATA
BODHI SVAHA:
Sariputra, a Bodhisattva Mahasattva should learn the doctrine of the profound Prajna Paramita. Thus the Bhagavan having arisen from that meditation said to the Bodhisattva Mahasattva Arya Chen Ra Zig Wang Chug: "Well done! Well done! Son of a good family, very true, very true, according to your doctrine one should pracitce the profound Prajna Paramita, even the Tathagatas praise it."

"TA YA THA" means that Samsara and Nirvana are the same in essence. Moreover, the meaning is this: it is [the essence] without thought, inseparable, and its nature is unchanging.51

"OM" means while one is in Samsara it appears like the five poisons;52 at the time of the fruit there is the five families [of Buddhas],53 also the appearance of the five wisdoms.54 Thus [Samsara] appears as wrong
knowledge. [At the time of] that very [fruit] there is no thought. It is known not to abide in [any] other wisdom. The fruit which is going to the other shore [of Samsara, is expressed] by "GATA" which is one's own aim; the other meaning of "GATA" is the aim of others. "PARA SAMGATA" means going to the supreme aim of others. By abandoning the arising of compassion which is the [delusionary] thought of disciples,⁵⁵ to a disciple, the Nirmanakaya appearance is due to pure nature. "BODHI" [means] continuity of compassion is not cut off to the disciple thus [this] is the meaning of Prajna Paramita.

"SVARA" [means] the so-called deliverance naturally of the mental continuum which means it is delivered by that same [thing].⁵⁶ The essential meaning is not to depend on other [teachings].

"Saribu, like that, one should learn the doctrine of the profound Prajna Paramita. Moreover, the Bhagavan having arisen from that meditation said to the Bodhisattva Mahasattva Arya Chan Ra Zig Wang Chug: Good!" That means that uninterruptedly, [that is] not over a period of time,⁵⁷ Chan Ra Zig showed that teaching to Sariputra.

After that, the Bhagavan by his meditation caused the retinue to spiritually ripen. Arya Chan Ra Zig, because you are well shown⁵⁸ [just] as I show the pure
Dharma without mistake, likewise [your teaching] is well shown, Son of a good family; one's own goal is like that. And the goal of others is naturally like that which I have shown, setting forth the foundation, path, and fruit. Arya Chan Ra Zig, according to that which was shown to Sariputra by you, the Prajna Paramita that naturally exists in the wisdom of the disciple should be cultivated. "Even the Bhagavan really praise it."

Similarly, the Tathagata admired this [by saying "Good" and so forth]. This means that the words spoken by the Bhagavan were really a blessing bestowed, and Chan Ra Zig, the tathagata, and all the family equally agreed and admired it.

This speech was inspired by the Bhagavan. The Bhagavan having thus spoken, the Venerable Sariputra, the Bodhisattva Mahasattva Arya Chan Ra Zig Wang Chug and the rest of the retinue, the world together with the gods, men, Asuras, and Gandharvas all rejoiced. That which was spoken by the Bhagavan was highly praised.

"The Bhagavan having thus spoken," [that is because of] the words spoken, there was rejoicing due to the meaning of the harmonious teachings. The Dharma doctrine
and the turning [of the wheel of the Dharma] was shown by Arya Chan Ra Zig. The four retinues and so forth, the world of powerful gods of the skies, the Asuras, the King Thag bZag Ras, and the Yakshas, the King Brung Phud lDe Pa and so forth, [all] praised [the teachings].

The commentary of Śrī Simha which takes the Sutras to explain the Tantras was compiled by Vairocana being the lamp of the clear great meaning in a few words which explains the meaning. The teacher, Vairocana, [said to] the King Kri Srong lDe bTsan at the time of [the arising of] pride, practice this Dharma of signs. This commentary has been set forth.
THE ROOT TANTRA WITHOUT BIRTH
BEING THE GREAT SKY LIKE VAJRA SATTVA

In the Indian language it is titled *Vajra Khasamula*. In the Tibetan language it is titled *rDo rJe Sems dPa Nam Kha' Che rTse Pa'i rGyud skye Ba Med Pa*. (In English it is titled *The Root Tantra Without Birth Being the Great Sky Like Vajrasattva*.)

To the Bhagavan Vajrasattva great [like] the sky I bow. These words were heard by me at one time.

The pith of great attraction is the source without characteristics. Because the Bhagavan being in the midst of peerless, great, and splendid consummated bliss, having seen the peerless because of subduing [the ego], the Bodhisattva *dGa' Rab rDo rJe*[^4^], *rDo rJe mDzes Pa'i Tsha*,[^5^] *Shin Tu brTan Pa*,[^6^] *gNod sByin Mo Ryang Chub Pa*,[^7^] and so forth, being greatly attracted to the source without signs,[^8^] with their bodies straight, they strewed one hundred loads of Mandarava flowers[^9^] [in offering] and they asked the Bhagavan to please give the words and meaning without appearance.[^10^]

The Bhagavan arose from the midst of the profound meditation without appearance, and spoke: "The supreme vehicle[^11^] which is peerless, by whatever mounting of this great vehicle [that one undertakes] one certainly arises from Samsara. Since [Samsara] is the place of de-
pending upon other vehicles it is proper to meditate upon this vehicle. Who ever meditates on this vehicle is similar to the Jina-Buddhas.\textsuperscript{12} Since the great vehicle is Bodhicitta,\textsuperscript{13} whoever desires the Buddha's enlightenment, that [very desire] is the essential characteristic of the Bodhicitta.\textsuperscript{14}

One should know that there are various conditioned minds because it (i.e. the mind) arises in various ways like vajra, ocean, and jewel;\textsuperscript{15} one should understand it. Because of that for he who sees the original mind [will] therefore know all the Vinaya and the Sutras.\textsuperscript{16} Therefore, by knowing the original mind one purifies the kleshas [and thus] the original mind is beloved.\textsuperscript{17}

Various movements [of thoughts] are the things of Samsara, not thinking, not moving is enlightenment.\textsuperscript{18} From the beginning [the original mind] is pure without purifying.\textsuperscript{19} Abiding as an antidote it has the power [to cure].\textsuperscript{20} Abiding from the beginning without a beginning it is without qualities.\textsuperscript{21} Spontaneously it is completely accomplished.

Since the vow is the staff of life of all vehicles, when [one] finds the base, one lays his hands on the staff;\textsuperscript{22} [thus] all that is not collected is spontaneously completed. [Further], the lama\textsuperscript{23} is the object of paying homage, if reverence is little it is the basis of de-
generation, because of that it is proper to pay homage to the lama. By reverently paying homage, one discovers Buddhahood. So paying homage to the lama is the cause of associating with and not being separated from the venerable friend [in the future]. Because of associating [with him] in the three times of earlier and later [and the present], one finds the Buddha of the three times. I suppose [the possibility of being mentally and steadily] separated\(^{24}\) [from the lama] may arise, but if it does not, Buddhahood will manifest.\(^{25}\)

Knowing [that the] conditioned mind is [really] Buddhahood,\(^{26}\) because of that [knowledge], whoever desires Buddhahood, desires obtaining siddhis, and desires to know enlightenment [must be] skilled in the aim of viewing the original mind." Thus the Bhagavan said.

After that dGa' Rab rDo rJe, rDo rJe Shin Tu mDzes Pa, and so forth strewed [more] flowers and [made a request]. The Bhagavan Sakyamuni who is the organ of bliss replied:\(^{27}\) "All the many things [of the world] understand [them] as one." The retinue [further requested] of the highest Muni whose mind is free, [he who] is the maker of bliss and in the future will made the goal [possible],\(^{29}\) the great Muni [who] sees things as they are,\(^{30}\) who has the emancipated mind clear as the moon, [they] asked for the meaning of the view of the supreme
Mahayana.\textsuperscript{31}

The Bhagavan having meditated in the samadhi of stainless complete emancipation, not making a separation of the cause of the stainless vehicle, the cause [which is] the body of the easy fruit, said: "As for originating out of all the vehicles, the [vehicle] which is the supreme Mahayana is the Vajrayana. The two,\textsuperscript{32} three,\textsuperscript{33} or four pure vehicles are collected in the supreme vehicle.\textsuperscript{34} Because of that, it is called Mahayana. [If] one washes the sky for a kalpa, [the cleansing of it] can not be accomplished [in that length of time]. For a wanderer in Samsara there is no birth and death to the conditioned mind.\textsuperscript{35} Without identifying and seizing the Bodhicitta\textsuperscript{36} [it is not possible to] complete in that sphere the object and subject without remainder. Thus it is called Mahayana." So he said.

Further, the Bhagavan sat in the equanimitous samadhi called: "Dwelling in the Victory with no Separation," and he distinguished twenty-five views of the Mahayana. He distinguished five views of the rDzogs Pa Chen Po as the five Ati-Yogas.

"Thus as for the Ati-Yoga, dwelling in the self nature of the great bliss mind,\textsuperscript{37} is the Dharmata-Bodhicitta of [all] dharmas.\textsuperscript{38} That is the Ati-Yoga. The essence of great bliss is the assembly of all,\textsuperscript{39} cause
and effect are equal in nature, and all outer and inner phenomena are uncreated.\textsuperscript{40} Dwelling in that nature is Ati-Yoga.

As for the Ati-Yoga of Ati-Yoga, dwelling in that nature is inexpressable and inconceivable.\textsuperscript{41} That very Dharma is a great secret; it is not heard of from others\textsuperscript{42} through \textit{one's} ears, nor similarly [through the power of] the organ of the tongue.\textsuperscript{43} It is without as much as a notion to be expressed.

As for the Anuyoga \textit{Tantra} of Ati-Yoga, there is no abiding in that state by the self nature of the unborn Bodhicitta. \textit{But} from the sphere there arises accordingly the pure awareness and one realizes that abiding of the self nature.\textsuperscript{44} By practicing the matchless practice, one is able to abide in \textit{that} self nature. From seeing that self nature due to the pure awareness, one dwells equanimously, not entering activity,\textsuperscript{45} because of seizing these two it is Anuyoga.

As for the Mahayoga of Ati-Yoga, one goes beyond the limits of birth and death by the Dharmata-Bodhicitta\textsuperscript{47} which includes outer and inner phenomena. One dwells in the equanimitous self nature without center or boundaries.\textsuperscript{48} Also the three of passion, anger, and ignorance\textsuperscript{49} arise from the path of the great Bodhi.\textsuperscript{50} As for the five qualities of all behavior, they are the ornaments of pure
awareness of the Dharmata.

As for the Yoga (Tantra) of Ati-Yoga, by examining the pure awareness of the Dharmata of all dharmas, one unites with the highest truth. By ritual and that very pure awareness of all phenomena, one unites with the gods and goddesses. Accordingly, from that the sphere of pure awareness appears; it even appears without dualism; without the dualism of generation and invitation one unites [with the gods].\textsuperscript{52} Moreover, it arises like that." Thus [the Bhagavan] spoke of these five.

[The Bhagavan further] distinguished the five views of Anuyoga. "As for the Ati-Yoga of Anuyoga, all Dharmas without limitation go beyond Nirvana and Samsara. The all-ground\textsuperscript{53} is the essence of the non-sought after Bodhicitta. Thus the pith is without expression. Since it is unborn it is without being placed into [the categories of] path and antidote. Since it does not depend on a cause, the dualism of cause and effect is inseparable. The external world from the beginning without a beginning is [already] enlightened; therefore, there is no non-enlightenment.\textsuperscript{54} It is without the dualism of Nirvana and Samsara. Since it transcends the terms of words and letters, it is without even as much as a notion to be expressed. Since it is unsought, it is the center of bliss. Since it is unborn it is free of the path. Since
it is the fruit, it is without cause and effect. It is unborn; it does not die: therefore, do not consider it as anything." [The Buddha] thus said.

"As for the Anuyoga of Anuyoga, from all the spheres of the complete pure ocean [like] sky-womb which is the completely pure Bodhicitta Thig Le of all appearances there arises that very pure awareness from that sphere. One knows due to the pure awareness [that] that very sphere is characteristicless [and] one realizes [that] that very pure awareness is also empty and without characteristics. From both the pure awareness and the sphere one realizes [that] characteristics and characteristiclessness are identical. Since meat, religious articles, and the mandala of the gods and goddesses are realized as not being separate [from the non-dual pure awareness sphere], it is Anuyoga. From the sphere of the all good extensive Dharma there arises accordingly pure awareness. That pure awareness also is the sphere and since that sphere is pure awareness, pure awareness and the sphere are inseparable. This is the matchless Anuyoga." [The Bhagavan] said.

"As for this very Anuyoga, one realizes from contemplating the former that the arising and non-arising are genuinely inseparable. Contemplate by means of the [yogic] practice the [state] of not being covered by faults, and
engage in the [practice] of the five meats, the five religious acts, and so forth. The mandala of all gods and goddesses are produced in the realm of the sense organs and the activity of the sense organs without defect. The abiding essence of the non-produced sphere is also without defect like that. [It is like, for example] a Phur Bu though rolled in mud; it is still genuine. [So, too, with this it is] Anuyoga. From the beginning the Bodhi-essence is the center of the great pure path. [By] contemplating the essence of all practices, [one realizes] accordingly one's nature is the essence of all practices. That realization is Anuyoga and this is the real teaching."

"[As for] the Mahayoga teachings of Anuyoga, one should know the method without activity and the Dharmata without suffering. Since one knows, it is wisdom. The realization of that essenceless substratum is the pure method. Accordingly in an instant it is due to that pure awareness, from realizing the self nature of Samsara and Nirvana; in that instant of pure awareness, one realizes the non-dual equanimity. Since it is the source for the essential nature of wisdom and method, it is Mahayoga. How could one not know it as subtle? [Because] in an instant [there is] the miracle of pure awareness [by] the dharma of Samsara and Nirvana; one realizes the
matchless three Kayas. Thus it is called the Mahayoga of Anuyoga. Since it is yoga, one views the arising of the five elements of all appearances from the bestowing of a blessing. One views the arising from a blessing of the five suitable women [from] the five elements. One views the arising from a blessing of the extensively pure sphere of Dharma. One views by degrees the viewing of the arising from a blessing of the Dharma the gods and goddesses, beings, and men and women. The practice of [seeing] the essence of the three Kayas of the gods and goddesses as one's own body, speech, and mind is the matchless preparatory yoga. All good qualities and inner strengths one developed like this by degrees. The non-dual generation and invocation being made inseparable is yoga.

"As for the Ati-Yoga of Mahayoga, all the Dharmatas of dharmas, the Bodhicitta foundation, from the beginning one realizes [them] due to the pure awareness which is unarisen, unproduced, and without birth and death. Also at the time when that pure awareness is realized to be from the beginning without birth and death, that outer and inner phenomena are unborn, do not die, are unchanged, and without anything, are produced in the vastness of equanimity, having abided in Thatness; the peerless practice is no activity to others. From the state of
that realization which does not transcend the holy words
[and] is peerless, [and] from viewing the state of that
supreme realization which is accordingly no view, [that]
is the peerless view. By dwelling non-distractedly in
the state from the beginning, that is the peerless
meditation. Contemplating the pure awareness of the
essence of whatever unmade Dharmata, one realizes from
the practice [the state] is unchanged and vast as the
sky. How is it unmade? Contemplate that pure awareness
is without birth and death. From actualizing the best
of contemplations, one neither takes nor casts out; all
is equal. Thus the Ati-Yoga of Mahayoga is revealed."

"As for the Anuyoga of Mahayoga, the superior
Dharmata is without birth and death, unmade, without a
self nature. There arises from the pure awareness that
realization, which is without birth and death, dwelling
in the rational mind; it is not produced, and is unable
to abide.\textsuperscript{63} Everywhere the Dharmata is made without a
self nature even at the time of appearances. [Therefore],
practice everywhere this practice. The non-production in
the actualization of the realization is the Anuyoga of
Mahayoga. That pure awareness is accordingly that Dharmata.
Also one should realize it is without a self nature and
due to that, it is unable to abide even in the wind.
[Thus] there appears everywhere the essence of pure
awareness. If one practices everywhere there is great blessing in the practice. Because of producing the pure awareness, it is Anuyoga."

"As for the Mahayana, since one realizes the pure awareness of the non-self nature of the ultimate sphere which is the unspeakable Dharmatas of dharmas, [that that pure awareness] is wisdom, [that] it is without a self nature, [and that] it is pure awareness; [thus] realizing it, it is without a self nature, is the method. At the time of arriving at the sphere of pure awareness, the method and the wisdom are not separate. At the time of appearances, in the pure awareness nature of appearances all the appearances of gods and goddesses are empty and also the essential nature is empty. As for making it clear in that there is no self nature in appearances, all is empty, and all is empty and peerless. Contemplating this view is matchless and since it is ultimate, it is inseparable. 64 [Thus] all is empty. As for purity and impurity, in all [things] they are empty. [Thus one] contemplates [the levels of] Kriya Yoga and so forth."

"As for the vehicle of Mahayoga, it is ultimate and inseparable. All is empty and inseparable: pure and impure views are identical. 65 This is the middle nature of Buddhist yoga."

"As for the Mahayoga of Mahayoga, one should con-
template due to the source of the superior view [which is] the all empty peerless view. Practice the matchless practice [wherein] the gods and goddesses are all empty. Even appearances are not produced by the generation of the method of puja. But in an instant pure awareness being clear, at the time of [this] clarity there appears that essence of pure awareness. What appears is matchless. The source of pure awareness [appearing] is appearances. 66 [Thus] one fully comprehends appearances and that is the Mahayoga of Mahayoga." 67

"As for the Yoga [Tantra] of Mahayoga, realizing that pure awareness, [one's] former desires have no power and are dismissed. As for existence [itself], it has no power [just like a] razor submerged in the water is unable to cut a foot [when stepped on]. The ultimate is completely empty and matchless. Even if one looks at pure awareness there is no power to enter [in that] state of existence. 66 All dharmas without remainder, both pure and impure, one should wish for." 69

"As for the Ati-Yoga of Yoga [Tantra], since one produces in the Great Expanse by the contemplation of the sphere of no thought, of the final Dharmas of blessing which dismisses the former (i.e. the pure and impure dharmas), it is the Ati-Yoga of Yoga [Tantra]. In the realization of the universal good wide Dharma sphere from the blessing that profound sphere, the source is
unchanged and thus it is Ati-[Yoga]. The [main] characteristics of the god is the yoga. It appears like that, and as for the signless Dharmata yoga it is the performance yoga. [One may ask]: What are the two characteristics? [They] are the entering into understanding and the practice of the god yoga. As for the two ultimate conditions, the view and the practice is the yoga."

"As for the Anuyoga of Yoga [Tantra], in the self nature of Bodhicitta which is Vajrasattva all is realized without producing either essence or vessel. Pure awareness is Vajrasattva. As for what the self nature is, [it is] pure awareness [which] produces Bodhicitta. Since one realizes Vajrasattva, this is Anuyoga of Yoga [Tantra]."

"As for the Mahayoga of Yoga [Tantra], one does not understand the ultimate and the conditioned [as such]. In the conditioned, all the appearances of outer and inner realms of the gods and goddesses, the appearance [of those] gods and goddesses included the emergence of the elements. But by desiring these appearances one does not practice the highest [practice]. By desiring the conditioned, the rational mind has no abiding in the ultimate. But by wishing for pure awareness one sees the gods, and this is the Mahayoga of Yoga [Tantra]."
"The nine limb yogic method of Yoga [Tantra] reveals the body of the god. By contemplating the characteristicless, and desiring those characteristics, by placing the rational mind in those characteristics, one should abide in the characteristicless [state]. Desiring the characteristics of the gods; this is the [Maha]yoga of Yoga [Tantra]."

"As for the origin of Ati-Yoga, the precepts came from Vajrasattva who is great like the sky, without beginning or end. He explained the meaning from the top to the bottom. The all-ground is the great uncontained Bodhicitta, and the center of the non-exhaustion. From the beginning without a beginning it is without designations. It is the profound essence of the self arisen Bhagavan essence; [one should] see it without the eye, without thought, and without designations of speech." The Ati-Yoga of the rDzogs Pa Chen Po is that self arisen sphere. Since it is unspeakable, meditation is independent [of words]. Its self nature is without illusion; it is immaterial and without illusion."

"As for the Anuyoga of Ati-Yoga, the spontaneous realm pure as the sky is intrinisically complete. It is the pure Dharma sphere which is called: Samantabhadri all-ground, the spontaneous expanse which is unsought, [and] the complete Dharmata matrix without appearance."
It is without middle or end; it is the sphere of all oceans; as for that, in the world it deepens the limits and is incomparable. Confidence [in the view] is the essence of enlightenment. By the thought of seeking it, the sphere is not moved, but it is spontaneously accomplished from [that] confidence, so it is called great."

"As for the Ati-Yoga of Ati-Yoga, where that meaning is thought, it is without speech; it is the center of the ocean of non-speech. It is the matrix of the womb without thought. Accordingly, it is independent; without thought one transcends the objects of speech."

"As for the Mahayoga of Ati-Yoga, the sphere of Dharma free of suffering transcends the limits of birth and death; [thus] all is equal; and as for realizing pure awareness, that non-dual [state] of equanimity in an instant is pure awareness."

"As for my wisdom method [and] my all worldly method, [it is] all is equal and free. That self nature is the foundation of equanimity. In an instant one knows."

"As for the Yoga [Tantra] of Ati-Yoga, there is included in the arising of all three worlds the arising of the body of the Tathagata. By completing the five ways of manifest Bodhi in one time, one reveals the five ways of Bodhi. By associating with the four families
of the Tathagata, one manifests complete Buddhahood [equal to] the peak of Sumeru. Since one produces the cause to be near to Vairocana [Buddha], it is the Yoga [Tantra] of Ati-Yoga."

"As for filling the conditioned minds of all sentient beings, because of preserving, one is called brave; the body of all Tathagatas manifests from the five Bodhi meditations; not by stages but in an instant. In an instant [one becomes] the son of a good family (i.e. a Bodhisattva and thus able to help beings). As for having associated with the Tathagata, one manifest Buddhahood [equal to] the peak of Sumeru and [produces] the cause to be near Vairocana [Buddha]. That is the Yoga [Tantra] of Ati-Yoga." [So the Bhagavan said].

The chapter of the twenty-five views is explained.
THE PRECIOUS WHEEL OF DISPUTATION

To the magnificent Vajrasattva I bow down.

The King Khri Srong 1De bTsan reverently circled the teacher Vairocana for one week; at the conclusion of this, placing his right knee down and touching the [teacher's] feet with his head, he asked: "Please set forth by way of example the basis of the Wheel of Disputation], which is like the sunrise in an unclouded sky. Even though phenomenon is completely visible, it is able to expand. From producing an excellent mingling of the words [used by] the lower vehicles, the superior Wheel of Disputation becomes matured by others."

[The king further] asked: "How does one dispute?"
The great teacher replied: "Great King listen! Khri Srong 1De bTsan the Bodhisattva's son: to teach you [this] is unnecessary. Formerly, when you [were living] in the country of Orgyen, being a small boy [clear like a] crystal, you embodied one thousand good qualities [of knowledge]. From the beginning without beginning you were not ignorant in the [tenets of] any vehicle. Speaking with the weapons of speech [you] reduced the [other's] tenets by examples. Speaking from [the point of view of] the meaning of the Wheel of Disputation, [you] reduced [their] tenets. Great Lord, it was like this. [However], asking about the Wheel of Disputation is very
good; the actual performance of disputing has not changed [from that time in Orgyen].

In the [coming] degenerate age, a time will come when the rdzogs Chen will be deluded. [At that time] one's rational mind will be like the wind flowing uncontrolled. A time will come when ordinary men will be lamas, and one is not master of one's own mental stream. A time will come when disputing there is [only] the expelling of precepts by word of mouth, or [one will] cherish the fulfilling of a single method of coercion. A time will come when one slanders others and praises oneself. One does not see one's own faults even as large as a mountain, but at that time one sees the faults of others even as small as a horse's hair. Because of not studying the wheel of intellectual meaning, a time will come when inferior vehicles put themselves on high and slander [the superior vehicles]. [So] at that time, for the sake of later generations, [there is] this the great Wheel of Disputation."

The king commanded the words to be written down and that the great teacher sit on the throne. He [the teacher] spoke the Precious Wheel of Disputation, which is the essence of all religious discourses; it is the root of all instructions and even the peak of all lineages. He expounded [the vehicle] of all vehicles
united [in one].

[The teacher said]: "This is the Precious Wheel of Disputation; it distinguishes five [different] aims. [The first is] questioning others and oneself replying to questions [by others]. Thus one should question others on the crucial points and the essence. And like a stupid raven they will be sidetracked. [Second], when explaining [one's point of view], one's mind must be [firm] like a great mountain. [Third], further, king, as for showing the aim of [this aspect of] the great disputation, let oneself and others be the respondent. One should know this disputation method. [Fourth], one should do the accepting [of another's questions], and [then] be the respondent [utilizing] right words, [making] examples and discover the essence. [Fifth], enter into distinguishing the [various] divisions according to what has been memorized. One's own doctrine must be emphasized."

"The Dharma of the nine-staged vehicle is called the subject. There is no self nature [which a thing has] is the predicate. [After] demonstrating that, [the opponent] asks: Why? [The answer is] because it is known; for example, it is like the moon reflected in the water. [Further], the thing ac-
cepted [for the argument] is called the essence; you should understand that yourself, and let others (i.e. opponents) agree [to that point]."

"Further, great king you should listen! The Dharma of the nine vehicles is called the subject. The higher and lower precepts I consider great[ly equal] for even Ati-Yoga has words. Having words [one] has designations. If one does not know that Nirvana is different from its designations, Vajrasattva did not say [that one becomes enlightened other than] realizing the actual meaning [which is different than those designations]. [But if] one seizes the words without [realizing the actual meaning of] the designations, [then, because of] one considering the vehicles as high and low, [one] is of an inferior mind."

"As for the subject, it is without a self nature. Both the object which is externally seized upon and the conditioned mind which internally seized upon it exist as a compounded designation. The designation at the time of appearance actually has neither inherent existence nor its own self nature. If it is asked why it is designated? It is in order to make it known. As for saying "it is known," [that means] it is the object of the rational minds, they are just names. As for all names they [exist because of] the mind, and all knowledge is
the Dharma of the nine-staged vehicle. If one asks why is that? It is because this is named the nine-staged vehicle."

"As for the example, it is like the moon [reflected] in the water. The example [for explaining the] Dharma-kaya is set forth. [Thus it means that] it does not exist and [yet] it is not non-existent; it exists in the form of appearance, but it does not exist as an inherent object. [Yet] it pervades all tangibles. It is deliverance from both eternalism and nilhism. Thus the example [which] conforms [with the explaining of] the Dharmakaya is shown. [Thus this] was spoken by the crystal boy." 

"As for the thing existing, it is dharmas; this dharma exists in the appearance of form. The so-called Thatness, it does not exist in the tangible forms. There is not [even] an atom which can be touched which is tangible." 

"As for understanding the [above mentioned] dharma, it is revealed in the Dharmakaya. The so-called Thatness is pervaded by the wisdom-body. As for showing the manner of pervading, it is like oil pervading the sesame seed. As for showing a distinction between the body and wisdom, one cannot be shown. Just like one can not make a distinction of the white color and the conch shell. As for a distinction between the dharma and the
Dharmata, one can not be shown. It is like there being no difference between the moon and its reflection in the water."

"Further great king listen! Some scholars' methods of explanation are like this: if they say the nine-stage vehicle is the subject, [then] the nine stages are distinguished. They ask: "Why not turn it into a designation?" The answer is that it will not become a designation. The designations that arise are either applicable or unapplicable. If the designation is applicable and it does not change, then the answer is the same. If it does not change then there comes about a mistake that the nine stages are the subject.\textsuperscript{34} [And then] if the object of the dharma is not self inherent, they say that there is no self nature. [But] if it does not exist, then it would not turn into the present [object of interest]. For example, it is like the image of the moon in water. How can one know it is like that? One knows by knowing the percepts and the Tantras; there being no mistake in these right words in order for one to know why there is the right words. Thus they say."

"Accordingly, if it is understood that the subject is essentially faultless, the predicate is faultless and without a self nature; then by the right words being faultless, one understands the meaning of phenomena.\textsuperscript{35}
[Further], the example is faultless [for this example is] the reflection of the moon in the water, and finally the fruit of accomplishment (i.e. realization) is faultless for it is the non-dualism of body and wisdom.\textsuperscript{36}

This is the first chapter of the method of starting the Precious Wheel of Disputation.

Again the great king said: "Oh, great teacher, please show what is the foundation, path, and fruit of disputation."

The great teacher replied: "Great king listen! One should understand the Wheel of Disputation is like this. For example, it is like having a sharp [st\ae el] sword. Trees, stones, animals, [and even] soft iron and so forth are all cutable [by the sword].\textsuperscript{37} [Now], according to that example the Precious Wheel of Disputation and the Dharma of the disputation vehicle are able to cut down all the Dharmas of propagated heresies. In that aspect it is called the precious pointed weapon of speech."

"As for its being called the Precious Wheel of Disputation, [one should understand that] there are three parts to the wheel. [The first is] the wheel of outer disputation, [second] the wheel of inner disputation, and [the third is] the wheel of the great secret disputation."
"[And] what are they? By the source of misunderstanding, the path and the three fruits are established in the system. Moreover, as for showing this in a non-mis- 
taken way, there are four foundations of misunderstanding: 1) the foundation of misunderstanding the body; 2) the 
foundation of misunderstanding the speech; 3) the founda-
dation of misunderstanding the enlightened mind; and 4) the foundation of misunderstanding the object. Moreover, if there is no foundation then there is no source of misunderstanding. If one asks what is misunderstood, it is both the rational mind and the foundation. As for misunderstanding what is misunderstood, it is the founda-
dation that is misunderstood. As for which misunderstanding is misunderstood, it is the misunderstanding of unawareness. As for what is unawareness, it is the complete comprehension of the foundation's good qualities which does not arise. So there is misunderstanding unawareness towards the good qualities of the Buddha."  

"If one asks what is the place of the foundation's good qualities? [This is viewed from the point of view of the four mistakes, thus] as for showing the body's good qualities; its nature is spontaneously the essence without obstruction. It is the essence of the profound clarity; without right or left it appears; without front or back it appears, [and] it does not hinder wisdom. It has been mistaken in the appearance of the deluded mind."
"As for showing the mistake from the foundation of speech, similar [to the above] since it is without a foundation, it is not the source of the mistake; it is said that speech is like an echo. Because in [comprehending] the three wheels of dharma the perceiving mind wavers, the Buddha's speech being without contradiction or obscurations is not understood. [Therefore], speech is designated with numerous masks and is misunderstood."\textsuperscript{40}

"As for showing the mistakes from the foundation of the enlightened mind, similar [to the above] since it is without a foundation, it is not the source of mistakes. The self nature of the enlightened mind is open and clear. It is like the spacious sky without beginning or end. [Also] it is like a water bubble floating up. [Thus] we misunderstand whatever self [one apprehends]. We think that our perceiving mind is [like] the sky making room [for whatever], like [believing] the sky has a foundation one has been mistaken infinitely. There is no similar appearance and [yet] there is no change."

"As for showing the mistake from the foundation of the object, similar [to the above] since it is without a foundation, it is not the source of mistakes. [The object] is the unobstructed good qualities of the great profound clarity. The good qualities of the five colors
are shining clearly. So the foundation of the mistaken object has been created by the five colors. Thus all mistakes are misunderstood from [this] foundation.\textsuperscript{41}

"Moreover, as for showing the [method] of drawing out the meaning by example, a rope which appears as a snake is not a snake. At first [because] the way the rope is placed [there is] a mistaken appearance [of a snake]. [But] that very rope if from the beginning without a beginning it was a snake there would be no need to point out with words that it is a mistake. If one asks why? [It is because] as that rope is not a snake one designates it the so-called "misunderstood as a snake." If the rope was a snake from the beginning without a beginning why is it called "misunderstood as a snake?" Thus, according to the example, if one misunderstands the foundation of misunderstanding one finds fault in [that] foundation. Since the foundation of the pure Dharmakaya spontaneous nature is the essence of the self accomplished (i.e. phenomena)[and it] is without fault, [but] is called a mistake [by the ignorant], that essence of the spontaneous nature of the Dharmakaya is self accomplished. If it were not from the beginning without beginning without faults and pure, [then] the illness which is a mistake from the beginning would not be attached [with the label that it is] called a
mistake. Moreover, that essence of the self accomplished because of the spontaneous nature of the Dharma-kaya, from the beginning without beginning it is without fault and therefore, without fault is the foundation. It is due to differentiating that the perceiving mind wavers in the three wheels."

"There is no similar appearance and yet there is no change. It can not be attached with the label misunderstood or not misunderstood. All misunderstanding are the way of appearance of the rational mind. [And] that way of appearance is [the subject matter] of the lama's teachings." This is chapter two showing the four similar misunderstandings of the Precious Wheel of Disputation.

The great king asked: "Oh, great teacher clearly demonstrate the path of misunderstanding."

The great teacher replied: "Great king listen! There are four aspects to the path of misunderstanding: 1) the showing that the path of misunderstanding is like the body; 2) the showing that the path of misunderstanding is like the speech; 3) the showing that the path of misunderstanding is like the enlightened mind; and 4) the showing that the path of misunderstanding is like the object."

"Moreover, if one asks: in what way is it misunder-
stood? One shows the path of how the body is misunderstood. [The body] is clear, immovable, limitless, and it is unchangeable, moveable, and self moveable. [As for] these five qualities of the body, one is unaware of them. The five organs [of sense] and the five limbs, the five real objects, and the five internal organs, the five amritas and the five internal [substances] one is bound to. [Thus], this is a specific demonstration of the rational mind that is bound. [Further], one [distinguishes] the major and minor marks [which are] the sphere of all color by naming it. [And] all demonstrations [of this nature] are the rational mind and names. Since the essence of the Dharmakaya does not change into the Sambhogakaya, the attaching of names (i.e. the mind and thoughts) is not self liberated. [Therefore], one misunderstands the major and minor marks as being of the Sambhogakaya."

"As for showing the misunderstanding of the path of speech, the speech of the Dharmakaya from the beginning without beginning does not change. [However], the perceiving mind wavers in the wheel of speech. After seizing [upon the mental] demonstration there comes about each name, and seizing the production of names there arises the sound of speech."
"As for showing the path of misunderstanding of the enlightened mind, one misunderstands the enlightened mind which is like a water bubble [or] the enlightened mind is like an eagle always changing [directions in its ignorant mode]. [Or] the enlightened mind is like a sword distinguishing outer and inner [phenomena in its ignorant mode]. But the great meaning of wisdom is non-distinguished as name and thus misunderstood."

"As for showing the misunderstanding of the path of objects, the nature of the five colors from the beginning without beginning is clarity. [However], the perceiving mind wavers in the three wheels, the colors white, red, green, blue, and yellow; all the directions, the zenith and the nadir are all names. The five precious things and the five elements are [just mental] demonstrations. [Thus], the path of objects which is the foundation of name being misunderstood has been shown. Great king it is like this. If it has been [discussed] in an abbreviated [format], then it can be collected into the three classes. [And as for] the non-duality of body and wisdom, the assembly of [initial] objects is certainly the source of misunderstanding. When it is demonstrated with name, it is certainly the path of misunderstanding. As the demonstration matures, it is the result of that misunderstanding; so it is said."
This is chapter three showing the path of misunderstanding of the Precious Wheel of Disputation.

Further the great king asked: "Oh, great teacher what is the result of misunderstanding?"

The great teacher replied: "Great king listen! There are four aspects of the result of misunderstanding: the result of misunderstanding the body; the result of misunderstanding the speech; the result of misunderstanding the enlightened mind; and the result of misunderstanding the object."

"As for showing the result of misunderstanding the body, [seeing] the six gods of the Kamarupa, animals and men which kill and commune, are tall and short; they are the impure bodies."

"As for showing the result of misunderstanding speech, [they are the experience] of speech and knowledge, obstacles and obscurations, and illness and blindness."

"As for showing the result of misunderstanding the enlightened mind, [they are the experience of] happiness and sorrow, delight and sadness; this process radiates to all."

"As for showing the result of misunderstanding objects, the mandala of the five elements ripens into objects, the summit of Sumeru and its interior, the
fruit trees and arboretums, and the [other] mountains high and low, [are seen as] the mandala of the four dark continents, sand, pus, and blood, the mountain side of iron, and the putrid swamp, the boundry of razors and impure defilements: this is the result of misunderstanding objects."\(^{47}\)

Further, the great king saw that not having cut the root of the four doors,\(^{48}\) the characteristics are not liberated in their own place. [Vairocana continued]: "Vajrasattva did not say to [cognitively] understand the real meaning [but] to see the [real] nature of the four doors."

"Because of the arising of birth and [there being] the door of death, [further], all activities are the door of distraction. All [mental] collecting is the door of separation, and all accumulations are the door of completion. From the beginning of the kalpa having not increasingly cut the root of the four doors there is no time [when one can] pull [oneself] from the swamp of Samsara. From the characteristics not being liberated, there is no time to seize the Dharma of completion. Seeing [this] view it is almost known. [However], the constructed meditations being favored by the perceiving mind, the practice is artificial, and the result is Samsara.\(^{49}\)[If on the other hand] the characteristics
are self liberated, the unmade and unaugmented object of the perceiving mind is transcended. Neither unaccomplished, unannounced, nor non-exounded, the great word is proven." This is chapter four which shows the result of misunderstanding the Precious Wheel of Disputation.

Again the great king asked: "Oh, great teacher the unchangable pure essence [which] from the beginning without beginning is separated from mental projections; if someone says why does the delusion have to be cut off, how can I answer?"

The great teacher replied: "Great king listen! When the question is asked one should reply; [it is because] the attachment in the rational mind should be non-delusively known. When questioned, one should know this view. [Further], there are four misunderstandings each [to the classes of] great and minor [misunderstandings] that one [needs to] eradicate in [viewing] Ati-Yoga rDzogs Pa Chen Po.

"If one is asked about the four minor misunderstandings, [then] one asks: "Are you now a Buddha?" If he [the opponent] says he is, [then one responds]: if one is a real perfected Buddha, there arises the enlightened mind, miracles, light, and great blessings; is that arising for you now? If he says it arises, then
he should come forth with proof. If he says it does not arise, [then you should say]: you said that you are now a Buddha. [And] this is called a contradiction. For a real complete Buddha it is unnecessary to cut off misunderstanding; [therefore], now you have no knowledge, nor are you even established on the abhimukti stage. Without cutting off delusion, in which process is one enlightened? If misunderstanding is not cut off, then knowledge will not arise. If knowledge does not arise, one does not obtain the complete Sambhogakaya. Nor having obtained the complete Sambhogakaya, knowledge would not manifest. The manifestation of knowledge not being produced, [then] there is no skillful means to Nirvana. [therefore], one should not speak insane words. One should not speak like a child of the pair as high and low. Do not prattle like a senile old person; the fruit of prattle is non-enlightenment. The so-called word should be spoken with thought. It is necessary to say that the word and one's mental continuum is not mistaken. Even if one knows the proper speech, the words and meaning being contradictory, then there is no meaning. It is like the repeating of a parrot."

Further, the great king asked: "Since you are skilled in the real meaning, you are not deluded in any respect; [therefore, please explain to me] the meaning of misunder-
standing. Is it like the small crystal boy's knowledge? Even though both the outer and inner phenomena of the six classes of sentient beings\textsuperscript{52} and the collection of the five pure elements are equal, there is a great difference on the points of disagreement. Why do the collection of outer phenomena, the high and low mountains, and the broad and narrow valleys not have awareness? What are the primary and secondary causes? The collection of inner phenomena, the body, and the impurities that look nice and do not look nice, what is the method for purifying in these circles, what are the causes and conditions, and by what source has it been accomplished?"

[The teacher responded]: "In the mandala of the five elements of phenomena of the collection of outer phenomena of sentient beings, what are the causes and conditions for it not having awareness has been asked. [But], how does one know that it does not have awareness? As soon as [the above question] is stated [by the opponent], then one should ask [how is it known] in this way: if one believes that awareness is [located] in the body of sentient beings, [then] by digging in the earth, breaking open [rocks], drinking water, or putting [things] in the fire, even for the Dharma practitioner it would be killing. If someone pointed out that this is a mistake (i.e. that digging and etc. is killing) then the Dharma
practitioner [who still believes that awareness is located in the body] would have no path to liberation. Why is this? [Because] for the Dharma practitioner, life's continuum does not break; therefore, it is cut. [However], stating [the case] like this is a fallacy, [because on the ultimate level] it does not matter that it is killed. Karma is neither virtuous nor non-virtuous.  

It has been asked how does one bring out the superiority of the Dharma practitioner? [Because] if the Dharma practitioner has no superiority, then the rdzogs chen has no emancipation. [If that is the case], then the Buddha's superior qualities are false.  

If the Buddha does not have superior qualities, then there is no difference between him and sentient beings, and his faults are pointed out."

"If someone says that there is no awareness in the inner phenomena of sentient beings, then what I said [above] agrees with that statement."  

"[If the above is questioned] by being asked because of what source is your [answer] superior, it therefore, should be known like this: when it is asked [by you] to others (i.e. opponents) then it has to be asked with the main point and the essential meaning [in view]; but if it is asked of you, one should converse in a skilled scholarly way. The vital point should not be publicized;
[further], the vital point should not be as one likes [but] should be understood [by] yourself. 56

"How does one understand it? The phenomena of the Sugata's wisdom, [and] the phenomena of the six classes of sentient beings ignorance, is from the beginning the profound great clarity's essence unobstructed. 57 [Thus], it is similar to the foundation of the five colors [which] are clearly visible. Even if it shines it has no awareness; it is [just] a quality of the body. 58 The similarity with the foundation of the five colors are, even before the awareness abided, and even now it is im-possible [for it] to abide, because of the inner phenomena which is the collection of the internal parts." 59

"The way in which the awareness abides is [that it is] clarity, unmoved, and not falling into extremes. It is unchangable, and moveable like that; 60 the five superior qualities of the Buddha 61 even before they were not separated and even now, they are not separated. The essence of the wisdom and the body having no difference are one essence. The characteristics of the body and objects [though] different are of one nature; for that reason [because of the way they are], whether pure awareness abides or not these specific [designations] come up. [And] the essence of the Dharmakaya of the real Precious Wheel of Disputation is established." The construction of
the foundation of misunderstanding is greatly shown in chapter five.

Further, the great king asked: "Oh, great teacher, since one does not find ignorance in the enlightened mind of the Sugata, and as it is stated there is no limit to the vehicles, how does one ask [questions] by the [means of] disputation from the point of [view] of many vehicles?"

The great teacher replied: "Great king listen! As the specific state of the human's conditioned mind is different in appearance [from the Sugatas], because there is no ignorance in the mind of the Sugata, it is said that whatever vehicle one likes does not come about as a complete vehicle. As long as sentient being's rational minds are not exhausted, the number of vehicles can not be counted. If you want to collect them [together] there are three divisions. [They are]: the vehicle of compound signs; the outer demonstrated rdzogs Chen vehicle; and the secret unchangable Vajrayana fruit vehicle makes the third."

"Great king, you should know it is like this; the compounded designation vehicle merely arises due to disputation. Because of cutting the pride of the lower vehicles one explodes their heads. As for showing the designations of the lower vehicles, [it is like], for
example, an imitation wheel, secret lion, or a little praise; even if counted for kalpas it can not change into a [real wheel], kion, [or abundant praise]. Even [in] the compounded designation vehicle without your knowing the essence of spontaneously produced nature for countless kalpas [you] will not find Buddahood."

"Also great king understand this: when [one representing] the compounded designation [vehicle] disputes, it must be asked: "Is it permanent or impermanent?" If they reply that the fruit which is compiled is permanent, [then you reply] even the wealth of the rich is compiled fruit; because of that [answer given above], there is no possibility of the coming of complete emptiness (i.e. depletion of riches), and no possibility of the completion of emptiness. [If that were the case, then] the living would not die, and the compiled could not be separated; this is called fallacious."

"If [the opponent] says that it is impermanent, [you should reply]: The fruit of the lower vehicle is accomplished in vain, [and] this is the second fault,"62 [Thus], the Precious Wheel of Disputation of the lower vehicle is shown in chapter six.

The great king asked: "Oh, great teacher how should one know the way of disputing the outer demonstrated rDzogs Chen?"
The great teacher replied: "Great king listen! The designation of the outer demonstrated rDzogs Chen is like this: obscuring view points, cutting empty useless shafts, [and] the roaring of the rainless thunder [which are all] meaningless. Also with meaningless empty words, it is difficult to see and understand the body. As for showing the designation of the outer demonstrated rDzogs Chen, [it is like] the bird's feather carried away by the wind has no resting place because of its fluttering, the Ri Sho leaf\textsuperscript{63} carried away by the wind has no resting place because of the fluttering, and the great geruda piercing the heights of the sky has no place of refuge because of its fluttering. The Ti Bya bird,\textsuperscript{64} though evil, knows the way in the sky very well. [In order to] dispute the outer demonstrated rDzogs Chen, [one should] ask [rhetorically]: What is the Buddha essence? What is the Buddha of the body? What is the Buddha of speech? What is the Buddha of the enlightened mind? And what is the Buddha of the object? If one does not understand the nature of the four Buddhas, and just emphasizes the intellect, the result [is that] it is impossible to get enlightenment.\textsuperscript{65}

"Great king you should see it [like] this: to an ordinary mind with the four divisions of conflicting emotions,\textsuperscript{66} when it is realized, it is the four divisions
of the Buddha; if one understands realization and non-realization; this is the sign of the middle [way]. The sign is the vital instructions of the Lama. If the vital instructions do not make their way to the holy, then the designation is not self liberated. Vajrasattva did not say that [one could actively] search for the Buddha and find him." The Precious Wheel of Disputation of the outer demonstrated rDzogs Chen's internal division and examination has been shown in chapter seven.

Further, the great king asked: "Oh, great teacher, [as for] the non-changing secret Vajrayana fruit vehicle what is it like?"

The great teacher replied: "Great king listen! The unchangable has five divisions. Moreover, they are: the unchangable all-ground which is separated from faults from the beginning without beginning; its nature is spontaneously unchangable separate from faults from the beginning without beginning; its speech [aspect] is unchangable and separated from fault from the beginning without beginning; its mind [aspect] is unchangable and separated from fault from the beginning without beginning; and its object [aspect] is unchangable and separated from fault from the beginning without beginning. Great king it should be seen [like] this: at the time of the appearance of sentient beings, each awakening has one
emotion. If, [on the other hand], it is first understood that each emotion has one awakening, that [one] is called a Buddha." 68

"Moreover, to show its [non-changing secret] classification, the all-ground is great like the sky. Buddhas and sentient beings both can not be distinguished. There is no way to distinguish realization from non-realization. Joy and suffering both can not be distinguished. Samsara and Nirvana both can not be distinguished. As there is no duality, it is separated from fault and is excellent. From the beginning without a beginning it is unspeakable and separate from words. In essence it is the spontaneously sprung nature. The arising of realization and non-realization when it is realized, [one] is a Buddha, and when it is not, [one] is a [ordinary] sentient being. Joy and suffering both arise; when realized then [just] joy arises and when not realized then suffering arises. Samsara and Nirvana both arise, due to not realizing one wanders in Samsara; when realized, one gains Nirvana. When there are both conflicting emotions and awakenings, both conflicting emotions and awakenings arise. When they are not realized at that time there are four conflicting emotions [they are]: conflicting emotions of the body; conflicting emotions of speech; conflicting emotions of the enlightened mind [in its ignorant mode];
and conflicting emotions of the object. The conflicting emotions of the body is the body of Samsara; the conflicting emotion of speech is the speech which has obstructions; the conflicting emotions of the enlightened mind [in its ignorant mode] is the mind [experiencing] happiness and suffering; and the conflicting emotions of the object is the uncomfortable desire for objects."

"[Thus], if one does not eradicate the four conflicting emotions then even for countless kalpas one does not discover Buddhahood. If the four conflicting emotions are eradicated, then they are the four awakenings. When the designation is self liberated, then the happiness radiates from inside. [If] one is not certain in the view, then one is dragged down by the instructions. Meditation should not bestructured in the perceiving mind, but the designations should be liberated in their own place; action should not be in the manner of a hypocrite but act in an open manner. Do not expect the fruit [to come in] the next life; practice [the view, meditation, and action] without hope and fear. If the conflicting emotions of the body become awakened, it grows into the wish-granting body. If the conflicting emotions of speech become awakened, it grows like an echo. If the conflicting emotions of the enlightened mind [in its ignorant mode] become awakened, it grows into great wisdom.
If the conflicting emotions of the object become awakened, it grows into the great mandala."

"What does it mean to understand Buddhahood in this way? [It means] everything is completed in this body so that is pure rDzogs Chen. Everything is completed in speech so that is pure rDzogs Chen. Everything is completed in the object so that is pure rDzogs Chen. Not entering the extensive vehicle of transmigration is the pure rDzogs Chen. The designation being liberated in its own place is the pure instructions. Cutting off hope and fear in the conditioned mind is the pure instructions. Gaining confidence in oneself is the pure instructions. So it is said." The Precious Wheel of Disputation of the secret mantra [yana] fruit vehicle was shown in chapter eight.

Further, the great king asked: "Oh, great teacher, for the numerous natures of other vehicles, each vehicle has its own spontaneous arising. [These] natures of [each] spontaneous arising are not the same. How then can one dispute about spontaneous arising?"

The great teacher replied: "Great king listen! To explain spontaneous arising is not possible. To show the divisions, spontaneous arising has three divisions; at the head of [each] column is: the spontaneous arising of the foundation, the spontaneous arising of the path,
and the spontaneous arising of the fruit."

"As for the spontaneous arising of the foundation, it has two [further] divisions. [These are]: the all-ground and the foundation itself. [The all-ground is like] the Dharmata of all [phenomena] which is like the sky. The nature of the foundation itself is spontaneously sprung."

"As for the spontaneous arising of the path, it [also] has two [further] divisions: the upper misunderstanding and the lower contradiction. The upper misunderstanding is attached with gross and subtle meaning. The lower contradiction is joined with the essence of the three kayas."

"As for the spontaneous arising of the fruit, it [also] has two [further] divisions: the Buddha body of the Sambhogakaya and the body of Nirvana."

"Other than that to show and point out [others], there are the four spontaneous arisings of presence and the five spontaneous arisings of action. Moreover, in establishing in brief the four bodies, [they are] spontaneous foundation, spontaneous arising nature, spontaneous arising potency, and spontaneous arising name. To show from those the developed branches, there are: the spontaneous arising foundation of speech, and the spontaneous arising foundation of objects."
"Further, as for the spontaneous arising foundations, its Dharmata [nature] is great [like] the sky; it is the great inexhaustable completion; it is unobstructed potential, and without any extremes."

"As for the five divisions of the spontaneous arising nature, [there are] the spontaneous arising nature of the body, the spontaneous arising nature of wisdom, the spontaneous arising nature of speech, and the spontaneous arising nature of the object."

"There are four meanings to the spontaneous arising nature. As for the spontaneous arising nature's [four meanings], at the time of disputing one must ask: "What is the self; what is the nature; what is spontaneous; and what is manifested?" Great king it is like this: if one does not understand the essence of the spontaneous arising nature, even for countless kalpas one does not find the essence of the Dharmakaya."  

"Moreover to show the classification, there are three divisions to it: the essence of the Dharmakaya [aspect]; the essence of its wisdom [aspect]; and the non-duality of the body and wisdom [aspect]."

"As for the divisions of its nature, there are two: possessing the Dharmakaya nature and possessing the nature of the mandala."

"As for showing the [actual] characteristics of
spontaneous arising, it is separated from endeavoring, and thus unstructured. Spontaneous arising has five designations: it is not augmenting nor subtracting and has the designation of spontaneous arising; it is unmade and not artificial and has the designation of spontaneous arising; it is separated from the productions of the rational mind and has the designation of spontaneous arising."

"As for showing the characteristics of the manifested, [when] the Dharmakaya is separated from all endeavors one's natural intelligence dawns forth. 72 [When] one transcends cause and effect, one's natural intelligence dawns forth. [Therefore], the fruit of action is the dawningforth of one's natural intelligence. [When there is] the unchanging spontaneous arising nature, one's natural intelligence dawns forth. Thus its been shown that it is spontaneously arisen and uncreated."73

"As for showing the spontaneous arisen manifestation, there are three kinds: the manifestation of body, the manifestation of wisdom, and the manifestation of the non-duality of body and wisdom is the third."

"As for showing the characteristics of the manifestation of the body, the earrings, melodious sounds, bracelets, anklets, tiaras, and necklesses are [actually] the nature of the five wisdoms which clearly dawn forth. 74
Moreover, they are the manifestation of the body. The mandala of the five colors, the celestial palace of the five precious metals, [and] the mandala of the five great [primary] elements are also the manifestations of the body.  "75

"As for showing the characteristics of the manifestation of the wisdom, the all-seeking mind, the establishing mind, and the confident mind are the three [divisions]. Those three are the manifestation of wisdom."

"As for [showing] the qualities of the manifestation of the non-duality of the body and wisdom, the limbs of the body dawn forth from the five rays of color;76 the all-seeking mind examines what it is; the establishing mind points out the color and the shape; and the confident mind differentiating the truly seized outer object is seized upon. [Thus], all clinging arises in the conditioned mind."

"[Since] the manifestation of body and wisdom, and the inseparability of both constitutes three [divisions], if it is understood, it is the source of Buddhahood, and if it is not, it is the source of Samsara. If it is understood, it is the great fruit and if [one] clings, then one misunderstands the path. If [this] clinging matures, then there is great suffering. Objects are seized outwardly and the conditioned mind is seized inwardly."
When the conditioned mind develops then the vehicles are countless. If there is grasping, then even grasping the [ultimate] Dharmata is also illusion. If there is no grasping, then even in using the five poisons there is no obstructions [which arise]. The manifestation of the five knowledges and the five poisons by pointing them out in their appearance they are ignorance, [but for] the great yogi who has seen their pure meaning the five knowledges and the five poisons are not pointed out. Having gone beyond abandoning the five poisons, there is no means of seeking the five knowledges. Seeking it, it is not found. Even if one-hundred people find it, it is not the Buddha vehicle."

"As for abandoning the mandala of the five great elements, the mandala of the mother and son [light] have no means of finding it. By abandoning the Samsaric body, there is no means for finding the wish-granting body. Even if one-hundred people find it, it is not the Buddha vehicle. All abandoning and obtaining are the things of Samsara. Thus, do not depend on Samsaric things. If the designations are self-liberated, then there is no necessity for abandoning or obtaining. Abandoning, obtaining, augmenting, and averaging: those are not counted as the Buddha vehicle. [When] misunderstanding is separated from its root, then there is just
spontaneous arising. Then productions of the rational mind are not necessary and things can be left as they are."

"As for showing the spontaneous arising of names, it has three divisions: the spontaneous arising outer name; the spontaneous arising inner name; and the spontaneous arising secret name."

"As for showing the spontaneous arising outer name, the nature of the five colors are from the beginning without beginning separated from their name. By the process of the three wheels, they, being nameless, attract a name. The delusion into the name ripens into an object. The method of attaching a name is like this: the eight directions, the zenith and nadir, the five precious substances, and the five great [primary] elements [all] being attached with a name matured into objects."80

"As for showing the spontaneous arising of the inner name, the essence of the great profound clarity is not mentally named. The movement of the perceiving mind in the three wheels being nameless, it is attached with a name and ripens into delusion of name. The method of attaching a name is like this: the five limbs, the five senses, the five sensory-objects, the five inner organs, the five amrita, and the five inner [substances]"
are [all] attached with names. The spontaneous arising inner name matures into objects."

"As for showing the spontaneous arising secret name, the one thousand qualities of the Dharmakaya are not understood. Distinguishing by the method of the secret itself obscures wisdom. Self deception obscures wisdom. Seizing the self striving ego obscures wisdom. If one is not guided by a lama from this darkness [then] one is permanently sleeping in this great passionate darkness. Great king you should see it like this. When spontaneous arising is disputed, if it is not by Vairocana, then to point out spontaneous arising is very difficult."

"Further, the method (i.e. style of disputing) is like this: first take [some] earth, a stone, [some] wood, or whatever in your hand, and ask if it is spontaneously arisen or not. If [the opponent] says it is spontaneously arisen, [or] if someone says that the essence of the Dharmakaya is spontaneously arisen, then the preceding [arguments] should come forth pointing out the faults. If [the opponent] says that the Dharmakaya is [not] spontaneously arisen, then there is no Buddha as an object. [Thus], it is like the words of a mad man; one should not gossip. There are four parts to the unchanging spontaneously arisen origin, and fifty
divisions of the spontaneously arisen action; even for Vajrasattva this is difficult to dispute." The Precious Wheel of Disputation of the characteristics of the spontaneous arisen was shown in chapter nine.

[Vairocana continued] "Further, great king you should understand it is like this: the thing which is the designations of appearance, take it, whatever it is, in your hand and ask: how is this named earth, clay pot, stone, or so forth? It could be earth or a clay pot being asked about. How does one know if it is a clay pot? Because it is called by the name clay pot. From the beginning of time without a beginning, it has been spoken of as a clay pot. Now it is the clay pot not being questioned; because of the mental dharma of sentient beings it is attached with the name clay pot. Ask [the opponent] are the so-called neck and handles part of the clay pot itself? If he says that they are separate from the clay pot, ask further about the mouth. [Further], if it is said that it is [just] attached [with the name] by the minds of sentient beings, then there is no basic reason that it has to be [called a] clay pot. [If the opponent says that] previously it was called a clay pot, by making this mistake all the faults will come forth."

"If one knows how to proceed, then there are two mistakes [that come out]. Even if [the opponent] runs,
there is no escape. Further, in taking (i.e. explaining) the first fault (proceed as follows): if [someone] said to attach [a name] how would you attach [a name] to this clay pot? The name [clay pot] exists spontaneously arisen. I myself would refer to it as a clay pot. [Now] how can one know it is a clay pot, for example: [if] amoungst numerous stones a clay pot was set down and one said to a small boy bring the clay pot, there would be no misunderstanding about the other things. Because whatever is not the clay pot is different (i.e. the stones). All else is not the clay pot, so all that is not [the clay pot] is said to be different. For that reason it is called a clay pot. All people are changable; therefore, it is useless [to try to come up with a different name for the clay pot]. I myself previously said the name is spontaneously arisen."

"[Further], great king, you should understand it like this: whatever color, white or red, ask what is the color of this? The previous knowledge should [first] be understood. Great king, it is like this. [Further], the method of questioning others should be known like this: [first] the six classes of sentient beings, having birth and old age, sickness and death, existing as male and female, being supported by whatever sickness that appears, realizing one's own mind ask [oneself] what
the vital point is and its importance. Afterwards, if asked it should be known like this: from the beginning without a beginning there are three kinds of mirrors [of the mind]: the mirror of meaning of the [ultimate] Dharmata, the self-luminous mirror of the Dharmakaya, and the mirror of the mental all-ground. In these three mirrors phenomena clearly appear."

"As for the mirror of meaning of the [ultimate] Dharmata, the object is non-inherent and neither colored nor formed. The essential meaning transcends the object by speech and thought. Therefore, the speech and thoughts are transcended by the object of thought. The object [of thought] neither moves nor alters, and it is not nothing at all; the great meaning of all comes from that. The foundation of Nirvana also comes from that. The foundation of the Buddha's Sambhogakaya also comes from that. The six kinds of sentient beings which are countless, the outer and inner phenomena also come from that."

"[Further], as for this mirror of meaning of the [ultimate] Dharmata, everything is shown completely [in it]. All things are clearly shown without remainder. [However], even if it appears, it is shown without a self nature. Even if it appears, it is shown that it can not be named. For example: in the essence of fresh milk
(i.e. cream) the nature of the butter which dwells in this foundation can not be separated. According to [the example], the mirror of the meaning of the [ultimate] Dharmata [and so forth, all] of those three [mirrors] exist together (i.e. their nature can not be separated). Though dwelling [together] from the beginning without a beginning, it is shown to be inseparable. It has been shown to dwell in the essence of the great pervasion." The Precious Wheel of Disputation of the mirror of meaning of the [ultimate] Dharmata was shown in chapter ten.

Further, the great king asked: "Oh, great teacher, please show the mirror of the self luminous Dharmakaya."

The great teacher replied: "Great king listen! The three mirrors have not been pointed out. [They] for example, are like a noble woman's seduction. If she is highly seductive then she does not eat much, or hiding [the food] with the right hand again the smell rises up. According to that without pointing out the three mirrors, without establishing the previous delusion, it is shown how ordinary people are ensnared. [Though] one expects the fruit of Buddhahood, if we fall, we fall into the three lower rebirths. Either ascending into the three higher realms or falling into the three lower rebirths, the conventional indication did not point out [the mir-
rors] being suppressed in the vastness of Samsara. Great king you should view it like this." 81

"[Further], as for [this] mirror of the self luminous Dharmakaya, all the numerous things are clearly shown [in it]. I will explain it to you. Lord do not let your mind be distracted. This is the clarity of the three good mirrors. [You should] listen with respect with the three of body, speech, and mind. This is spoken of as the Dharmakaya self luminous mirror."

"From the beginning without a beginning there is no name of Buddha and sentient beings, Samsara and Nirvana, man, woman, and hermaphroditic. Nor is there the name of birth and old age, illness and death, the five passions, the five wisdoms. Nor is there the name of eastern and western sun, nor colors like white and red. Thus the three characteristics 92 in the three mirrors arise."

"[Further], there arises the three characteristics of speech, the three characteristics of the enlightened mind, and the three characteristics of the object. In the clear mirror of the Dharmata the body unnoticed remains in the Dharmakaya; the speech unmoved remains in non-movement; the enlightened mind is self luminous dwelling without thought. The characteristics of the object remain in the realm of objects. Like that, what dwells has been shown clearly in the self luminous Dharmakaya. In the clear
mirror of the self luminous Dharmakaya the body dwells in the Sambhogakaya, the speech dwells like an echo, the enlightened mind dwells like the wind, and the object dwells by means of the body radiating potency. Like that, in that mirror of clarity birth comes about from the rising and lowering of mental wind."

"Previously, not deluded by that power, one did not recognize [the mind] rising and lowering. (i.e. having thoughts) so the good qualities of the self luminous mirror are unaware of themselves. Even the qualities of the luminous Dharmakaya are known as a fault. For example, it is like a deep ocean which has a [smooth] surface [when] the lion shakes his head and admires itself highly [in the reflection], the [real-seeming] qualities of the lion [reflected] in the water are understood by the [real] lion. As the [real lion] shakes its head, the lion [reflected] in the water also shakes; thinking it is teasing him, [the real lion] gets proud. Thus being proud it jumps in the water not understanding [this is] himself; it is very deluded. According to the [example], with the clarity of the mirror the Dharmakaya with the five colors and forms is like the [reflection] of the lion in the water; [thus] the nature of the body shines clearly. Not understanding the qualities of clarity, to one, objects become dualistic, [but] this is
revealed in the *Great Commentary*. Being unaware of the rising and lowering of pure awareness, the five passions arise. This is revealed in the *Great Commentary*. For example: [the rising and lowering of pure awareness] is like the rising and lowering of the mental wind. From the rising and lowering of the mental wind, birth and old age, illness and death, male and female arise. So [too] sunrise and sunset, dusk and dawn arise, because of being unaware of the rising and lowering of one's pure awareness [nature]. That root of delusion is revealed in the chakras. The profound clear great qualities of the Dharma-kaya, in reference to the five colors, is demonstrated in the *Great Commentary*. The essence of the great mandala which transcends speech is revealed in the *Great Commentary*. From the beginning without a beginning because [wisdom] is transcendent to the dualism of falling into extremes, the perceiving mind moves into the three chakras. The perceiving mind which wanders finds all things, [but] the establishing mind establishes [perfectly] the thoughts, and the confident mind establishes the thought of confidence. By the power of unaware delusion, the wisdom shines outwardly. Because of the nature of the outwardly shining wisdom, from the beginning without beginning, the five colors are [actually] unnamed. Because of delusion we bind the [name] of the five [colors] like white, red,
and so forth. [this] does not mean it is non-existent, but the great mandala appears unmade from the beginning without beginning. Even if it appears, there is not an atom that can be attached with a name. If it is attached with a name, then one makes a mistake in Vajrāttva's teachings. If it is not understood that the clarity has sensation, then [wisdom] contradicts the meaning of Samantabhadra, so it was said by the crystal boy, and not just delineated from the conditioned mind of Vairocana," so [the teacher] said. The Precious Wheel of Disputation of the mirror of the self luminous body of the Dharma-kaya was shown in chapter eleven.

Further, the great king asked: "Oh, great teacher clearly show the mirror of the mental all-ground."

The great teacher replied: "Great king listen! The mirror of the mental all-ground is extremely difficult to explain, [for it deals with] how the conditioned mind expresses [itself]. If [the explanation] is abbreviated, then there are three divisions: the original mind expressed in the perceiving mind; the original mind expressed in the illusion; and the original mind expressed in the great wisdom."

[Further], the original mind expressed in the perceiving mind has three divisions: the expression of the perceiving mind moving and not moving; the expression of
the perceiving mind in delusive projections; and the perceiving mind expressed in the power of non-binding."

"Further, the conditioned mind has three parts: the expression in the conditioned mind having a lower base; the expression of the conditioned mind having a higher base; and the expression in the conditioned mind having doubts."

"[Now], as for the expression in the conditioned mind having a lower base, this is used in the three lower births. 96 As for the conditioned mind having a higher base, this is used in the three higher births. 97 [Finally], as for the expression in [the conditioned mind] having doubts, this is the inability to function whatsoever; [therefore], there is suffering in this life and no fruit for the next. 98"

"Further, the wisdom has four parts: [which] show the wisdom of the body, the wisdom of the speech, the wisdom of the enlightened mind, and the wisdom of the object. To establish the wisdom means to establish it by examples and words. Examples have three divisions: examples of the body, examples of the enlightened mind, and examples of the object. The examples of speech are not shown, for it has to be understood systematically. [In general], if something is being pointed out, the [speech] characteristics are like an echo. The example of the body
is that it is like pure crystal. The example of the enlightened mind is that it is like the wind,99 and the example of the object is that it is like a rainbow. All dharmas are shown in the designation of examples. If those are not designated by examples, then the ignorant could not understand.100 The essence of the real meaning does not need to rely on examples; [if one realizes it, then] one understands the [direct] meaning. If one realizes the inner clarity of the mirror of the mental all-ground, the habitual forms of the six realms are shown extremely clear."

"[This] habit has three divisions: the development of the habit of the five poisons;101 the habit of compiling things; and the habit of the great wisdom."

"From the developing of the habit of the five poisons through their own power, the fruit is falling down into the three lower realms. If the profound clarity is understood, even those [five poisons] can not obstruct [the clarity]. If the five poisons are cleared, then wisdom develops. For example, it is like the Pong Nga Nag Po poison: if ordinary people take it, it, not being food, kills you, but for the peacock it is a great medicine which makes it very beautiful."102

"According to that [example], the nature of the five poisons is not a object for use by ordinary people.
If the five poisons are being used frivolously, one's own conditioned mind becomes like an over-cooked vegetable. Surely one will experience great suffering. Surely one cries out loud "Oh, no!" [However], for the yogi who bears in mind the three meanings, the five knowledges and five poisons are not bubbling up. The ordinary man looking to the five poisons merely seeks the meaning of the great yoga, having sought the great wisdom without understanding [that] they are not different from the five knowledges, the ordinary man attaches the name "five poisons" [to them]. To realize the teachings of the lama and the five knowledges both, be without distinctions and separations. To understand like that [then] by the yoga there is no name to be misunderstood [as was] spoken by Vajrasattva."

"Further, to show the habit of the dharma of creation, to abstain from the ten sins and practice the ten good deeds, to practice the ten good deeds and perform them with energy, if it is a superior collection then it has to be concentrated upon with energy for the sake of others. If it is a middling collection, then it has to be concentrated upon energetically for oneself. If a lower collection, then it has to be concentrated upon energetically to overthrow the circumstances of this life time." 

"Further, it is like this: the root of faults is the
grasping and clinging. To concentrate on the dharma of creation, one engages in grasping and clinging. [This] is not counted as the Buddha vehicle. Not understanding perfectly the attraction and aversion, hope and fear, and the grasping and clinging; not understanding it as the root of fault; and if one does not repeatedly meet the great inner lama, to find the Buddha while seeking other [objects] Vajrasattva did not say [it was possible]."

"Further, to show the habit of great wisdom, the great lama's instructions raise [the awareness of] one's own natural intelligence. By the Tantras, the precepts, and the lama's instructions, one's own natural intelligence, if it does not become unstable on its foundation, the five wisdoms¹⁰⁶ which were indicated earlier, without hope and fear, [and along with] the pure awareness will shine inwardly. The essence of the profound clarity, without effort or seeking is systematically remembered. Neither made, augmented, nor created, just leave it."

"Moreover, great king you should know it like this. For example: the arrow of the archer in order to shoot it he [must] bend [the bow] fully, [and so forth] just to propel the arrowhead. [Now], according to that [example] all dharmas of appearance are to clear the de-
illusion and to show many vehicles."

"The real meaning, with both view and meditation, practice and results [which] collected [together] are the four, is [that] the four themselves join into the great meaning. The Dharmakaya with color and forms [though] not seeking it in particular [but] remembering it systematically is the view. To remain in that unmade place is called meditation. Not wandering from profound clarity is practice. The essence of profound clarity is not made by the meditation of the Buddha nor is it made by the skill of sentient beings, and it is beyond the conditioned mind of sentient beings. For example: like the smell of garlic [which is always present with the garlic, profound clarity] is one's own natural intelligence. The great fruit is not sought after but spontaneously exists. It merges with the non-sought sphere and without effort the great meaning arises. Without wondering the great earth has been passed. If it is permanent, then the characteristics of the Dharmakaya are permanent. If it is broken, then the breaking of the illusionary thought projections is broken (i.e. thoughts arise). If it is separated, then separating from the conditioned mind is separated (i.e. one has conditioned mind). If it is lost, then losing the five passions is lost (i.e. one will have the five passions). If it is empty, then
emptying Samsara is empty (i.e. there is Samsara). If it is liberated, then liberating from inheritance is liberated (i.e. one has belief in inherent existence). If it falls down, then the falling down of suffering falls down (i.e. one suffers). If it is awakened, then awakening from mistakes is awakened. If it is developed, then developing good qualities is developed. If it is lost, then losing dualistic seizing is lost (i.e. one seizes). If it is found, then spontaneous finding is found. If it is transcended, then transcending suffering is transcended (i.e. one suffers). In the exalted Indian country this was spoken by the crystal boy. So do not forget this, king, keep it in your mind." The Precious Wheel of Disputation of the mirror of the mental all-ground was shown in chapter twelve.

Further, the great king asked: "Oh, great teacher the sentient beings of the six realms are characterized by the five sense organs which are not placed in back but in front; [sentient beings being] well deluded by what sickness are the [organs] pushed [to the front]?

The great teacher replied: "[Though] the essence of the Dharmakaya is transcended to any identification, [in order] to set it forth, at the beginning, one symbolizes it with words. [Though] the essence of Samantabhadra is inseparable, the subtle or gross [aspects]
being counted for identification are shown as three. If the subtle and gross [aspects] are not counted and joined with the real meaning, to cut delusion [in some other way] Vajrasattva did not say [it was possible]."

"As for showing the subtle and gross [aspects] of Samantabhadra, it has three divisions: showing the sphere of Samantabhadra; showing the permanence of Samantabhadra; and showing the Nirmanakaya of Samantabhadra."

"As for the sphere of Samantabhadra, the unmoving unchanging Dharmata of space [being] the expression of the unobstructed extensive treasure is the unchangable great pure land. The essence of the Dharmakaya [being] self luminous dwells without illuminating others. It dwells in the sphere without beginning or end. That is called the sphere of Samantabhadra."

"As for showing the permanent Samantabhadra, the Dharmakaya self luminous unchangable essence because of its movement and non-movement, permanence wavers; wisdom decreases from the wavering because of permanence whatever gross [aspects] of one's nature become what is gross [phenomena]. Because of the power of what becomes gross, there arises the ability to attach names [to it]. Thus the outer and inner phenomena develop from the qualities of clarity and the origin of the spontaneously arisen nature is not understood. [Therefore], wisdom develops
outwardly. All that shines outwardly is actually clear. From shining outwardly the clinging to the outer [phenomena] arises. The nature of the outer [phenomena] shines clearly; the nature of the five colors is clear, but it cannot be seen from the back but from the front so one seizes it. The wisdom deity has no differentiation of front and back but it is unknown. The five sense organs exist in the front; if one understands, they are clear both inwardly and outwardly, then one understands great clarity. The essence of great clarity is like, for example, the essence of the sun; without [the ability] to see, it is truly self luminous. Not looking to [see] if one is self luminous, one is truly the Buddha without a doubt. The essence of oneself is clear. If the outer appearance shines [via clear light], then it is understood to be the three of unobstructed, non-stopped and inseparable [clarity]. But when the Nirmanakaya is the united Thig Le, it is not understood. The base of the nature of permanence is empty clear [light] and that base is without limits."

"As for showing the Nirmanakaya of Samantabhadra, the essence of the Dharma-kaya from beginning is unchangeable. [However], because of seizing the permanence there arises the Nirmanakaya. Moreover, as for how it is being deluded: the three [characteristics are] unobstructed,
non-stopped, and inseparable [clarity]. If the Dharmakaya is not understood, one falls into an extreme. Then the expression is "The Dharmakaya being clinged to by wisdom." As for showing the classifications, [they are]: the expression of the Dharmakaya with unobstructed limbs; the wisdom expression with un-stopped limbs; and the wisdom in the body expression arising because of the expression of permanence. [When] the five colors are attached with a name, so it is deluded in the outer phenomena; the five clarities are attached with a name so it is deluded in the inner phenomena; [then] because of not understanding, the body and wisdom are inseparable; for one the objects arising are seized dualistically [and this] is delusion. [However], for the Dharmakaya, from the beginning without a beginning, it is unchangable, [and] in its appearance it appears with the forms of the six realms. Some times the essence of appearance having manifested as gods and Asuras, one experiences greatly the five sense pleasures. Sometimes having manifested as a human as well as an animal, one experiences greatly the ten desires and aggressions. Sometimes having manifested in the form of a hungry ghost and hell being, one experiences great suffering. For that reason the Nirmanakaya of Samantabhadra is shown."

"As for showing the classifications of Samantabhadra,
[it is impossible, for it is] liberated from all dis-
putation." The Precious Wheel of Disputation which sep-
arates the subtle and the gross [aspects] was shown in
chapter thirteen.\textsuperscript{110}

Further the great king asked: "Oh, great teacher
in what manner do the elements arise? In what manner do
they remain?"

The great teacher replied: "Great king listen!
In showing the manner of the arising of the four ele-
ments there are three ways that elements have arisen: what
are the qualities of the mother Dharmata that arise;
\textsuperscript{111}
[what are the qualities of the son Dharmata that arise ];
and what are the qualities of the inseparable mother-son
[Dharmata] that arise ."

"Further, there are three ways in the manner of how
the mother Dharmata arises: the luminous body arises with-
out obstructions; the teachings of the prana arise with-
out obstructions; and the understanding of the enlightened
mind arises without birth and death. The qualities of the
son Dharmata arises in three ways [also]: the qualities of
the body arise ornamented; the qualities of the enlighten-
ed mind arise intellectually; and the qualities of clar-
ity arise as the five colors. [Further], the qualities of
the inseparable mother-son [Dharmata] arise in three ways:
the separate essence arises from one's own nature, for
example, like the waves and the water, appearance arises without [inherent] nature; and there is no obstructions for feeling which arise, from the beginning without beginning. For example, it is like crystal beads and the string; their essence are unmixed from the beginning without a beginning. For example, it is like the water of the Gangies; [the point on the bank which it] reaches, it does not stay [at], so it exists from the beginning without beginning."

"Great king it is like this. The mother-son Dharmata not being discriminated, but if the delusion is not cut from the root, then the real meaning is very difficult to meet with. The spontaneously arisen union not being discriminated, but if one does not find the spontaneously arisen nature, then the real meaning is very difficult to meet with. One not understanding the revelation and [further] not understanding the profound clarity, then the real meaning is very difficult to meet with."

The Precious Wheel of Disputation of the arising of these elements was shown in chapter fourteen.

Further, the great king asked: "Oh, great teacher, if you do not show in what manner it arises then the ignorant beings will not understand at all. Please show the manner of its arising."

The great teacher replied: "Great king listen! The
manner it arises has three sections: the wisdom arises in the name the conditioned mind arises in the name; and the object arises in the name. [Further], there are three divisions of the arising of wisdom: the wisdom arising in wisdom; the wisdom arising in the conditioned mind; and the wisdom arising in the object. As for showing the arising of wisdom, it is to understand from the beginning without beginning, what is the cause of the body and to understand from the beginning without beginning, what is the cause of the enlightened mind. As for the arising of wisdom in wisdom, it has three parts: because there is no such confidence which can produce from the beginning without a beginning, that causes the body, [those parts are]: the inseparability of confident thinking and believing; separating the thought and the thought which is the cause of speech; and separating the thought and the thought which is the cause of the enlightened mind [in its ignorant mode]."

"The wisdom arising in the object has three parts: the essence of the body arises into an object; the essence of speech arises into an object; and the essence of enlightened mind arises into an object."

"[Further], there are two parts to the arising of wisdom in the conditioned mind: the intellectually discriminating essence of the conditioned mind [when]
employed upwardly [conforms] to the five wisdoms, and
[when employed] downwardly to the five passions. Further,
to understand the symbolic meaning there are two parts:
the great wisdom which shows the precepts and the wisdom
which does not show the precepts. The wisdom which does
not show the precepts is the five passions. The nature of
the five passions cannot be shown by anyone [but] it
should be understood from the beginning without begin-
ing, to be wisdom. The wisdom precept which shows the
precepts has five divisions: the mirror like wisdom
symbolically shown; the equanimitous wisdom symbolically
shown; self understanding wisdom symbolically shown; the
arisen production wisdom symbolically shown; and the
wisdom of the form of emptiness itself symbolically
shown. If one understands those symbols, then one goes
beyond the Arupadhatu. Therefore, the great wisdom of
the conditioned mind is shown."

"As for showing the conditioned mind in the condition-
ed mind [production], it has three parts: the nature of
the conditioned mind which is intellectual; the perceiving
mind which wavers in the three wheels; and the nature of
the perceiving mind which is refered to by different
names. Producing confidence in the name, one again seizes
it as sublime. The outer objects and inner substance if
not understood as being self liberated and uncreated,
believing the general to be the specific and taking
the name as permanent, that is a conditioned mind in a
conditioned mind production. Further, there are three
divisions to the objects of the conditioned mind." 

"[Now], if the gods of the Kamarupa realm\textsuperscript{114} exist,
as for the arising of delusion of the five sensual
qualities, [it comes about because of] thinking of them
as permanent and grasping them as an object, then one
experiences the five sensual qualities, and instantly
one is forever wondering in the three times. All wonder-
ing is the deception of the devil. The devil of lust
brings about the five sensual qualities. Even to under-
stand this with the help of Indra is very difficult,
not to mention lesser deities. Before the seven days
of impermanence there arises the voice of death,\textsuperscript{115} having
not striven previously then even with regret and suffer-
ing to counteract [death] is very difficult. Thus, the
five sensual qualities are very deceiving; the object
of the conditioned mind comes into the five sensual
qualities and then there comes the voice of the seven
days of impermanence. [When this happens] then not a single
moment can be delayed. Thus the mental sensual qualities
certainly appear. Thus it is named the object of the
conditioned mind."

"Further, to show the object of wisdom, the object
of wisdom has three divisions: the characteristics of the wisdom object [is that] it is the point that is not understood by sentient beings. By the pure lama's instructions, the body, conditioned mind, and object, because of the performance of these three, the wisdom arises from inside. Thus it shines inside. [This] is designated "holding one hundred possibilities of the great wisdom shining inside." If one understands the three Kayas as inseparable, the wisdom is understood."

"[Moreover], the mental object has three parts: the conditioned mind of objects [considering] the mental objects as external objects; the conditioned mind of objects [considering] the mental objects as the inner substance; and the conditioned mind [considering] the mental objects as the secret mind."

"Further, to show the object of the object there are three parts of its arising: because of holding the external object as an object there arises the collection of suffering due to objects; because of holding the inner substance there arises the suffering due to the object; and because of holding the clear perceiving mind as an object there arises the collection of suffering due to objects. Further, to show the external object as being objectless from the beginning without beginning, the production of [this] object has three parts: because of
the developing of the attachment to perceiving mind of names there develops objects, so the inner substance from the beginning without beginning, is objectless: because of developing attachment to the perceiving mind of names, there develops objects; so the clear perceiving mind is objectless from the beginning without beginning. And because of developing attachment to the perceiving mind of names, there develops attachment to objects; so all objects are the cause of the collection of suffering. [Therefore], do not practice the Dharma of objects. because one understands the profound Dharmata. Great king it is like this."

"[Why is this? Because] the collected dharmas, and the dharma which is already there, the creative dharma no matter how profound are [actually] Samsara. If one does not understand the existing dharmas, then there is no termination to the created dharmas." The Precious Wheel of Disputation of the manner of the arising of the elements was shown in chapter fifteen.

Further, the great king asked: "Oh, great teacher if one does not understand the characteristics of existence then there is no foundation to space, which is like a feather in the air; [please] show the characteristics of existence."

The great teacher replied: "Great king listen!
Existence has three parts: showing the existence of the Dharmakaya; showing the existence of the Sambhogakaya; and showing the existence of the Nirmanakaya."

"Further, to show the existence of the Dharmakaya, the Dharmata is the great space treasure, its expression is the unobstructed which does not fall into any extreme. It is unmoveable, unchangable, and without pulling or pushing. The characteristics of this space is beyond all directions and has no end or middle. It is the great Dharmakaya pureland."

"To show the existence of the Sambhogakaya, it is the written mandala which does not fall into extremes. Its color is clear and with equal [hues]: if it changes it does not change; these are the characteristics of the Vajra space. It is separated from all sensations in the palace of the Dharmata; there is no end to the upcoming which is separate from all ends. There is no distinction as to whether it can be held or not. [This] great space is separated from limited forms. It is clear by itself being unmixed colors. [Finally], it has been shown to be the great pureland of the Sambhogakaya."

"Further, as for showing the existence of the Nirmanakaya; it is the mandala of the five elements; it is the internal part of the peak of Meru, the high and low mountains and the wideness and narrowness of a
country is the four contents, and the four sub-contents. It is the hot sand, and the lake of pus and blood. It is the iron mountains of swords with its razor teeth. Whatever we give a name, it is the delusion of the clinging to the name."

"[Furthermore], the root of the mistake is hope and fear. Without cutting the root of hope and fear, and not pointing out the three realms of existence [and] to give teachings is to be deceived like an ordinary man. If one understands the designation of the three existences, even if Samantabhadra speaks out, there is nothing more to say. Khri Srong lDe bTsan, son of the Bodhisattva, it is unnecessary to show you [this]. You [should] follow these instructions, and to the low-minded ones with little intellect, explain [this] by the subtle and gross meaning. If one person sees this land by a pure vision, then it is not necessary to develop the accumulations of merit. If one keeps the desires and has the thought of possessing the state of [enlightenment], then the amount of sin would be more than killing all the people of this world. However, to those who are faithful, show it to them because of compassion." The Precious Wheel of Disputation of showing the characteristics of existence was shown in chapter sixteen.

[Further], the great king asked: "Oh, great teacher,
when this unreal body is abolished, [in accordance with] this Wheel of Disputation which is exalted by all vehicles, to whom should one give advice and by whom should it be given?"

The great teacher replied: "Great King listen! [As for] this Wheel of Disputation exalted by all vehicles, to those who have faith and are highly aggressive, be careful it does not fall into their hands. Do not fail one's own ideal, be respected and clever; for if one's own ideal fails, then [this wheel] might fall into their hands. By the process of skillful method having hidden the source of one's lama and teacher, [further], by being proud and insolent, be careful for it might fall into their hands. Unshamefully finding one's food by selling the secrets, be careful for it might fall into their hands. If you keep self interest with a big desire, be careful for it might fall into their hands."

"As for showing or advising according to the Precious Wheel of Disputation, it should be shown to one with little [self] interest and great faith. [He should have] great faith to the teacher, and love in his heart. To instruct those who take care of the teacher like their own eyes, to instruct those who look after the teacher like water [in a desert], to those who are ready to
sacrifice body and heart, to those who have great generosity, [therefore] show it to them." The *Precious Wheel of Disputation* of the cause of entrusting was shown in chapter seventeen.

[Further], the great king asked: "Great teacher, [this] *Precious Wheel of Disputation* that was written down, please make it auspicious and with aspiration give it a blessing."

The great teacher replied: "Great king listen! [As for] this *Precious Wheel of Disputation* being written down, for those who follow the path of this vehicle, may they meet with the realization of great wisdom.

[As for this] *Precious Wheel of Disputation* being written down, for those who have fallen down into the Karmarupa may their suffering cease. [As for this] *Precious Wheel of Disputation* being written down, may the aggressions of men cease. [As for this] *Precious Wheel of Disputation* for those suffering in the three lower realms may their [suffering] cease instantly. [As for this] *Precious Wheel of Disputation* for the King Khri Srng lDe bTsang, master and disciples, and the subjects may they have no obstacle in life and become realized. [As for this] *Precious Wheel of Disputation*, may the community of student writers have no obstacles and meet with realization." This *Precious Wheel of Disputation* is completed.
In this chapter there will be presented two separate parts. The first will be a presentation of the various elements of Vairocana's thoughts on a host of topics in comparison with selected passages from Indian sources showing the similarity of Vairocana's thinking with the basic Indian Buddhist doctrinal setting during Vairocana's time frame. The second part will be a presentation of several general arguments showing the difference between the Chan school of Chinese Buddhism and the position that Vairocana takes on the selected topics.

As for the first part of this chapter, as already mentioned above, there will be used here a variety of passages from a selection of Sutras such as the Ratnagotra and so forth. Further, there will also be used selections from the three Tantric works mentioned in chapter one, i.e. the Sahajasiddhi, Prajnopayavinscaya-siddhi, and the Advayasiddhi, as well as the Guhyasamaja.

The selection of the Sutras was based on passages therein that seem to either parallel or equal the passages selected from Vairocana's works. The Tantras were selected based on their approximate dates as well as certain similarities in doctrine. Further, in regard to these Tantric texts, the translations presented below are based on a composite of the Tibetan and Sanskrit versions with notes on the differences between the two.
Basically, the approach here is that if one can find notions expressed in the Indian literature that are similar to those expressed in Vairocana's works, if one can find doctrinal justification in the Indian works for the positions that Vairocana presents, and if the unique aspects of the rDzogs Chen teachings do not stray too far from what seems to be an acceptable position for Indian Tantric doctrine; then these positions will be considered to be of Indian origin.

As for the selection of the Chan school of Chinese Buddhism which is to be contrasted with the teachings of Vairocana, there are here both historic and doctrinal reasons for this very selection.

First, doctrinally, there has been a great deal of confusion presented to English readers inferring that there is an intimate relationship between the rDzogs Pa Chen Po and the Chan school. Many authors have stated that this intimate relationship exists in their brief mention of the rDzogs Chen school. For example, Tucci, in his Minor Text II,\(^1\) speaks of this relationship and presents an argument that Vairocana was not in agreement with the doctrine of the Indian school. Also, Evans-Wentz mentions that these two schools are very similar in his Tibetan Book of the Great Liberation.\(^2\) Other authors, such as Guenther\(^3\) and Dargye,\(^4\) have said that
the rDzogs Chen origins lie with several Chinese schools; one of which is Chan.

Historically, too, there have been considerable questions as to the origin of rDzogs Chen. It is a well-known fact that the Chan school was propagating its teachings during the first spread of the Dharma in Tibet, and this is the same time frame as that of Vairocana.

Therefore, because of these continuing assertions, the Chan school of Chinese Buddhism was selected as the most likely candidate to have been the origin of rDzogs Chen, or at least to have had a major influence in the doctrinal positions taken by the rDzogs Chen.

This association will be disputed in two ways: the first will be two arguments that show a general disharmony between these two schools of Buddhist thought, and the second is an argument that specifically looks into the important doctrinal position concerning the Alaya-vijnana and the differences between the Chan position and that of the Ati-Yoga.

In the first case there will be presented two arguments as to two general notions held by the Chan school as well as the majority of Chinese Buddhism schools. These are: the theory of the approach of the path; this inquiry will be based on the reported position of Hwa
Shang Mahayana as it is found in Le Concile De Lhasa by Demeville and a most interesting article by Professor Stein, "Illumination subite ou Saisie Simultanee: Note sur la Terminologie Chinese et Tibetan." There will be argued that the understanding that is found in Chan of terms is different from that in the rdzogs Chen as found in the works of Vairocana.

Second, there will be presented a general study of the positions on assorted topics of interest as is found in The Awakening of Faith in the Mahayana, a text that is most certainly Chinese in origin. That this text has had a major influence in all of Chinese Buddhism and in particular in the Chan school is well attested to by many authors who have studied this text. However, it will be argued that this particular text exerted little influence on the teachings of Vairocana (if he was even aware of its existence).

Next there will be an investigation into the Chan understanding of the theory of Alayavijnana based on that school's most influential book, the Lankavatara Sutra. Here, however, we are at somewhat of a disadvantage. That is although we know of several commentaries to this Sutra that were authored by Chan followers that either date from the time of Vairocana or shortly before, none of these texts have come down to us today. Because of
this, we will then be forced to view the Lanka's position on this topic mostly from the Sutra itself with only minor assistance from the works of recent scholars such as Suzuki.

Further, we can not here use later commentaries authored by members of the Chan school for it was only one generation before the time of Vairocana that this school shifted its preference from the Lankavatara Sutra to the famous Diamond Sutra. From the time of the sixth patriarch to the present, the study of the Lanka has slowly been neglected and therefore there are no commentaries that would be of use to us here.

Then having arrived at a sound understanding of the Lanka's and thus Chan position on the theory of the Alayavijnana, there will be contrasted the understanding that the rdzogs Chen presents based on selections from Vairocana's texts presented in the second chapter as well as some supplemental quotations that will help clarify this position.

It is hoped that by showing the difference between the understanding of the entering into the path being gradual or "sudden," the difference in the doctrinal positions presented in the Awakening of Faith in the Mahayana, the drastic difference between the less developed theory of the Alayavijnana as found in the Lanka-
vatara Sutra with the more fully developed position found in the rdzogs Chen, that we will arrive at a clear understanding of some of the most important theories of the rdzogs Chen school as well as its doctrinal affiliations.

There is, however, some basis for previously mentioned authors to have presented this mistaken information on the intimate relationship between these two schools. Both of them are doctrinally based on the theory of Tathagatagarbha and were primarily practice-oriented. Further, both seem to have incorporated some pre-Asangan yogacara notions, although in different ways. However, by comparing the Ati-Yoga school with other Tantric schools and contrasting it with specific doctrinal positions of the Chan school, one should see that even though these schools have some common ground, they can be clearly differentiated.

Furthermore, these arguments should not be taken to show that there is necessarily no influence extended on the rdzogs Chen from the Chan school past the time of Vairocana. Here the arguments are only presented to show that this connection did not exist in the teachings of Vairocana's presentation of rdzogs Chen. As to whether there was or was not this connection after the time of Vairocana's activity of introducing the Ati-Yoga into
Tibet, it would be difficult to determine. This question could only be properly answered after a thorough investigation of the rDzoṅs Chen from Vairocana's time to the present has been undertaken. Furthermore, this investigation is quite beyond the scope of our inquiry.

To digress for a moment, there are two things that have to be kept in mind in investigating a later connection between these two schools. First, as in India where everything new that entered eventually became Hinduized for the most part, so, too, in Tibet everything that entered the Buddhist culture became Buddhist. In this particular case the teachings of Chinese forms of Buddhism may have taken on forms that were more Indian in appearance and thus politically acceptable. Second, the arguments presented below could well be used to show that the affiliations of the rDzoṅs Chen school are solely with its Indian origin and that these affiliations did not change. However, one would have to document this by an indepth study of later rDzoṅs Chen authors.

rDzoṅs Chen and Indian Thought

To begin with, the notion of the Buddha in the rDzoṅs Chen conforms in general with accepted positions on this subject that one finds in the Tantras. Sakyamuni does not maintain the humanistic aspect that one finds in the Pali cannon but becomes yet another manifestation
of the Dharmakaya. This idea of course is quite familiar. One can find a continual process of Sakyamuni's cosmic evolution tracing through the Mahayana as well as in the Tantric literature.

Of note to us here is that the highest expression of the Dharmakaya for the Nyingma is symbolized by the Buddha Samantabhadra in union with his consort Samantabhadri. Although this is a unique position within Tibet, one can find a continual process of the development of this particular name from that of the Bodhisattva Samantabhadra to that of the Buddha Samantabhadra.

In the Saddharma Pundarika Sutra, the second to the last chapter is dedicated to Samantabhadra. However, here he is the Bodhisattva. He comes from the Buddha field of Buddha Ratnategobhyudgata which is in the east. This is, however, somewhat odd. One would assume that Ratnategobhyudgata would be associated with the Ratna family and thus Ratnasambhava in the Tantric mandala. But Ratnasambhava is associated not with the east but with the south.

Regardless of the identification of Ratnategobhyudgata, one does find the Bodhisattva Samantabhadra in the Tantric mandalas and indeed he is associated with the east. Depending on which particular text and cycle one is studying, Samantabhadra Bodhisattva is associated
with the Buddha Vairocana who is placed in the central or eastern position.

According to Nyingma texts, Vajrasattva is the head of the five families of Buddha. This then gives him the central position in the mandala. However, Vajrasattva, taking the central position, forces Vairocana Buddha to be placed in the east. Samantabhadra is the main Bodhisattva who is associated with Vairocana Buddha; thus the Nyingma mandala location of him agrees with the description given within the Sutra.

Further, in the Samantabhadra Pranidhana one gets the impression that here in this text Samantabhadra has gained some status. In this Sutra he seems to be on par with other well-known and extremely high Bodhisattvas such as Maitrarya and Manjusri. But here he is still a Bodhisattva.

In the Guhyasamaja Tantra, Samantabhadra receives ten separate mentions, yet here he is still a Bodhisattva. However, being closely associated with Tantric practices and such he receives a slightly higher status than in the above mentioned Sutras.

Finally, it is in the Jnanasiddha and the Prajnapayaviniscayasiddhi that one finds that Samantabhadra is identified with the highest realization. The Prajnapayavinisicayasiddhi reads:
Anantasukhrūpatvāt Śrīmahāsukhasamjñātam/
Samantabhadramagyām Tadabhisambodhikārakam//15

Due to the nature of the uninterrupted bliss, it is to be known as Śrī, (or) producing the supreme enlightenment, that is the excellent Samantabhadra.

In the Jñanasiddhi, Samantabhadra himself does not seem to be mentioned, yet his consort is. There it says:

Khyātā samantabhadreti mahāmudrā ca samjñātā/
Dharmakāyamidaṃ jñeyamādarshājñānaniityapi//16

It should be known (i.e. the highest vajra knowledge) as Samantabhadri and is called the Great Mudra. The Dharmakaya now should be known as the mirror-like wisdom//

From these two texts, one can see that Samantabhadra is now a representation of the highest Dharmakaya and this then would be in accordance with Nyingma thought.

Further, at the highest level of the Sambhogakaya, Samantabhadra manifests himself as Vajrasattva. However, in the Nyingma texts there does not seem to be a clear distinction between Vajrasattva and Vajradhara. Both have their connection in rDzogs Chen texts, although Vajrasattva does seem to be slightly more popular. Similarly, in the Guhyasamaja Tantra one finds by reading the entire text that these two are interchangable.

Be this as it may, in general there are five major Buddhas of the Sambhogakaya. These are, of course: Vajrasattva, Vairocana, Ratnasambhava, Amitabha, and Amoghasiddhi. Each of these represents a different aspect of
wisdom which are: mirror-like, or the Dharmadhatu, of equanimity, discriminative, and all accomplishing, respectively.

As for the Nirmanakaya manifestations, they are the upaya forms that are utilized by the enlightened Buddhas and Bodhisattvas to aid sentient beings. Their number are incalculable and their powers are incomprehensible. Further, the Buddhas and Bodhisattvas Mahasattvas can even manifest on this level more than one aspect in a particular body. That is all Tibetan schools as well as the Nyingma recognize that a particular tulku would be the manifestation of Manjusri's speech aspect or the mind aspect of Avalokiteshvara. Sometimes a particular tulku is the embodiment of several aspects of which each one was the contribution of a different Bodhisattva.

As of yet the highly developed notions that Tibetans have dealing with tulkus seems to have no Indian parallel that has been documented. However, it is known that particular great teachers in India were supposed to be the manifestation of some Bodhisattva or another. Here it is likely that the Tibetans have just further developed these lines of thought.

These various levels of manifestation are not to be looked at as, for example, Amitabha departing from the Sambhogakaya and reappearing here as the Nirmana-
kaya manifestation of Padmasambhava. All of these levels exist simultaneously. The clear light pure mind of Samantabhadra when seen with only minor discriminatory defilements is the five Buddhas and these, when seen with more discriminatory defilements, are the Nirmanakaya manifestations. Reversed, when one has attained a small level of understanding, one can see the Nirmanakaya manifestations; with greater understanding one can see the Sambhogakaya manifestations; and when the five different wisdoms are united in non-discrimination, one realizes the mind of Samantabhadra.

This, however, is not completely unique to the rdzogs Chen system. There are many examples found in the Tantras that will attest to the Indian notions on this subject.

THE NATURE OF THE PATH

As we have seen in Chapter Two, the Nyingma divide all of Buddhism into nine vehicles. Although in the above presentation, one can see a progressive movement from the lowest level of the Sravaka to the highest level of Ati-Yoga, this does not mean that this is the manner that all individuals have for approaching Buddhism. That is everyone does not have to begin at the Sravaka level and work his way up to Ati-Yoga. In fact, the
level that one gains entrance to actually depends on one's own capacity. Therefore, some can start with Ati- Yoga although this is a rare occurrence.

The path itself is not truly divided along these lines for the Nyingma followers of the rDzogs Chen profess the ekayana theory. In the RT it says:

As for originating out of all the vehicles, the vehicle which is the supreme Mahayana is the Vajrayana. The two, three, or four pure vehicles are collected in the supreme vehicle. 17

Here, by the two vehicles, Vairocana means the Hinayana and Mahayana; by the three vehicles, he means the Sravaka, Pratyekabuddha, and Bodhisattva; and by the four vehicles, he means the Kriya, Carya, Yoga, and Anuyoga Tantras.

As for what constitutes this supreme vehicle, again the RT says:

The supreme vehicle which is peerless, by whatever mounting of this great vehicle (that one undertakes) one certainly arises from Samsara... Who ever meditates on this great vehicle is equal to the Jina Buddhas. Since this vehicle is Bodhicitta...18

Here there are several things that need to be pointed out: first the Jina Buddhas are, of course, the five Buddhas mentioned above. Though ignorant individuals discriminate and perceive five different Buddhas of the Sambhogakaya, the Buddhas themselves do not make such discriminations. The Jina Buddhas are actually no different than Samantabhadra, but for upayic reasons one
can say that they exist on the Sambhogakaya level. In this line of thought then these Buddhas, though existing on the Sambhogakaya level, are cognizing the Dharmakaya or mind of Samantabhadra. Therefore, if one is equal to them then what the text is saying is that one is realizing the Dharmakaya.

Second, the text, by saying that the supreme vehicle is Bodhicitta, means here the highest Bodhicitta. As mentioned earlier, there is a recognition of two types of Bodhicitta. The first is called wishing Bodhicitta. This is when one has yet to become enlightened but has accepted the Mahayana position and is actively working to that end. The second is called engaged Bodhicitta. This is just what the words imply; that is, it is the activated enlightened mind. Vairocana continues in his work to give a definition of Bodhicitta:

> The all-ground is the great uncontained Bodhicitta and the center of non-exhaustion. From the beginning without beginning it is without designations. It is the profound essence of the self-arisen Bhagavan essence... 19

Here Vairocana is explaining Bodhicitta by reference to a structural look at the mind. Basically, when the rdzogs Chen text speak of Alaya (t. Kun bZhi) or all-ground and the rest of the terms and notions that accompany this, they are speaking of a structural look at the mind.
To speak of this Bodhicitta or the all-ground with experiential reference, it is called pure awareness. All of these terms refer to the same thing: enlightenment. But since, in fact, the highest level of enlightenment is beyond dualism, it is beyond the dicotomies that words rely on. Therefore, this state can not really be expressed. Vairocana says in the RT:

All Dharmatas of dharmas, the Bodhicitta foundation, from the beginning one realizes (them) due to the pure awareness which is unarisen. 20

The notion of dividing up Buddhism into various levels or stages is not at all surprising. Even in the Pali cannon one finds mention of Sravakas, once returners, Arhats, and so forth. Although in the Mahayana text some of these above terms fall into neglect, they do add others. Not only are Sravakas and Arhats mentioned, but also we have Bodhisattvas. Further, even the Bodhisattvas are divided into Bodhisattvas and Bodhisattvas Mahasattvas.

In the Tantras also, there is a progression from lower to higher. The lines that these divisions are based on differ according to which text one is reading, but in general all later forms of Tantric Buddhism recognized the following stages: Kriya, Carya, Yoga, and Anuyoga. Further, the Anuyoga Tantra is usually divided into two different but related types. The rDzogs
Chen school calls these Mahayoga and Anuyoga Tantra. But this is not really breaking new ground. For by the words Mahayoga Tantra and Anuyoga Tantra what is being referred to are the texts dealing with the stages of generation (tb. sKed Rim/sk. upatikrama) and those dealing with completion (tb. rDzogs Rim/sk. sampanna-krama). These are well known to the student of Indian Tantras and some texts speak extensively on the subjects of upatikrama and sampannakrama. Although many of the texts speak of five kramas, here they have been just put under two headings.

The notion of Bodhicitta also does not depart from what is generally accepted. Vairocana himself gives us an idea of the first or wishing Bodhicitta. He says in the RT:

Know (that the) conditioned mind is (really) Buddhahood, because of that (knowledge) whoever desires Buddhahood, desires obtaining siddhis, desires to know enlightenment, must be skilled in the aim of viewing the original mind. 21

When the term "original mind" is used, it refers to the notions of Tathagatagarbha which is pure from the beginning without beginning. This is the original mind. Here it is equated with enlightenment and, as was seen, this is just another term for the highest Bodhicitta. For our purposes here this statement is pointing out two things. First it is saying that wishing Bodhicitta
is the desire for the fruits of Buddhahood. Second, it is saying that essentially there is no difference between wishing and engaged Bodhicitta.

As for Bodhicitta being defined as enlightenment, here again the rDzogs Chen does not part from what we understand is an Indian view. The Guhyasamaja says:

Shunyata and Karuna undivided: this should be known as Bodhicitta. 22

This statement indicates two separate bits of information to us. First, that Bodhicitta is understood to be enlightenment, which here is called Shunyata and Karuna undivided, or, as it is better known, Prajnopaya. In the Indian Tantric literature, these two terms are interchangable. Second, that this definition is the accepted definition of enlightenment by all of Mahayana Buddhism. However, this having been presented by other scholars of Tantric Buddhism, it will not be elaborated on here.

Specifically, there are two separate points that call one's attention to the general presentation of the vehicle theory. The first is the placement of Ati-Yoga at the top of the list. The second is the view of practicing lower vehicles from the Ati-Yoga perspective.

As for the first, although the arrangement of the various vehicles of Buddhism into the nine-fold system is unique to the Nyingma school, the placing of a meditational system and its accompanying philosophical view
above that of Anuyoga Tantra is not at all unique. One only has to remember the Mahamudra system and its relationship with the other Tantras to find another example of placing something above Anuyoga Tantra. Another example would be the system of bZhi Byed which was introduced to Tibet by the famous Padam Pa Sang rGyas. 23

Both of these later were eventually absorbed by the rDzogs Chen school for the Nyingma. Again, this adds proof to the fact that they originated out of the same system in the years before Vairocana brought the rDzogs Chen to Tibet. However, there are limitations on this merger. Both of these systems, according to Nyingma scholars, only reach up to the Klong sDe or Great Expanse section and do not have an equivalent to the Man Ngag Gyi sDe class. This is disputed by the Kargyupta who maintain that the highest levels of Mahamudra are the same as the highest levels of rDzogs Chen. 24 Of course this is quite beyond the scope of this paper and would require considerable study to compare and contrast these two systems. Suffice it to say that one can immediately see from reading some of the texts of the two schools that the Mahamudra has a greater tendency to use terms that relate to the feeling aspect such as "great bliss," and the rDzogs Chen prefers terms that have a relationship to the visionary aspect such as
"clear light." It is not that each system exclusively uses that particular type of terminology or that the rDoZogs Chen, for example, does not speak at all of great bliss; to the contrary, one will find both these types of terms in each of the schools' texts. It is just that the texts surveyed seem to emphasize one or the other of these spectrums of explanation.

As for the second point of the view of practicing the lower vehicles from the Ati-Yoga perspective, this view seems to be breaking new ground in the array of various Buddhism movements. That is that in the various schools that are associated with the Sutra level of Buddhism, there does not seem to be a precedent of this sort. One can not imagine being a follower of the Sutra level Madhyamika and practicing the Hinayana.

Historically one can easily determine that there was at one time essentially two approaches within the Nyingma school. The first was the progression along the various Tantric classes until one reached the highest level. But, as was said in the RT, there was also the possibility of practicing the lower levels of Tantra from the Ati-Yoga perspective. This tendency can be traced simply by comparing the Nyingma rGyud a'Bum with the later collections of Terma. Most of this Terma literature, even when presenting material that rightly
belongs to some class or another of the Tantras lower than Ati-Yoga, presents these from the Ati-Yoga perspective. By this what is meant is the same as the explanations found in the RT by Vairocana. Although in India one does not find this except in the material that was translated in the early propagation of the Dharma in Tibet, and thus only in Tibetan rDzogs Chen translations, the basic premise that this is based on can be found within the Tantras.

In general, the higher Tantras did not dispense with the lower Tantras but incorporated them. For example, in the generation phase which is called Mahayoga Tantra by the Nyingma, one does not abandon the making of offerings of various substances such as incense, lamps, and so forth, but these are incorporated and understood slightly differently than the explanations given in the lower Tantras where this type of worship originates.

Therefore, this tendency was definitely set in motion well before the time of Vairocana and it was used in the Ati-Yoga system that he received from Sri Simha. Further, it should be remembered that the RT, which is perhaps the first text to explain this relationship and mode of practice, was not authored by Vairocana nor by his teacher Sri Simha. In the present day, the view of practicing the various Tantra classes that are lower
than Ati-Yoga with the Ati-Yoga perspective has become
the dominate position of the Nyingma. In the majority
of cases the lower Tantras are explained from this
perspective.

THE ATI-YOGA PERSPECTIVE

It must be remembered that on the highest level
the perspective or view of the Ati-Yoga can not be expressed at all. Vairocana says in the RT:

As for the Ati-Yoga of Ati-Yoga, (i.e. the highest level of Ati-Yoga) dwelling in that nature is inexpressable and inconceivable. That very Dharma is a great secret, it is not heard of from others through (one's) ears, not similarly through (the power of) the organ of the tongue. It is without as much as a notion to be expressed. 25

Essentially, what is being stated is that this level of enlightenment is totally beyond any real explanation because it can not be limited. Words are always limiters and therefore, if one uses them to explain this level, everything that is stated can only be at best half true. This, however, is not to be understood as a theory of language. What is being stated here is just that the mind is capable of experiencing a state that defies its capacity to adequately explain it.

This in and of itself is not a unique position. Actually, if one is going to make comparisons with the Sutra level of understanding, then it falls within the
Madhyamika. However, instead of the negative statements that are supposed to point out to one what the highest level of enlightenment is that was used by this Sutra school, the rdzogs chen instead just says that it is impossible to make any statement whatsoever.

This, however, does not prevent this system from making statements about the levels of enlightenment just below this ultimate perfection. At this level one finds a wealth of terms and explanations utilized. However, when studying this system it is constantly pointed out that these terms and so forth, are, in fact, only partial indications and are not to be grasped as some reality or another.

Many of these terms we have come across already in the preceding chapters. Although there is a variety of them, it must be remembered that for the most part these terms are interchangable and given a slightly different emphasis as was mentioned just above. That is that when using the word "pure awareness," the text wishes to indicate more of the feeling tone of the experience. When using the term "clear light," it wishes to point out the visionary aspect of the experience; and when using the term "emptiness," it is referring more to the metaphysical aspect. All of these terms refer to the same thing on the highest level which is the non-dual
state.

If one is speaking of it in visionary terms, then the clear light due to unawareness divides into the five primary colored rays and these constitute the origins of the elements. If speaking from the structural standpoint, then the all-ground due to unawareness produces the all-ground consciousness and from this the various vijnanas arise.

As one has probably noticed, there is a tendency to use Yogacarin terms to some extent. However, these in and of themselves are not to be taken as indicating that the rDzogs Chen accepts their definition of the ultimate reality. As stated above, if one compares this Tantric system with the Sutras, then on the highest level it is closest to that of the Madhayamika. The use of some of the Yogacarin explanations can, of course, be explained in two ways. First, these were introduced to explain certain problems that arise when one's basic ground for explanation comes from meditative experience. In a similar line of thought, Santaraksita used the Yogacarin concepts to explain certain phenomena. Yet he, too, maintained the supremacy of the Madhayamika position of the highest perfection or enlightenment.

This is not to say that the teachings of Santaraksita, his student Kamalasila and that of the rDzogs
Chen are the same. In fact they are not. The position put forth by Santaraksita is based on the Sutra level of understanding whereas the rDzogs Chen is based on the Tantras. Further, Santaraksita's position is more in line with the "gradualist" approach whereas the rDzogs Chen is not. Be this as it may, all that is being pointed out is that both of these two schools of thought used Yogacarin terms in a similar manner.

Second, there is also a connection between the Yogacarin system and that of the rDzogs Chen in that they both seem to come out of the same background if one constructs a lineal history of ideas. This would be, of course, by the pre-Asangan Tathagatagarbha-Yogacarin school. As stated before and by other authors, we know little of this school of thought for they were primarily practice-oriented and left few texts from the earlier periods. However, in this line of thought the rDzogs Chen is not primarily a Mind Only system. Although some notions along these lines do come forth in the texts we have investigated, this school holds that the highest level of reality is not the Mind but the non-dual emptiness as was seen in Chapter Two.

This basic non-dual state is defined as being beyond the attachment of thoughts and the aversion of thoughts. Vairocana says in the RT:
From actualizing the best of contemplations (i.e. pure awareness) one neither takes nor cast out, all is equal. 26

This naturally leads one to a state where the thought projections cease. Again Vairocana says in the RT:

Various movements (of thoughts) are the things of Samsara, not thinking, not moving is enlightenment. 27

But by this statement, Vairocana does not mean that one is to be like a stone or like one who is unconscious. Quite to the contrary, what remains when the thought projections have been liberated, in their own place is pure awareness. Because of this one can not accuse this school of being nihilistic.

Because thoughts are either grasped at or they are not, (there is no middle ground) then the understanding is that this takes place in an instant spontaneously. However, here we are anticipating a larger argument that will appear below. Suffice it to say that the rDzogs Chen places alot of emphasis on the fact that things take place spontaneously and in an instant. Further, because nothing can appear outside of the sphere of one's experience on the phenomenal level, the texts have stated that external phenomena or the world at large and the individual objects within it are already enlightened:

The external world from the beginning without beginning is already enlightened. Thus there is no non-enlightenment. 28
There is not (even) an atom which can be touched which is tangible. 29

At first glance these statements seem to imply some sort of Taoist notions. But this is not the case. Essentially what is being said here is that the object and the subject exist as two terms relating to the same thing but at different ends of the spectrum. One could not have one without the other. In other words, there is no such thing as a pure subject or pure object. Thus, in the non-dual state the whole spectrum is enlightened, or as the texts say, liberated in their own place.

Again, if we speak of this from the visionary aspect, then forms are not real as is stated in the TC:

"Emptiness is form" means that by knowing that emptiness one stops the appearance of forms. 30

At a slightly higher level of understanding, one realizes these forms as being in actual fact the five colored rays (tb. a'0d Zer). These five colors are therefore nothing but the clear light. As we stated before, the term "clear light" is just another word for shunyata.

Although the definition of the highest reality as non-dual is well known, the notions of pure awareness and that of clear light are not part of the main stream of Buddhism.

However, the basic premise for the state of no
movement of thought projection and so forth, can be found
in both the Sutras and the Tantras.

Very good, Ananda! All of you in this Great Dharma
Assembly ought to know and appreciate that the
reason why sentient beings by their previous lives
since beginningless time have formed a succession
of deaths and rebirths, life after life, is be-
cause they have never realized the true Essence
of Mind and its self-purifying brightness. On
the contrary they have been absorbed all the
time busying themselves with their deluding
and transient thoughts which are nothing but
falsity and vanity...31

Further, in the Tantric literature that was selected for
this study, there is a wealth of statements on this
topic; for example:

The real truth is without thought (because of)
that one produces the real sign (of accomplish-
ment). Because of whatever (thoughts) one defiles
the sky. 32

Without being in a cast or having speech, the
all-knowing confers boons, (one) is liberated
from the path (of mental) movement not being
moved by any (karmic) wind. 33

Further, that this non-thought state comes about from
neither having attachment to or aversion from thoughts
is also attested to by Amangavajra:

Therefore, fixing on whatever, one is unable to
illuminate it (i.e. the mind). By abandoning fix-
ing and removing this is called the Thatness of
dharmas. 34

The notion of Thatness is of course not new to the
Tantras. It has a long history which will not be gone
into here. However, it should be pointed out that it is
a co-relative term to pure awareness. That is that both of these terms refer to the same thing but at different ends of the spectrum. Thus, one can speak of Thatness when one is purely aware of something or another's true empty nature. On the other hand, one can be aware of the Thatness of oneself when one is purely aware of the empty nature of the self. This, however, is not the highest level of pure awareness; for the highest level of pure awareness is beyond dualism. In the work by Śrī Lakṣmī it says:

Why so much talk, as much as there is (it should be) purely viewed. By the (Thatness) yoga of all things the viewing should be known as pure awareness. 35

This translation follows the Tibetan where the term "Rig Pa" is used. However, in the Sanskrit the text uses "tatha," thus changing the translation to "known as Thatness." This shows that these terms in some respect can be interchangeable. There is also a line by Anangavajra and one by Vairocana that read nearly the same except for the altering of "pure awareness" with "Thatness." Anangavajra says:

The gods, goddesses, men, ghosts and so forth, and others like that have arisen from the Thatness (and) they dissolve into Thatness. 36

Vairocana says:

By examining the pure awareness of the Dharmata of all dharmas, one unites with the highest
truth. By ritual and that very pure awareness of all phenomena one unites with the gods and goddesses. 37

Be this as it may, the term "Rig Pa" can be found in the Sanskrit root "Vid." Although this term basically means "learn/knowledge," it can also be taken to mean perceive. That this is an acceptable translation is seen in the Tibetan translation of a line in the Guhyasamaja:

Cittap ratnamiti khyätmatthaih sarvaih samudbhavam/ vedaken dhruvaḥ vedyām vedanā ratndhrīmanah// 38

In the Tibetan version found in vol. seventeen of the Nyingma rGyud a'Bum as translated by Vimalamitra, it was translated thusly:

Don rNams Thams Chad a'Byung Bas Na/ Sems N'i Rin Po Che Zhes Bya/ Tshor Ba Po Yis Des Tshor Bas/ Tshor Ba Ratna Dhrika Tu a'Dod/ 38

Since all aims arise (in it), the mind is called precious/ A perceiver who perceives that, is inclined to the Ratna holders perception/

Thus one can see that the various forms of "vid" were here translated by "Tshor." The difference between the translation of this term as "perceive" or as "aware" is only one of active participation. That is when one uses the word "perceive" there seems to be implied a bit more involvement in the mental operations. Whereas "aware" seems to be just one step below this. However, this distinction should not be made too great, for the words are almost synonymous. Here it is just brought up
to show that the term "vid" can be taken to mean a mental operation that is pre-cognition.

There is yet one more point to be mentioned in this argument. That is in surveying the Sanskrit titles given in the Nyingma rGyud a'Bum and comparing them with the Tibetan translations, in the majority of cases the word "vid" or its derivatives are translated by the word "Rig Pa." Thus in vol. three of the NGB one finds:

(sk.) Bodhicitta Samantabhadra vidya parakramodaya tantra nāma.

(tb.) Byang Chub Kyi Kun Tu bZang Po Rig Par Ngag Gyi rTsa'i shar Ba'i rGyud Ches Bya Ba

This does not seem to take place in every case but it does seem to be the preferred translation of "vid."

Since a thorough study of the system used by the earlier translators for the translation of Sanskrit works into Tibetan is lacking, here the mention of a noticed trend will have to suffice.

One final comment on the association between Indian Tantric thought and the Ati-Yoga: throughout the texts that we have looked at in Chapter Two, there are presented constant references to Tantric explanations. That is one is continually coming across explanations that are nothing but Tantric in their origin. Such things as the mention of the five Jina-Buddhas, the psychic veins and prananna, as well as references to mandalas
should suffice to bring one's attention to this association. However, because of the age of the texts translated here and the integral role that these notions play in the understanding of Ati-Yoga it would be safe to say that if Ati-Yoga and the higher Tantras were ever separate streams within Buddhism that these merged long before the time of Vairocana and did so on Indian soil.

rDzogs Chen and Chan

As is well known, Chan was introduced and seems to have gained a considerable following at the time of the first propagation in Tibet. Allegedly, the radical approach of this school came into conflict with that of the Indian teachings. This, of course, cumulated in the Ihasa debate which is still questionable.

Thus in investigating the possible connections and differences between the rDzogs Pa Chen Po and Chan, the most logical approach would be to focus on the form of Chan that was taught by those representing Chan in the above mentioned debate. However, this is an extremely difficult task because our current state of knowledge does not allow us this option.

The form of Chan which was represented by the individual who the Tibetans call Hwa Shang Mahayana
and according to most scholars can be identified as Ma Ho Yen, seems to be a hybrid of the three most famous schools of Chan: Northern, Southern, and the Li Tai Fa Pao Chi schools. Therefore, in the following investigation we will deal with some general arguments that would apply to all of these schools and in particular one argument that deals with the Southern and the Li Tai Fa Pao Chi schools notion of enlightenment.

To begin with, just before the period that this investigation deals with, there was a major shift in the Sutra foundation of Chan. That is, up to the time of the fourth patriarch, the Sutra that seems to have had the most influence on Chan was the Lankavatara Sutra. As is well known, Bodhidharma handed over his copy along with his robe and so forth to his main disciple. By the time of the fifth patriarch, however, this Sutra seems to have lost some of its elevated status and the Vajracchedika or Diamond Sutra seems to have gained equal status. Following that, there came the split between the Northern and Southern schools. The Northern school put forth the doctrine of "gradual enlightenment" while the Southern school put forth a doctrine of "sudden enlightenment." Therefore, in the following investigation both the Lanka and the Vajracchedika will be used as a base. In particular, the notion of the Alayavijnana
found in the Lanka will be contrasted with the notions of this doctrine held by the followers of the rDzogs Chen. Second, the notions of Tathagatagarbha will be investigated and contrasted. Third, the notion of "no-thought" will be investigated. Finally, the notions of "sudden" and "gradual" enlightenment will also be contrasted.

THE ALAYAVIJNANA

Again, in the early Chan one is at a loss for adequate material to make a detailed discussion. Yet, by basing the following on the Lankavatara Sutra which, as mentioned above, was the most important text to the early Chan followers, some preliminary remarks should prove to help illuminate the basic position held in the Chan school. That these teachings were of importance to the followers of Chan is without doubt. First, the Alayavijnana teachings are one of the major themes in the Lankavatara; second, one finds that these notions were of such importance that they were worked into mandala-like geometric patterns to aid in the student's understanding. 40

According to the Lankavatara, the Alayavijnana or, as some would translate it, "the store house consciousness," has two functions: the first is that it retains
the karmic seeds so that they can ripen at a later date; the second is that it allows for both the possibility of Samsara and Nirvana. Moreover, this bi-fold function presents considerable philosophical problems that are left unresolved in this Sutra. 41

Beyond this, the Lankavatara offers the reader the usual explanations of the relationship between the Alaya-vijnana and the other vijnana that are familiar to us from the writings of the early Yogacarins. Therefore, here we have not come across anything new or unusual in the position that was most likely taken by these Chan teachers.

At the time of our investigation, since the use of the Lankavatara had decreased in the Southern Chan school, one can assume that the use of Alayavijnana as a means of explanation also decreased. Further, after several generations the Chan school and in particular the Southern branch would come to the position of "no book learning" that is so familiar to the West now.

However, in the rdZogs Chen one finds a unique manner of dealing with the complex notions related to the Alayavijnana because this school has divided up the functions that are ambiguously dealt with in the Lankavatara into the two separate functions mentioned above. Each is given a separate psychological reference: the
Alaya (tb. Kun Zhi) and the Alayavijnana (tb. Kun Zhi Nam Par Sheg Pa). The first, which is translated the "all ground" represents the possibility of both Samsara and Nirvana, while the second is the container for the karmic seeds.

The Alaya is pure and luminous and is nothing but itself; ultimately it does not change into anything but is like the sky. However, when one shifts from pure awareness (tb. Rig Pa) to unawareness (tb. Ma Rig Pa), then the first level of Samsaric development takes place; in other words, the Alayavijnana comes about. After this development and continuing along the path of unawareness, the rest of the vijnanas also develops.42

Again, here one is dealing with a structural and psychological approach to the mind and its relationship to both Samsara and Nirvana. But, unlike other schools of Buddhism that put forward a theory of Alayavijnana, the rDzogs Chen system does not hold that the mind is the be-all and end-all. This position, which can be termed the "sva-citta" understanding, was well accepted by the Chan followers which is well-known. Yet, in the rDzogs Chen, enlightenment is not equated with sva-citta but with Bodhicitta, thus accepting the standard Tantric definition. Klong Chen Pa says:

Ignorant people say that everything is mental.
About the meaning of the three modes of presencing they are very confused. One must protect oneself and eliminate these incorrect ways of speaking. That contain many errors, and commit various contradictions, and lead to extreme conclusions. 43

Here, of course, the Bodhicitta should be understood as the ultimate Bodhicitta and it is by this means that Samsara can finally be understood as nothing but spontaneous arising. Again Klong Chen Pa says:

Although all these (entities) have no reality, By the poser of the (duality of) the apprehensible and the apprehending there is presencing in function. As long as the (duality of) the apprehensible and the apprehending has not been completely exhausted, There will miraculously appear the cause and result of karmic action. 44

TATHAGATAGARBHA

Another point of difference between the Chinese Chan schools and the rDzogs Pa Chen Po is their notion of the Tathagatagarbha. For both it is the main operating idea without which neither system philosophically would be able to stand. However, this is not a unique situation and other schools of Buddhism also have as their cornerstone the theory of Tathagatagarbha.

For the Chan school, again there is nothing that is beyond the understanding that the Sutras mentioned above present. In general, the following quotation can
sum up the basic position. This is as it is said in the *Awakening of Faith*...:

Thus, that which is fully endowed with them (i.e. excellent qualities) is called Dharmakaya (when manifested) and Tathagatagarbha (when latent). 45

However, there can be two levels of meaning found in this basic position: the first is that beings should find liberation in Buddha-like activities, and the second, it is a statement on the ultimate nature of things. However, since there are many works that explain the Tathagatagarbha notion in China as well as the Chan position, this little information given above should suffice.

When one comes to the position that is presented in the *rDzogs Chen*, the first thing that is of note is that, for the most part, this school uses two terms to express the realm of meaning found in the notion of Tathagatagarbha. The first is "Taghagatagarbha" and the second is "Sugatagarbha." This, of course, leads one to be quite cautious for the relationship could be one of sequence or one of focus.

Basically, the set of notions is hard to trace, yet there is some indication that they can go back as far as Sri Simha and perhaps further. However, the best place to get a solid definition of the distinctions between these two terms is found in a fairly recent
author's works, the Ven. Mipham Rinpoche of the last century. He authored two works that are of help to us here. The first is a general discussion of the Sugatagarbha, however, this is not presented for it does not give one the contrast with the notion of Tathagatagarbha that was felt to be needed. The second work that is of aid to this study is his commentary to the famous Uttara Tantra or the Ratnagotravibhanga. In this work one finds both terms are used. However, one finds that the terms in question are used in different environments.

On the subject of the Sugatagarbha one finds the following:

As for the single point of all the Dharmas of (both) the Sutras and Tantras, (they) are only the all-pervading Sugatagarbha. 48

The single way of the Dharmadhatus pervading to all; at the time of the (Buddha's) teachings, from the door of the demonstrated emptiness, the Dharmadhatu's Sugatagarbha's essence is made clear. 49

Like this, the appearance of birth and obstruction which is the all-collected phenomena; because it does not exist as it appears, it has (no) relationship to the primordial nature of the sphere, the cause and effect of Samsara is from beginning without beginning, pure and the spontaneous nature of clear light. Those appearances of the stainless are inseparable, (and) this very point (shows) the Sugatagarbha because of the method one needs to seize the state without misunderstanding. 50

In regard to the Tathagatagarbha, Mipham says:
In producing continuity in the Tantras: since the main point of the explanation is the Tathagatagarbha; the foundation, path, and fruit, are all produced. 51

"The mind which understands all phenomena and either the ultimate Dharmata or Tathata" (this line means): that the Tathagatagarbha which is the Dharmata of omniscience exists for all sentient beings as subject (i.e. subject of meditation) without distinction, because of viewing it by means of their own natural wisdom, there exists the non-defiled wisdom. 52

Thus, what can be determined from the above quotations is that there is a slight difference in the use of both of these terms. Although one could say that in general both terms refer to the same notion specifically, the Sugatagarbha reference is the enlightened side of this notion where the Tathagatagarbha reference is that of the sentient being's side of the notion. That is when one is explaining things from the point of view of the Buddha, then the term Sugatagarbha is used; and when one is explaining things from the point of view of sentient beings, then one uses Tathagatagarbha. Or to state it another way, when one is referring to this notion from the high level of a Buddha, then the main point of emphasis is the bliss that one has upon realization. Whereas, if the explanation is coming from the unenlightened side, then the main point of emphasis is on the "Thatness" aspect.
NO THOUGHT

In both the Chan and the rDzogs Chen traditions one comes across the notion of "no-thought." However, outside of superficial connections between the two schools, upon deeper investigation one uncovers that this notion has considerably different connotations for each school.

As for the Chan school, the notion of "no-thought" or Wu Nien is primarily found in the Southern branch. However, the term seems to appear before the break between the Northern and Southern schools and is found, perhaps for the first time, in the Buddhist context, in the \textit{Awakening of Faith in the Mahayana}.\footnote{From this point it seems to have been incorporated into use by the Southern Chan school somewhere just before our period of investigation.} However, as it has been argued, the meaning of the term "Wu Nien" in the \textit{Awakening of Faith in the Mahayana} can not be separated from the meaning this same term has in the Chinese Han tradition which has a particular Yin-Yang connotation. Further, this argument has been used to help in locating the origin of this famous work.

Be this as it may, the doctrine of "no-thought" seems to have been first used by the Southern Chan school to counter the position of "detachment from
thought" or Li Nien put forth by the Northern school. Here the Southern school argued that the Northern branch was presenting a system that still had attachment. This attachment was determined to be to purity of the mind.54

To counter this, the Southern school put forth the theory of "no-thought"; but, this was picked up by the Pao T'ang school representative, Wu Chu, and carried to its radical although logical conclusion. It is at this point that this investigation must concern itself with the "no-thought" doctrine of the Chan school.

Primarily, if one is to give any credence to the undoubtedly exaggerated account of Hwa Shang Mahayana found in the Tibetan sources, then, in regard to the notion of "no-thought," he presented the acceptable position of the Pao T'ang school's theory. However, actually deciding if, in fact, this is the case does seem to be out of the question at the present state of our understanding of the real position presented by this historic figure. Although from both the Tibetan depiction and from some of the Tun Hwang material, one can draw a picture that Hwa Shang may well have held this more radical position on the theory of "no-thought."

The alleged position that Hwa Shang Mahayana presented at the debate is well known from Tibetan sources; therefore, here another depiction of it is quite unnesse-
sary. Yet it is noteworthy that the position of Wu Chu, who, as mentioned just above, was instrumental in the formation of the Pao T'ang school, was also criticized along similar lines as Hwa Shang Mahayana by the Indian contingent. 55

Basically, the position on "no-thought" is that Samsara is due to the arising of thoughts, and thus enlightenment arises with "no-thought." When thoughts arise, there is the delusion, but no thought produces truth. Because of this basic philosophical position, there is little, if any, emphasis placed on the paramitas other than prajna paramita since the state of "no-thought" was considered to be this perfection.

Further, Tsung Mi in his criticism of Wu Chu states that the followers of this school do not practice religious observances. This must automatically make one think of the quotation of Hwa Shang Mahayana of one being caged, whether by an iron cage or a gold cage. The first represents negative karma and the second merit.

Whether or not this is a correct presentation of the Hwa Shang Mahayana's position is still undetermined, yet a strong case could be made to the affirmative. It seems that at present one must give some credence to the Tibetan account however exaggerated it may be.

Be this as it may, one can easily contrast the
above position with that of the Ati-Yoga use of the
term "no-thought." Here we enter into a considerably
different context and understanding than that presented
just above. In general one can say that the position
held by the rDzogs Chen school must be prefaced by
the notion of "pure awareness." Therefore, what the
Ati-Yoga teaches is not to arrive at a state of "no-
thought" in and of itself, but to realize the state of
pure awareness. That is when one actualizes this state,
thoughts have a tendency to slow and stop of their own
accord. However, this is not the focus of the practice
but the by-product of it. If thoughts arise and there
is the awareness of them, then there is no moving from
the state of pure awareness. Moving from the state of
pure awareness only takes place when one becomes attached
to the thought or, on the reverse side, tries to block
it from arising i.e. has aversion to the thought. The
expression throughout the rDzogs Chen literature is that
thoughts are liberated in their own place.

The notion of attachment and aversion seems to
follow standard lines found in the Tantras. Here we
are not entering into a new arena but maintaining the
standard line of explanation. Therefore, what the goal
of meditation for the rDzogs Chen school is, is to stay
in the state of pure awareness; this is considerably
different than that presented above in the Chan understanding of the notion of "no-thought." When Vairocana and others use the term "no-thought," they are using as their reference a by-product of the meditation and not necessarily the goal of that meditation.

Further, in regard to the position of "religious observances," from the time of Vairocana's own education right up to the present day, the rDzogs Chen school maintains that all practices are of great importance. That is the rDzogs Chen followers still practice the lower Tantras and even cultivate the virtues expounded in the Sutras, but they undertake these activities from the rDzogs Chen view point. Therefore, Vairocana as well as other authors have repeatedly spoken on the subject of how to practice other yanas. Further, as was mentioned above, there is considerable amount of importance placed on the basic teachings of pratiyasamutpada or the notion of causation.

For this school, the position is that since both the absolute and the relative truths are in fact the same, then one must pay as much attention to the relative as to the absolute. By this method, the rDzogs Chen school has safeguarded itself from falling into the trap of quietism that one can level against the above-mentioned Chan school. Further, charges of not utilizing the upaya
aspect of enlightenment can not be brought forward.

SUDDEN ENLIGHTENMENT

Again the notion of sudden enlightenment that are put forth by the Chan school are well known. However, there does seem to be one minor correction to the basic picture that was made by R.A. Stein. This author in his "Illumination Subite ou Saisie Simultanee" has argued quite successfully that by "sudden" what is meant in the Chan school is actually simultaneous. That is all the perfections are perfected at the same moment. He further argues that in the Sanskrit and Tibetan traditions this holds true.

Here the entire argument that he has put forth will not be capsulized but a slight refinement will be made. For the most part, Professor Stein was using the material in the various texts which teach Mahamudra when he included the Tibetan tradition. Therefore, his statements about the notions of "sudden" within this tradition must be taken cautiously. However, upon investigation of the rDzogs Chen Ati-Yoga tradition one realizes that the notion of "sudden" (tb. Cig Char) should always be prefaced by the use of the term spontaneous (tb. Klun Grub) which can also be rendered as "spontaneously arisen."
What the rDzogs Chen school means by this is that objects appear spontaneously as they are, and enlightenment also "arises" spontaneously as it is. This is so because if one is in the state of pure awareness, then whatever object that arises must do so spontaneously and suddenly. This mental set can be spoken of as the dynamic space between one thought and another. In that moment of pure awareness, as the second thought arises it seems to the meditator to do so of its own accord suddenly and spontaneously.

On the other side, having dwelt in the state of thoughts and thus being unaware, when the techniques of the Ati-Yoga school are applied, the pure awareness seems to break through the stream of superficial thought projections in a spontaneous and sudden manner. Thus, for this reason, when the rDzogs Chen school explains that these things are "sudden," one must not see it as meaning only that the Bhumis, paramitas, and so forth are accomplished at the same time as does the Chan school according to Stein; but one must understand that the Bhumis, paramitas, enlightenment, and so forth are accomplished suddenly-simultaneously (tb. Cig Car), and spontaneously (tb. Klun Grub). For all of these concepts stop and begin for the meditator in accordance to the dynamic aspect of the pure awareness.
CONCLUSION
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As stated in the Introduction, the main thesis of this paper is that the origins of the rDzogs Pa Chen Po lie not in China but in India. Here in this investigation the focal point is the first historical figure within the tradition about whom there is sufficient historic and doctrinal material to allow such a study. That is, this study focuses upon the life and teachings of Vairocana.

Historically, a brief discussion of the early Tantric period and the association that rDzogs Chen has with it was presented. This portion of the paper brought back the use of the term "Sahajayana," but gave it a new definition: the school of thought from which the rDzogs Pa Chen Po, Mahamudra, and bZhi Byed systems evolved. This evolution was stated to be in the order of rDzogs Chen, Mahamudra, and finally bZhi Byed. It was further argued that Ga' Rab rDo rJe, who was a historic figure existing in the sixth century, essentially had a vision of Vajrasattva from which he reworked the teachings that he had received from various teachers into the basic system of Ati-Yoga.

From this beginning, there were several teachers in succession who were the outstanding individuals within the lineage. A brief hagiography for each was
presented with a discussion of some of the problems that evolved from the traditional accounts. In particular, the association that Śrī Simha was alleged to have with China was discussed. It was determined that, in fact, the most logical place of his birth was not China proper but a central Asian town where Sanskrit culture had been of some influence. Beyond this it was also shown that all of his major activities took place, not in China or even in central Asia, but in India proper and primarily in the central region of that country.

In discussion on Vairocana's life, first it was presented that the most probable dates one could give for his life are 750 A.D. to 835 A.D. Further, a list of his most important disciples was also presented.

In dealing with the most important problem brought up by the higiography (that of the actual location where Vairocana received the teachings of the rdzogs Chen which was also the main center of activity for Śrī Simha), it was argued that by mapping out the course of Vairocana to Indian locales, and by carefully checking the various sources as to the exact name of the monastery wherein Śrī Simha was dwelling at the time of Vairocana's arrival, one can determine that this location was not in Uddayana, as some sources have reported, but was none other than Śrī Dhānyakoṭa, lo-
located on the Krishna river in central India. It was also presented in this light that what may have happened in the Tibetan accounts that give Udayana as the locale was nothing more than a lexicographical mistake in the transliteration of the place name. That is the locale in Udayana is given as Śrī Dhāna Kosha and the central Indian locale is Śrī Dhānya Koṭa. Thus, a mistake of two letters in transliteration moved Vairocana clear across the south Asian continent without mention of a town or locale except in the east and central parts of India.

The hagiography itself is important in giving one the proper location for the rdZogs Chen teachings in the first place. That is seeing that the two main propagators of this system, in particular the bkha tradition, both received the teachings from Śrī Śiṃha, and the time frame wherein they did receive the teachings, one can safely say that the system was transmitted from India to Tibet. Also it can be added that the association of rdZogs Chen with China has little historic ground to stand on as far as the source material indicates.

Secondly, the hagiography gives one the notion of the great difficulties that some of the early Tibetans had to endure in order to receive the Dharma. Such dangers as poor roads, thugs, and so forth are common
tales from this period; here, however, one gets more of the mind set of the earlier writers. By this what is meant is that instead of presenting these dangers in factual ways, many of the events are placed in the realm of religion. That is Vairocana faces demons and other malignant and powerful forces that are of non-human origin. This type of material should be compared with other travelogs that have similar tendencies. However, this is quite beyond the scope of the present work.

Moreover, the actual teachings of the rDzogs Chen within India seem to have been done in the arena of great secrecy and confusion. The king and great scholar-saints all seem to have been quite concerned that these teachings be safely guarded. This whole framework within the story can be seen in two separate ways. First, one can accept yet another case of the general unacceptability of the Tantras. Many stories of this sort are well known to us now. Second, it could be indicative of an attempt to cloud over the actual historic fact and to shed favorable light on this particular system. However, coming to a completely unrefutable position on this would be quite difficult given the present state of knowledge; so suffice it to say that from all the available historic sources, and in particular the ones presented herein, the scale seems to be tipped to the
side of interpreting this information in favor of the first possibility given above. However, no matter what the case is, in general, one must assume that the rDzogs Chen teachings were rare, even in India.

Further, the texts selected do nothing to help our knowledge of the reasons why Vairocana was banned from central Tibet. There are two reasons given traditionally. The first is that one of the queens caused his departure due to his refusal of her. The other is that the ministers were the main factor involved. Here in this story, the ambiguity seems to have been combined, but still leaves one with a lack of sufficient information.

In general, one gets an impression of Vairocana's life as actual history interpreted through the religion. As stated before, the main purpose of this class of literature is religious, and actually separating out the detailed historic facts from the overlay of religion becomes increasingly difficult for each layer.

In Chapter Two the presentation was a selection of the texts that Vairocana actually authored or had translated into Tibetan. This selection was based on trying to find the relation of Ati-Yoga with the other branches of Buddhism as well as the actual structure of this system. There was, of course, some needed intro-
ductory information presented, however, the main focus is on the texts themselves.

In this regard then, the first text by Klong Chen Pa showed how there were two systems of Ati-Yoga. The first was that relating to the lower vehicles and the second was what was called the secret explanation. However, after a brief account of the first, most of the text dealt with the secret explanation. Herein, there are three basic subdivisions: the Mind section, the Great Expanse section, and the Instruction section. These relate to: seeing the mind in its nakedness, the openness of being, and the methods of stabilizing the experience respectively.

Here also the text presented the system in a rather structural approach; something that was felt needed in order for the reader to have a clear understanding of how the system stacks up.

The commentary on the Heart Sutra showed both how the basic Tantric level of understanding interpreted the Sutras as well as how the Ati-Yoga does. This, it is hoped, will add in some way to the over-all knowledge of how later developments within Buddhism used and reinterpreted previous developments.

The RT further developed the first division of rDzogs Chen, that of relating to the lower vehicles,
and showed how each stage or vehicle can be seen with the Ati-Yoga perspective. However, the text only dealt with the Tantric stages and did not go into those lower. These to some degree are covered by the preceding text.

Finally, the last text which is the only one actually authored by Vairocana presented the relationship of Ati-Yoga with logic. Basically, the idea here is that the highest level of Ati-Yoga can not be dealt with in a logical manner. However, by using the "right words," one can indicate this level. The right words are, of course, the ones which point to this experience but are not seized as being the actual thing in and of itself.

In Chapter Three, the doctrine section, there was a series of arguments dealing with the rDzogs Chen and Indian thought. The first showed that for the Nyingma, and in particular the rDzogs Chen system, the highest expression of the Dharmakaya is symbolized by Samantabhadra Buddha. Further, there was presented a short history of the development of Samantabhadra Bodhisattva in the Sutras into the Samantabhadra Buddha of the Tantras. In addition to this, the fact of the ambiguity between Vajrasattva and Vajradhara that existed in the Guhyasamaja Tantra is also maintained in the Nyingma school. Finally, in this, the line of delineation of various Kayas and the manifestation of Buddhas and Bodhisat-
tvas on these Kayas was given.

In the discussion of the nature of the path it was pointed out that, although the rdzogs Chen adherents profess a nine yana system, in fact, it is not necessarily a system wherein all practitioners must start at the lowest level and progress up to the highest. The possibility of a particular practitioner starting at any of the nine stages does exist. Further, in this regard it was shown that the rdzogs Chen system also professes a belief in the ekayana theory. The way in which these two systems are amalgamated is by saying that, although there is only one yana, that of the highest Bodhicitta, the Buddha showed different paths for upayic reasons.

In conjunction with the discussion of Bodhicitta, the relationship between Alaya, Tathagatagarbha, and so forth and the Bodhicitta was discussed. Basically, within the rdzogs Chen school the use of these terms means that they are taking a different basic position of looking at the phenomena of enlightenment. For example: when the texts speak of the Alaya, the approach is structural. That the rdzogs Chen system uses the term Bodhicitta in reference to enlightenment is not a new position. There were presented quotations from the Guhyasamaja Tantra and the texts translated for this study that show parallel constructs.
Finally, in discussing the Ati-Yoga yana it was determined that the Ati-Yoga showing up at the top of the paths (or the list) is not unusual, but one can find parallels with other Tantric schools, particularly in Tibet. The notion of practicing the lower yanias with the higher perspective is somewhat unique, yet the groundwork for this position was already laid by the Tantras long before Vairocana brought the rDzogs Chen system into Tibet.

In discussing the Ati-Yoga perspective, it was shown from the texts translated for this study that accordingly the highest level can not be expressed at all. However, it was felt that an explanation about enlightenment was needed, even if it is not the highest level. In this regard there was presented a discussion between the various schools of Mahayana Sutra Level and that of the Tantras and rDzogs Chen.

To summarize this discussion, the rDzogs Chen system states that basically there is no such thing as non-enlightenment. All beings are, in fact, enlightened; but by chance defilement, they do not realize it. This defilement is really a shift from pure awareness to non-awareness. Therefore, all external phenomena are actually manifestations of this mental operation, and therefore on the highest level they do not exist as such.
In this section there was also presented a discussion of the co-relative terms of "Thatness" and "Pure Awareness." This is that essentially these two terms are related in the following way: the experience of pure awareness comes from the side of the subject while the experience of Thatness related to the side of the object. These two experiences are not in fact different for both are a state where one dwells on the non-dual, but the point of reference when one begins is either that of subject or object.

On the question of the relationship between the Ati-Yoga and the Chinese school of Chan Buddhism, after presenting some of the difficulties involved in this type of study, there was a discussion of the different positions taken by each of these schools on the topic of the Alayavijnana. Basing the Chinese side of this discussion from information gathered from the Lankavatara Sutra, it was pointed out that in this Sutra there are, in fact, two functions that the Alayavijnana performs: the first is to store the Karmic seeds, and the second is the allowing of both the possibilities of Nirvana and Samsara. This two-fold function produces some philosophical problems that remain unresolved in the Sutra. Further, the basic position taken on this topic is not at all unusual and conforms quite well with other writ-
ings on this subject such as the early Yogacarin works.

Contrasting the above with the position taken within the rDzogs Chen system, the first thing one notes is that the two-fold function mentioned above has been divided between two structural entities. That is the allowance for the possibility of both Nirvana and Samsara is placed in the classification of being the function of the "all-ground" (sk. Alaya/ tb. Kun Zhi) and the storing of karmic seeds is placed in the "all-ground consciousness" (sk. Alayavijnana/tb. Kun Zhi Nam Par Sheg Pa).

By this division of functions the rDzogs Chen system has added one more step in the de-evolution from the pure sphere of the Dharmakaya to Samsaric mind. This does seem to clear away most of the problems involved with the two-fold function theory presented in the Sutra mentioned above.

Further, because of the Chinese position, they are easily classified as having what is termed the "sva-citta" understanding. However, since for the rDzogs Chen system enlightenment is not equated with sva-citta but with Bodhicitta, they have avoided the many difficulties that are well known with the sva-citta theory.

Next there was presented a discussion showing the differences between these two schools on the subject of
Tathagatagarbha. Although it is the underlying foundation of the view for both schools, there are considerable differences in the understanding that each school has in regard to this complex theory. Basically, the Chinese school's position is that the Tathagatagarbha is what the excellent qualities of the Buddha are called when they are not realized. However, for the rDzogs Chen school there is some distinction made between the Tathagatagarbha and the Sugatagarbha. The first is used when the reference is the unenlightened mind, and the second is used when the reference is the enlightened mind. Further, the first relates to the Thatness aspect and the second to the bliss aspect.

In discussing the differences between these two schools in regard to the theory of "no-thought" it was argued that the Chan position on "no-thought" (ch. wu nien) can not be separated from the notion this term carried with it in the Han tradition. Further, this notion seems to have been incorporated in the Southern Chan school to counter the notion of detachment from thought (ch. li nien) put forth by the Northern school.

In Tibet this notion of "no-thought" seems to be closely related to the radical position on this subject taken by the Pao T'ang school of Chan. This position in essence is that when there is thought, there is
Samsara; and when there is no thought, there is Nirvana. This position seems to automatically negate the use of the paramitas as a means to assist one to enlightenment; except, of course, for prajna paramita with which "no-thought" was associated. Thus, by so doing, the whole field of contemplative as well as activated Sila is cast out.

Be this as it may, in the Ati-Yoga system the notion of "no-thought" is prefaced by the term pure awareness. That is the idea is to gain pure awareness wherein the thoughts will stop by themselves, or, as the texts say, the thoughts are liberated in their own sphere. Therefore, this system's position is to arrive at a positive state wherein there is a dynamic aspect, and not a nihilistic one where there is no function whatsoever.

In regard to the practice of what is called religious observances, the rDzogs Chen system maintains that these are of great importance. Just because the relative and absolute levels of things are, in fact, one and the same does not mean that one can not pay attention to the relative side. Therefore, one can not say that the rDzogs Chen system does not teach the upayic side of enlightenment. This school, as well as the Tantras, in general maintains the definition of enlighten-
ment as prajnopaya and nothing else.

Finally, there was a brief discussion of the differences between these two school's positions on sudden enlightenment. It was argued that the Chan school position actually means by "sudden" that one accomplishes all the perfections simultaneously. But in the Ati-Yoga system the term must be prefaced by spontaneous; therefore, it should be understood as actually happening in an instant.

In general, it has been shown that both from the historical as well as the doctrinal evidence, the theory put forth by western authors (as well as some native Tibetan scholars) that the rDzogs Pa Chen Po or Ati-Yoga system has its roots in China is not at all acceptable. This very evidence, when critically studied and compared, can only leave one with the notion that the system is well grounded in the Indian soil which conforms with the position taken by the followers of this the supreme yoga.
Appendix II
Outline of Ati-Yoga

ATI-YOGA

<table>
<thead>
<tr>
<th>Lower (vehicle) exhausted method</th>
<th>Great secret explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Sravaka level</td>
<td>5) Upa Tantra</td>
</tr>
<tr>
<td>2) Pratyskabuddha</td>
<td>6) Yoga Tantra</td>
</tr>
<tr>
<td>3) Bodhisattva</td>
<td>7) Mahavajra Tantra</td>
</tr>
<tr>
<td>4) Kriya Tantra</td>
<td>8) Anuyoga Tantra</td>
</tr>
</tbody>
</table>

Mind section

| 1) from the mental fruit | 5) extreme doctrine |
| 2) correctness & obscuration | 6) transcends seizing |
| 3) falls from the source | 7) inclined towards the mind |

Great Expanse section

<table>
<thead>
<tr>
<th>1) Black</th>
<th>3) Mental white</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. differentiated</td>
<td>A. fully arisen</td>
</tr>
<tr>
<td>B. compassionate</td>
<td>1. ocean like</td>
</tr>
<tr>
<td>C. emanated</td>
<td>a. great</td>
</tr>
<tr>
<td></td>
<td>b. small</td>
</tr>
<tr>
<td></td>
<td>2. sky like</td>
</tr>
<tr>
<td></td>
<td>a. sun-moon</td>
</tr>
<tr>
<td></td>
<td>b. precious</td>
</tr>
<tr>
<td></td>
<td>B. without dualism</td>
</tr>
<tr>
<td>2) Varigated</td>
<td>4) Non-caused</td>
</tr>
<tr>
<td>A. admitting</td>
<td>A. without contradictions</td>
</tr>
<tr>
<td>B. self existing</td>
<td>B. self arisen transc.</td>
</tr>
<tr>
<td>C. instructions</td>
<td>C. not perceived</td>
</tr>
<tr>
<td>(grouped under:)</td>
<td>D. dharmas of S. &amp; N.</td>
</tr>
<tr>
<td>without change in the view</td>
<td>1. display</td>
</tr>
<tr>
<td>without existence &amp; non-existence</td>
<td>2. ornament</td>
</tr>
<tr>
<td>without hope &amp; fear</td>
<td>3. Dharmata</td>
</tr>
<tr>
<td>without revealed arising</td>
<td>4. actionless</td>
</tr>
</tbody>
</table>

(continued)
(Great Expanse section continued)

(grouped under:)

display
liberates
without change in the sphere
display self arisen
all remain in the liberated

Instruction section
Separate Oral self healing

1. discription
2. without opportunity
3. Tantras
4. joining the view and meditation
   A. without diffusing
   B. without activity
      1. path exhausted
      2. essence
         a. unborn
         b. success
   C. no obtaining
      1. concealed distinction
      2. view & action
   D. self pure explanation
      1. follows delusion
      2. foundation
      3. falls from thig le
Appendix III

Works of Vairocana

Tibetan Tripitaka (Peking ed.)


2257 Rdo-rje rnal-hbyor-ma dkar-mohi sgrub-thabs.

2772 Rgyud-kyi rgyal-po dpal gsan-ba hdus-pahi rnam-par bsad-pa.

2869 Dpal rdo-rje hjigs-byed-kyi dkyil-hkhor-gyi cho-ger gsal-ba shes-bye-ba.

3130 (not by Vairocana but by Vairocanaraksita)

4514 Hohags-ma sgrol-mahi rjes-su spyod-pahi gnod-sbyin-mohi sgrub-thabs.


4813 Chos thams-cad hphags-pa hjam-dpal gsin-rje gsed-por bsgrub-pahi thabs.

4851 Usnisa snags-kyi man-nag-gi bsgrub-thabs shes-bye-ba.


4992 Tshogs-kyi bdag-po chen-po khamgs gsun bdan sdud dmar-pohi sgrub-pahi thabs.

4995 Tshogs-kyi bdag-po dam-tshig gsan-bahi bsgrub-thabs shes-bya-ba.

5030 Mkhar hgvo-mahi dkyil hkhor-gyi sgrub-thabs-kyi rim-pa shes-bya-ba.

5034 Hkhor-ba rtsad-nas good-pa gser-gyi thigs-pahi gdams-nag.

5036 Lta-ba nam-mkhas-dan mnam-pahi rgyal-kyi dkah-hgrel.
5037 Bsgom-pa rgya-mtsho-dan mnam-pahi rgyud kyi dkah-hgrel.

5038 Spyod-pa ni-zla-dan mnam-pahi rgyud-kyi dkah-hgrel.


5047 Hbras-bu ye-ses sa-gcig cho-kyi dbyins.

RNyingma rGyud a’Bum
vol.

1. Chos Thams Cad rDzogs Pa Chen Po Byang Chub Kyi Sems Kun Byed rGyal Po.

   Chos Thams Cad Byang Chub Kyi Sems rDzogs Pa Chen Po a’Khor Ba rTsad Nam gCod Pa Nam mKha’ Dang mNyam Pa Yi Ge Med Pa’i rGyud.

   Chos Thams Cad Byang Chub Kyi Sems rDzogs Pa Chen Po a’Khor Ba rTsad Nas gCod Pa Nyi Zla Dang mNyam Pa Dri Ma Med Pa’i rGyud.

   Chos Thams Cad Byang Chub Kyi Sems rDzogs Pa Chen Po a’Khor Ba rTsad Nam gCod Pa rGya Ma Tsho Dang mNyam Pa rNyeg Pa Med Pa rGyud.

   bDe Bar gShegs Pas gTad rGya Dang bCas Pa rDzogs So (colophon)

   bKra Shis Pa’i dPal.

   rGyud Kyi rGyal Po gSer Gyi Rus Swal rDo rJe Theg Pa rTsa Ba’i rGyud.

2. bDe Pa Chen Po Byang Chub Kyi Sems rMad Du Byung Ba’i...

   Byang Chub Kyi Sems bsGom Pa Yi Ge Med Pa’i rGyud.

   Byang Chub Sems Kyi Man Ngag Rin Chen Phreng Pa bChom lDan a’Das dPal Kun Tu bZang Po La Phyag a’Tshal Lo.

   a’Khor Lo rDo rJe.

   rDo rJe Sems dPa’ NamKha’ Che rGyas Pa Zhes Bya Ba.
2. rDo rJe Sems dPa' NamKha' Che rGyas Pa Zhes Rya Ba rNal a'Byor Ma'i rGyud.
   Byang Chub Kyi Sems rMad Du Byung Ba.

3. Byang Chub Kyi Sems Thugs Kyi rGyud Rin Po Che sPu Dra Pa'i rGyan Zhes Bya Ba.
   Rin Po Che rGyas Pa Chen Po'i rGyud.
   Kun Tu bZang Po NamKha Che rTsa Ba sDus Pa'i rGyud.
   Byang Chub Kyi Sems Kun Tu bZang Po Reg Par Nga Gi rTsal Shar Ba'i rGyud Ches Bya Ba.
   rDo rJe Sems dPa' NamKha' Che, Kun Tu bZang Po gSang sNying Po'i rGyud.

   Ye She gSang Ba Zhes Rya Ba'i rGyud.
   Byang Chub Kyi Sems Ye Shes rDzogs Pa'i rGyud Ces Bya Ba.
   Byang Chub Sems rDo rJe a'Od a'Phro Ba'i rGyud Kyi Rin Pa Zhes Bya Ba.
   Rin Po Che a'Phags Lam bKod Pa'i rGyud Ces Bya Ba.

12. De bZhin gShegs Pa Thams Cad Kyi Thugs gSang Ba'i Ye Shes Don Gyi sNying Po, Khro Bo rDo rJe'i Rigs, Kun a'Dus Rig Pa'i mDo, rNal a'Byor bsGrub Pa'i rGyud Ces Bya Ba Theg Pa Chen Po'i mDo.

14. dPal gSang Ba'i sNying Po'i Phye Ma.

16. Kho Bo Chen Po'i sTogs Kyis rNal a'Byor dBang Phyug sGrub Pa'i rGyud.


25. dPal Khrag a'Thung a'Dus Pa'i rGyud Ces Bya Ba.

He Ru Ka a'Dus Phye Ma dPal He Ru Ka Gal Ba Dur Khrod Ma Ngon Par a'Byung b2hes Bya Ba'i rGyud rDzogs sHo.

27. rGyud Kyi rGyal Po rDo rJe Phred Ba Zhes Bya Ba.
   rDo rJe Khros Pa Phur Pa rTsa Ba'i rGyud.
   sBas Pa Zab Mo mDung rTse'i rGyud.

29. sKu Dang Ye Shes Thams Cad a'Dus Pa'i Sangs rGyas
   mDud Pa Zhes Bya Ba.

31. bCom lDan a'Das bDe Bar gsShegs Pa Thams Cad a'Dus
   Pa Zhes Bya Ba rTsa Ba'i rGyud Kyi rGyal Po Chen Po.

32. De bZhin gsShegs Pa Zhi Ba Thams Cad a'Dus Pa rTsa
   Ba'i rGyud Zhes Bya Ba.

   dPal Che mChog a'Dus Pa rTsa Ba'i rGyud Zhes Bya Ba.

   dPal Khrag a'Thung a'Dus Pa rTsa Ba'i rGyud Zhes Bya Ba.

   gShin rJe'i gShad Rab a'Dus Pa rTsa Ba'i rGyud Zhes
   Bya Ba.

   dPal bCom lDan a'Das dBang Chen a'Dus Ba rTsa Ba'i
   rGyud Zhes Bya Ba.

   Ma Mo a'Dus Pa rTsa Ba'i rGyud Zhes Bya Ba.

   a'Jig rTen mChod bsTod bsGrab Pa rTsa Ba'i rGyud
   Zhes Bya Ba.

   Drag sNgags a'Dus Pa rDo rJe rTsa Ba'i rGyud Zhes
   Bya Ba.

   lHa Chen Po Tshogs Kyi bDag Po lHa'i De dPon Zhes
   Bya Bar lHa Na Mas Kyis Grags So.

33. Ma Mo E Ka Dza' Ti Byed sPyang rGyal Nag Mo'i rGyud
    Zhes Bya Ba.
The rGyud a'Bum of Vairocana (vol.)

1. rDo rJe Sems dPa' Nam mkha'i mtha' Dang mNyam Pa'i rGyud Chen Po.
   rDo rJe Sems dPa' Nam mkha' Che rTsa Ba'i rGyud sKye Ba Med Pa.
   Byang Chub Kyi Sems Kun Byed rGyal Po lTa Ba Nam mkha'
   lTar mtha' dBus Med Pa'i rGyud Nam mkha'i sNying Po
   mChog Gi Don, gSang Ba mChog Gi mDo Lung brGyad Cu
   rTsa bZhi Pa.

2. Chos Thams Cad Byang Chub Kyi Sems rDzogs Pa Chen
   Po a'Khor Ba rTsdad Nas gCod Pa Nam mkha' Dang mNyam
   Pa Yi Ge Med Pa'i rGyud.
   Byang Chub Sems bsGom Pa.

3. Byang Chub Kyi Sems Kyi rGya mTsho Klong dGu'i rGyud.
   rDzogs Pa Chen Po Ye Shes gSang Ba'i rGyud.
   Rig Pa Nam mkha' lTar gSal Ba'i rGyud.
   Ye Shes Rin Po Che a'Od Kyis rGyud.

4. rGyud Kyi rGyal Po gSer Gyi Rus sBal rDo rJe Theg
   Pa rTsa Ba'i rGyud.
   Byang Chub Kyi Sems rDzogs Pa Chen Po mkha' mNyam
   Klong Gi rGyud.
   Byang Chub Sems Kun Tu bZang Po Rig Pa Rang Gi
   brTsal Shar Ba'i rGyud.

5. lTa Ba sPyod Pa'i a'Khor Lo.
   Byang Chub Sems dPa' a'Khor Lo rDo rJe Zhes Bya Ba'i
   rGyud.

7. a'Khor Lo rDo rJe Zhes Bya Ba'i rGyud.

miscellaneous

Ming Don brDa sPrad (Sanskrit-Tibetan Dict.)
not yet located.
miscellaneous (cont.)

1. rDzogs Pa Chen Po Sems sDe sPyi'i sNying Po'i bStan bCos Byang Chub Sems bsGom Pa rDo La gSer Zhun.

2. rDzogs Pa Chen Po Klong sDe rDo rJe Zam Pa'i Man Ngag Gi gZhung Zhal gDams Dang bCas.

(1&2 found in the gDams Ngag mDzod, by a'Jam mGon Kong sPrul Blo Gros mTha' Yas. ed. N. Lungtok & N. Gyaltsan, Delhi. 1971).

2. e.g. Warner *Indian Buddhism*, pp. 466 f.


4. see Robinson, *The Eight-four Mahasiddhas*.

5. CM vol V p. 110

6. In fact, most of the siddhas mentioned in the following pages which are considered Mahasiddhas are not mentioned. See Robinson, *Eighty-four Mahasiddhas* and CM vol V pp. 112 f.

7. I refer here to the well known claims in the Sutras that by a "son or daughter of a good family" selecting Sutra "X" above the rest, preaching it, copying it, and so forth, they will receive great merit. e.g. Conze, *Perfection of Wisdom*, pp. 120 f. and on the cult, see Schopen, *Sukhavari* pp. 188–89.

8. e.g. Padmasambhava was supposed to have brought many Tantras from the Dakinis. See Evans-Ventz, *Great Liberation* pp. 131 f. Also dGa' Rab rDo rJe received the Ati-Yoga teachings from Vajrasattva. See text below.

9. Here mantra means dharani, mantra, and etc.

10. See Shaw, "Karandavyuha" (unpub.)

11. ibid.
12. 

13. T. 21.400b2, 400c1b, 404a24-b7.
14. T. 21.404b25
15. 21.400a27
16. 
17. 
18. T. 14 #428, 21 # 1351,1356, and T. 50.383b18
19. 
20. T. 50.389b25
21. 
22. T. 21.579b1
23. rNying Ma'i rGyud a'bum vol. 17.
25. rNying Ma'i rGyud a'bum vol. 15.
26. This incredible collection which contains some thirty-seven volumes represents the works of the Tibetan translators, Saints, and many Indian teachers from the approximate time of Padmasambhava to that of Rinchen Zang Po. It was first compiled in one body by Ratna gling Pa (1403-1479) and later edited and published by Jigs Med gling Pa (1729-1798). It has yet to be studied systematically. For Ratna gling Pa and Jigs Med gling Pa see Dargye, Esoteric. pp. 144 f. and pp. 186 f.
27. i.e. Here what is to be shown must be from well known
works so that an acceptable understanding of the conceptual climate can be produced. By introducing new Tantras and etc., it would unnecessarily complicate this.

28. See Nagarjuna's *Tantratika*, Dg. vol Sa 105-7 and Wayman *The Accane Lore of Forty Verses*.
30. They also seem to be connected with the Guhyasamaja Tantra e.g. in the Jnanasiddha, Indribodhi quotes the Guhyasamaja. See Jnanasiddha, Malati Shendge ed. and Tibetan Tripitaka, Peking ed. vol 68
31. ibid. Shendge.
32. ibid. Shendge.
33. *Blue Annals*, p. 552
34. Bhattacharya, *Intro. to Buddhist Exoterism*.
35. Information taken from conversations with N. Jay R. Weil.
36. The following historic and hagiographic information was taken from: DC., Pakmakarpa *Tibetan Chronicals*, Dargye, *Esoteric Buddhism*, CM. vol IV & V, Vairo a'Dra a'Bag.
37. CM vol V reports this happened in a vision while she was meditating; it also gives the year for this as wood female ox. pp. 182-83.
38. DC says he knew them from birth.
39. sk. Manjusrimitra.

40. He was from Simhala, *Life*. p. 185

41. Some scholars have translated this as Wu Tai Shan Manjusri's Mt. in China. But there was also one in Tibet. It is further conceivable that there were others, perhaps in Uddyana and Nepal, a land which is well associated with Manjusri from early times. Therefore, it was translated into English so as not to be misleading.

42. Assumedly containing Ati-Yoga texts as in the previous story.

43. DC pp. 131 f.

44. *Blue Annals* pp. 191 f.

45. CM vol V pp. 191 f.

46. *Blue Annals* pp. 159 f.

47. Indrabodhi II was Padmasambhava's father.

48. Both have works translated in the rNying Ma'i rGyud a'Bum.

49. CM vol V p. 188

50. For example of Tibetan text translated from Chinese, see the *Tibetan Lankavatara Sutra*. Dg. vol. Ca # 192-284a

51. DC. p. 178

52. Vairocana a'Dra a'Bag p. 109

53. *Life* p. 434
54. Warder, *Indian Buddhism* p. 487
55. Dg. ed.
56. Waddell, *Tibetan Buddhism* p. 435n
57. See *Blue Annals*, pp. 844-85 & 1024
58. *Blue Annals* p. XIX
59. The dating of events in Tibet is far from settled,
e.g. Waddell gives completely different dates for King
Khri Srong, see p. 24. The matter is further complicated
by the inaccuracy that came in when the Tibetans
changed from a twelve year cycle to a sixty year
cycle based on the Kalacakra Tantra, see A.H. Franke,
*Tibetan Documents*.
60. On the difficulties of this problem see Tucci, *Swat
Valley*. pp. 26 f.
61. 1) In this hagiography, 2) Vairocana a'Dra a'Bag.
62. DC. p. 178
63. For an interesting comparison of travel logs, see
Tucci, *Swat Valley*.
64. DC. p. 119
65. By eastern I mean Bihar, Orissa, and south to Sri
Dhanyakaraka on the Krishna river.
66. *Buddhist Records*, vol II p. 214
HAGIOGRAPHY

1. In this section the Tibetan titles will be given in the footnotes with references so that it can be compared with the Appendices. However, not all texts are located because some are from the oral tradition, some have been lost, and also the Tibetans have a very fluid understanding of what a title is; this leads to a text having more than one title, making it quite difficult to locate. Tb. a'Dus Pa mDo dBag gi Bla Ma brGyud Pa'i rNam Thar Ngo mTshar Dad Pa'i Phreng 'Pa.

2. South and east of Lhasa.

3. The rDor Zam is a very famous tradition dating from the first spread of the Dharma in Tibet.

4. The King Khri Srong actually went to Vairocana's home. He found a scamp of a lad who was cocky in answering the king's questions. See Life. pp. 411 f.

5. Vairocana was an only child. See Life. p.421

6. Tucci gives 300 languages, see Minor Texts II p.110. Douglas, gives twenty-one, see Life. p.506. Padmasambhava also knew 360 languages, see Evans-Wentz, Great Liberation, p.123 Some of these languages are well known to us like: Sanskrit, and Khotanese; some were divine: e.g. Naga Language, Dakini language, and so forth. Also Tibetans count dialects as different languages.
7. Vairocana was actually an incarnation of Śānanda. See Life. p.409

8. The three whites are: curd, milk, and butter; the three sweets are: molasses, honey, and sugar. See Das Dict. p.52

9. Perhaps the mantra of Manjusri or Sarasvati.

10. The list of seven select ones is far from settled; different texts give slightly different versions, but Vairocana is in all of them. See Tucci, Minor Texts II. pp.14 f.

11. i.e. Mulasarvastivadin vinaya.

12. i.e. Ati-Yoga

13. Legs Grub was the son of Telen Chief of Tsang. See Life. p.443

14. This is a chain link cap wherein the links were made of gold leaf.

15. According to the Vairocana a'Dra a'Bag, they cut off their hair and put the helmets on; then they let their hair grow out through the links of the cap. In this way the gold was concealed under their hair.

16. This was the king's horse.

17. These are reconstructed forepaws of predatory animals that could be put on the hands and used as defense.

18. It has been held that Milaraspa was the great saint who carried on the tradition of the Siddhas and sang
many of his teachings; yet here we have an example of this well before Mila's time. The tradition was probably a continuous one in Tibet. For these songs see Vairocana a'Dra a'Bag.

19. Evans-Wentz gives the year Earth Tiger (738) as the beginning of construction of Samyas but this is too early. Tucci gives 775 as its foundation (completion?) see Minor Texts II pp.26 f. Dargye gives 755. See Esoteric. p.6

20. Legs Grub was twenty-five according to Life, see p.443

21. Vairocana's Yidam was Mod Pa Drag sNgags. See CM vol IV p.44 and Nyingma Icons. p.26. But throughout this text there is presented a connection with Hayagriva. The Hayagriva temple was in the west section of Samyas.

22. This may be near Katmandhu in the high peaks.

23. This is near Samyas.

24. This is in Eastern Khams.

25. The text throughout gives the impression that by "Tibet" (tb. Bod) it means just central Tibet.

26. The tulkus that were of Vairocana are: 1) Grva Pa mNgon Shes (1012-1090); 2) rDo rJe Gling Pa (1346-1405); 3) gTer bdag Gling Pa (1634-1714); and 4) Bairo tulku (present) see Esoteric.

27. i.e. Ati-Yoga

28. i.e. Katmandhu.
29. This is one of the oldest forms of magic mentioned in Buddhism and many examples can be found in the Hinayana cannon as well as from there after.

30. tb: Brag Ri sMug Po

31. A type of Kirata.

32. Traikutakya, west Bengal near Magadha; possible Somaputri.

33. Patalaputra

34. Vaisali?

35. Ayodhya?

36. The Chinese records a Po Lo Nai (Travels p. 134)
   Po Lo Nai is Benaris, this may be the same.

37. Kalinga

38. Avarasaila, south-east Bengal?

39. NYI

40. NYI

41. NYI

42. Here it refers to the practice of the lower Tantras with the Ati-Yoga perspective.

43. He said the mantra "Vajra Ban Dha Pra Be Sha Wa Phat." See Vairocana a'Dra a'Bag p. 115.

44. Nearly the same story is told of Padmasambhava's meeting with a Dakini. See Evans-Wentz, Great Liberation pp. 131 f.

45. The message said: "Namo Buddha, Namo Dharma, Namo
samgha." see Vairocana a'Dra a'Bag p.115

46. i.e. Ati-Yoga

47. Vairocana had all together twenty-five teachers:

1. Travarta
2. Silendrabodhi
3. Jinamitra
4. Jnanasutra
5. Ananta
6. Surendrabodhi
7. Dharmasri
8. Danasila
9. Candragomin
10. Pancajnana
11. Kanaka
12. Sakyasriprabha
13. Vimalamitra
14. Guhyabuddha
15. Aryadeva
16. Kamalasila
17. Dharmakirti
18. Santideva
19. Sribaladhara
20. Citramani
21. Santigarbha
22. Silamanju
23. Buddhagupta
24. Kumara
25. Sri Simha

See Life, p.444 although this list seems doubtful.

48. Tucci has this taking place in Bodhgaya. See Painted Scrolls, p.320

49. See Chapt. II p. 110

50. That is have faith.

51. This would be the lion who can overpower the Airavata elephant which is Indra's mount.

52. The goose has a much higher status in Tantric works than in the west. They often show up in mandalas.

53. These vows and etc. were destroyed by the panditas so Vairocana and etc. received them from the Dharmapalas.

54. The text is very obscure here: see rNam Thar p.74 ln. 13-18

55. i.e. they appeared as if travellers camping in back
of Śrī Sipha’s house. This way it did not appear as though he was giving them teachings.

56. Then later he could hold this up to a smoking fire and the words would become visible.

57. This is based on the Vairocana a'Dra a'Bag; other sources have Vairocana writing the teachings down in milk. See CM vol. IV p.44.

58. Rig Pa Khun Byung BGB vol. 4
   rTsal Chen sPrugs Pa NGB vol. 1?
   Khyung Chen BGB vol. 5
   lTa Ba Mi Pa'i rGyal mTshan rNams bShad NYI

59. Nor Bu rJe bTsun Dam Pa NYI
   sPyi gCog Ga' Po BGB vol. 1? NGB vol. 1?
   Kun a'Dus Rin Po Che BGB vol. 6? NGB vol. 1?
   bDe a'Byams Srog Ge a'Khor Lo NYI
   Sms Tigs (see works by Vimalamitra) BGB vol.4?
   Nam mKhā' rGyal Po NGB vol. 2
   bDe Ba Phra bKod BGB vol. 1, NGB vol. 2
   sPyi Chings NYI
   rDo La gSer Zhun Te Chung a'Brin Che bZhi rMad byung rNams NYI
   Sms sDe'i rGyud bCo brGyod gDams (see works by Vimalamitra)

60. As will be seen according to the omen at Samyas.

61. See fn. #20.

62. By saying "sick" he is making a joke.

63. Man Ngag rGya mTsho'i Klong gSung NYI
    Klong sDe'i rGyud BGB vol. 4?
    rGyud sDe'i sKor rNams gSung NYI
    Ke'u Tshang Gi sKor NYI
    Gab Pa'i Chos sKor Zab La rGya Che Ba NYI
    Sham a'Byed Bram Ze'i sKor (some text in NGB similar)
    Zlo rGyal Po'i sKor NYI

64. These are all rDzogs Chen texts.

65. dBang Po mDon Sum
    Yid dBang mDon Sum
66. wisdoms. ~?

67. Five Root Tantras BGB vol. 5
Twenty-five and thirty branch Tantras (just text ass. with
Nine explanations (same as above)
eighteen instructions of the oral tradition of dGa
Rab rDo rJe BGB vol. 3
Rig a'Dzin Gyi gNyer Yig NYI
Nyi Ma'i skYing Po a'Od Dang loNam Pa NYI
rGyan Phreng a'Od gSum NYI
bSan gTan Nyams Kyi sGrOn Ma rNams NYI
rGyu gSum bTab NYI

68. Shan a'Byed La Zla rGyud
bKral Bas rGyud

69. See chart II p. 110

70. Kosala area/ possibly Kusinagari.

71. Not yet identified.

72. One other dream they had was that Ananda had cut down
the Bodhi tree and carried it off to Tibet. See Life.
p. 452

73. This is a description of SrI Simha and etc. sitting in
the kettle but here it is distorted by his magic.

74. The town near Nalanda.

75. Not yet identified.

76. A town in Tibet.

77. Throughout the letter Vairocana says "we" meaning
Legs Grub and himself. Here however, he says "I"
because Legs Grub did not return.

78. This is just the beginning of the letter. Although
our text does not go into this episode, the Lady
dMar rGyan wanted Vairocana for a lover. He, being
a monk, declined the offer which made her furious and thus motivated her to betray him later to the ministers.

See CM vol V. pp. 208 ff.

79. i.e. Ati-Yoga

80. King Khri Srong had five wives: 1. a'Chims bZa' lHa' Mo bTsan; 2. mKhar Chen bZa' mTsho rGyal; 3. a'Bro bZla' Byang Chub sGro; 4. Pho Yong bZa' rGyal Mo bTsan; and 5. Tshe sPong bZa' rMa rGyal mTsho sKar Ma. See CM vol V p.208. This lady is different than dMar rGyan who may be #5 above.

81. In Buddhism there are fifteen types of pride:

1. of moral purity 8. in attainments
2. from much hearing 9. of having few necessities
3. of courage 10. of personal appearance
4. of acquires 11. of wealth
5. of honours 12. of power
6. of intellect 13. of having servants
7. of retreats performed 14. of meditation
8. from praise of the gods and nagas

See Das, Dict. pp.656-57.

82. In ancient Tibet the nobles would wear pig tails braided with ribbons wrapped around their ears.

Supposedly Vairocana sat on the long ribbons.

83. This is the same way Vairocana received the Ati-Yoga teachings from Śrī Simha.

84. The eight Nyingma Tantras are:

1. Padma Drag Po 5. rTa mGin
2. rDo rJe Gro Lod 6. Yang Dag Thug
3. Khyab bBag Padma Vajra7. Che mChog He Ru 'Ka
4. sKu mChog a'Jom dPal 8. rDo rJe sKyon Nu
   Khros Pa
according to Nyingma Icons, see Nyingma Icons pp. 65 f.

According to CM vol V. pp. 266 f. they are:

1. a'Jam dpal sku
2. Padma gSung
3. Yang Dar Thug
4. Pur Pa a'Phrin Las
5. bDud rtSi Yon Tan
6. Ma Mo rDod Stong
7. a'Jig rtTen mChos bStod
8. dMod pa Drag sNgags

85. sTobs ldan Nag Po / sk. Asurakrishna?

86. These are some of the individuals who were the early siddhas in Tibet.

87. Earlier and later means here the translations made at the time of King Khri Srong and King Ral pa Chen respectively.

88. Some of the texts and oral teachings of Vairocana are:

1. De Yong Man Nga' gos rNams Gos dPer Blangs
2. Nam mkha' Che Ni Legs Pa'i sTod Kor La
3. Yul rNams Kun La a'Jug Pa'i shAm Ru bTags
4. Khu Byug Dang Ni rTsal Chen Phu Dud La
5. Byang Sems Don Grub Gong Bas brGyud Nas bShad
6. rGyud Lung Tshos La gShin rJe'i gTsam rGyud Dang
7. Rin Chen a'Dod rGyud dBang bsKur rGyal Po'i rGyud
8. Nam mkha' Che La Songs Pa'i rGyud lNga Dang
9. rMdo bCu Dang Ni rGya mtsho'i Klong rNams bsGyur.
10. mDo bCu Dang Ni rGya mtsho'i Klong rNams bsGyur.

See Life. p. 450 Also see Appendix.

89. In Chapt. II, the PWD says that it was written for future generations.

90. sKa' gMyis sMar Ba'i rGYan (a work on translation)

91. The text repeats three times the Sanskrit "arakta".

92. sKa' Da' dpal brTsegs (contemporary of Vairocana)

93. He was king from 817-836 according to CM. vol V. p. 144, and 814-836 according to Blue Annals p. XIX.
94. As will be seen, Vairocana lived to the time of Lang Dar Ma.

95. Chag Lo'i rNam Thar NYI

96. King of India.

97. Part of the oral tradition.

98. In Magadha, but not yet identified. Possible cave at Vulture peak.

99. According to Life, this beggar was paid handsomely and died. See Life, p. 475

100. i.e. dMar rGyan

101. e. dMar rGyan

102. Name of a minister

103. Vairocana taught the king for eight years before his exile. See Life, p. 462

104. Life gives princess. See Life, p. 467

105. The five by 100,000 sections are probably Prajna text.

106. See Chapt. II. p. 196

107. See Chapt. II. p. 196

108. When Vairocana first met the King and Queen of Tsha Ba'i Rong, the king had little good to say about central Tibet or the emperor. See Life, pp. 466 f.

109. Padmasambhava also had supernatural help in building Samyas.

110. Thun Mong Ma Yin Pa'i a'Khor La Man Ngag Gi skor rNams gSung Te Sems sDe'i Tantra klOn sDe'i rGyud Man Ngag gShan Tantra
rGyal Po (some texts in NGB with similar titles) NYI

111. The three seals are types of mudras.

112. According to our theory, Vimalamitra II. He was the chaplain of King Indrabodhi III and was staying at Kapalavistu. See Life. p.465

113. This text has not been located. Perhaps it is a commentary or an abridged form of a Mahayana Abhidharma text.

114. Sk. Kakha Paramita means "perfection of laughter" by this statement, gYu sGra is able to express several different things: 1. by speaking sanskrit, Vimala knows he is educated; 2. that gYu sGra has an Indian or Indian trained guru; 3. that he knows higher levels of truth than what Vimala was explaining; 4. because Mahayana Abhidharma contains the path of paramitas, by his joke gYu sGra is also stating that he knows the Dharma beyond the cause and effect path.

Padma Thang Yig and thus Life. has "Ka Ka Pari" but this is totally nonsensical. See Life. p.493. "Kakha" See Monier Williams Dict. p.242. For abhidharma, see Guenther Mind in Buddhist Psychology.

115. Vimalamitra indicates that he understands all the above meanings; but also that the doctrine that gYu sGra knows is extremely secret, so he tells him to leave and thus not reveal it."brDa Thim" means "its not time
now." Further, Vimala tells the people that the highest truth cannot be expressed. See Life. p. 494

116. rTse Mo Phung rGyal

117. Vairocana spent fifteen years in Tsha Rong. See Life. p. 495

118. The King Wu Ne only reigned from 780-797. See Blue Annals pp. XVIII f. He was poisoned and his brother took the throne.
Chapter II
Introduction


2. See, *Dag sNang Ye Shes Drwa Ba Las Gnas Lugs Rang Rgyung Gi rGyud rDo rJe'i Po* by bDud a'Jom bLing Pa.


4. Geshe Sopa suggests that though correct this translation does not cover the full range of meaning.


6. ibid. p.346

7. Monier-Williams, M. *Sanskrit Dict.*, Delhi, p.349.


11. See chapt. I. p. 32.

12. This is according to the Nyingma view. The majority of their Tantras have Vajrasattva or Samantabhadra.

13. See *Kalacakra Tantra*.


15. Ruegg, Seyfort D. *The Literature of the Madhyamaka School of Philosophy in India*. Harrassowitz. and *Blue Annals*. Delhi, pp.328 f.


20. Portions compiled from Tucci. *The Religions of Tibet* and Guenther. H.V. *Buddhist Philosophy*.

21. For more on these two approaches see Tsong Ka Pa. *Tentra in Tibet*. pp. 105 f.


23. op.cit. Tucci. p. 88

24. See kLong Chen Pa. *Teg mChog mDzod*. Further, this list corresponds with that of the Kargyudpa and numbers 1-9 agree with the list given in the *Dashabhumika Sutra* which gives a total of eleven, but the last two differ from this list. Numbers 11-16 are specifically Tantric and are refinements of #11. See Hardyal. *The Bodhisattva Doctrine*. pp. 270 f.
25. Guenther, H.V. *Buddhist Philosophy*. p.188.
27. See chapt. I. p.62.
28. If one approaches such statements as "there are no good and evil acts," "there is no karma from such acts," and so forth, from a philosophical level, one understands them to mean that on the highest level these distinctions can not be made, and then modifies one's behavior in accordance to this philosophical understanding; then one has made the most grievous sin. These statements, although true, are the expression of one who has meditatively "realized" the non-dual state. Since full enlightenment is part wisdom and part compassionate means (sk. upaya) there is no possibility of such an enlightened being acting uncompassionately and thus what appears as an evil act or unacceptable behavior to the unenlightened is only because of their ignorance.
29. *The Guhyasamaja Tantra* p.123 vs.33
31. See Guenther, H.V. *Treasures on the Tibetan Middle Way*. Emeryville.
32. See Ruegg, Seyfert. "The Jo Nang Pas:"
33. Guenther, H.V. *Buddhist Philosophy*. pp.162-3
34. See Guenther, H.V. & Kawamura, L. *Mind in Buddhist


37. See *The Digha Nikaya,* vol. III pp. 80 f.

38. See Gandavyuha. in Guenther. *Tibetan Buddhism in Western Perspective,* & Samantabhadra pranidhana tr. A.W. Hanson-Barber, unpublished.

39. Tucci, G. *The Religions of Tibet.* p. 64

40. See Abhidharmakosa. Vasubandhu. vol II

41. Klong Chen Pa. *Thug mChog mDzod.* p. 439

42. Ela Ma Ying Tig. vol. V p. 7a

43. Guenther, H.V. *Tibetan Buddhism in Western Perspective.* p. 230 n31

44. See Text p. 214

45. See Text p. 198

46. See Text p. 197

47. Guenther, H.V. *Tibetan Buddhism in Western Perspective.* p. 172


49. Tucci. *The Religions of Tibet.* p. 63-4

50. Ibid. pp. 63 f.

51. *Thug mChog mDzod.* pp. 140 f.
52. See text p. 207-8

SELECTION FROM THE GRUB mTHA DZOD

1. p.324 to p. 354 of text.

2. Byang Chub Gyi Sems Kun Byed rGyal Po ltTa Ra Nam mkha Dang mNyam Pa Tantra.

3. i.e. the techniques of examining and etc. are not applicable to rDzogs Chen.

4. As will be seen in the following text, there is, for example, the Mahayoga level practiced from the rDzogs Chen view which Klong Chen is saying is correct or the Mahayoga level practiced from the Mahayoga view which is incorrect from the rDzogs Chen level.

5. All of these things are activities of one's mind on the basic level being attached to these movements of the mind is what is obscuring when one does not have this basic attachment but rest in pure awareness then one practices Ati-Yoga.

6. De Nyid NYI

7. i.e. body, speech, and mind.

8. This refers to the wishing Bodhicitta.

9. i.e. past, present, and future.

10. Sang sNying NYI

11. Because everything has been done in a previous life what work is really left.
12. i.e. grace, glory, wealth; see Das, Dict. p.825

13. These are the sense objects and their perceivers, i.e., cakṣus and rūpa, śrotra and śubda, ghrāpa and gandha, jhiva and rasa, kāya and spraśtuya, and manas and dharmas.

14. i.e. Alaya, mano, caksur, śrotra, ghrāpa, jhiva, klista, and kāya-vijñāna.

15. dKod Pa Chen Po/sk. Mahavyūha nāma samādhiḥ

16. Here instead of using "Nirvana" as the head entry of the list which is the dualism of Samsara and Nirvana, Klong Chen Pa is using this word in a more typical sense.

17. The notion of antidote is a constant theme; for each negative behavior or obscuration there is an antidote, but Klong Chen Pa is saying that pure awareness (here called dwelling in one's self nature) is beyond the duality of afflictions and antidote, and is spontaneously free of the limiting of endeavoring or intentions.

18. tb. Sems sDe, Klong sDe, and Man Ngag sDe.

19. Klong gSal. NYI

20. This is the activity of each of the eight vijnanas.

21. Karma is supported by the alyavijnana (tb. Kun bChu Nam Par gSheg Pa) when one has transcended this then there is no support for karma.
22. In using Samsara and Nirvana together, it is meant that they are the two highest levels of opposites. This being released from Samsara and Nirvana means to be in the non-dual state.
23. That is the explanation of the Mind section is idealized as being contained in this number of slokas.
25. tb. a'Khrigs Chod
26. i.e. Dharmakāya.
27. It seems that the reason for existence is that it just happens as a natural thing is eluded to by this line.
28. See p. 117
29. That is it is all shade or all fire.
30. That is if one attends to the fruit this implies one grasps it and that will negate it.
31. bKod Pa Chen Po see note 15 above.
32. This section deals with the rTsa Lung teachings.
33. tb. 'Zang Thal
34. tb. Kun Byed (rGyal Po) an aspect of the mind. See Das Dict. p. 25
35. This line makes one think of the simile of the horns of a hare which are delusionary.

HEART SUTRA

1. Vairocana Buddha appears in different positions within
the Nyingma system. He appears as is normal in the list of the five Buddhas, i.e. Aksobhya, Amitabha, Ratnasambhava, Amoghasiddhi, and Vairocana, but here he is given a central position; his realm is a' Og Min (sk. Akanistha). He presides over the physical and existence. His wisdom reflex is the all pervading wisdom. He is the central deity in the mandala of the peaceful deities and is sometimes associated with Samantabhadra (see Tibetan Book of the Dead. Evans-Wentz. p.16) Finally he is the sambhogakaya aspect of the revealing power of the lama. (see Tibetan Buddhism. Guenther. p.221)

2. The two consorts are Locana and Samantabhadri.

3. i.e. monks, Bodhisattvas, knowledge holders, gods, protectors, Buddhas, Dakinis, and etc.

4. There are three types of bowing: 1) Rab lHa Ba rTogs Pa; 2) Bar sBrin Pa sGoms Pa; and 3) Tha Ma Lus Ngag Yid gSum.

5. That is that Srī Simha is going to explain the Sutras, Tantras and rDzogs Chen using the Sutra as a basis.

6. That is what is about to be taught should be taught to yogis and the such; logicians can not really understand it by the tools of their trade for it is beyond logic. see intro. p.93 f

7. I have here put quote marks around the portion of the commentary that is a direct quotation from the text
above. However, the text of the Heart Sutra that was used is not this edition that Śrī Śīṅha used to make his commentary; therefore, I have indicated by underlining parts of the commentary where Śrī Śīṅha's edition of the Heart Sutra differs from the edition given above.

8. These are the major and minor marks of a Buddha.

9. *Das, Dict.* also gives this definition in part. see p.395

10. The four Maras are: Phung Po'i bdud (sk. skandha mara) Mara originating from the skandhas, Nyon Mongs Pa'i bdud (sk. klesha mara) Mara of kleshas, a'Che bdag gi bdud (sk. mṛtyupati mara) Mara of death, and lMa'i Bu bdud (sk. kama deva mara) Mara of lust.

11. i.e. 6byin pa (sk. Dana), Tshul Khrims (sk. Shila), bLod pa (sk. Ksanti), brTson a'Grus (sk. Virya), bSam gTan (sk. Dhana), and Shes Rab (sk. Prajña).

12. By special he means Tantric.

13. Form, consciousness, feelings, perception, predisposition.


15. i.e. according to rdZogs Chen level.

16. Thought of any sort require effort. But pure awareness is effortless for it is beyond thought.

17. That is east of Maghada.
18. tb. mCod rTen (sk. stupa).
19. tb. a'0g Min (sk. Akaṇīṣṭha) the eastern Buddha field.
20. Bodhicitta is of two basic kinds: wishing and engaged.
   Here it refers to the second also known as ultimate non-dual.
21. According to Nyingma thought, all five Buddhas are incorporated in Vajrasattva.
22. i.e. the vinaya.
23. i.e. the other perfections. see note 11 above.
24. As mentioned above the Nyingma count sixteen Bhumis.
   see intro. p. 118
25. tb. Nyon Monga Pa'i Sa; there are ten lesser and ten major kleshas: the lesser, 1. wrath, 2. spite, 3. contentiousness, 4. adherence to non-Dharma, 5. illusion, 6. deception, 7. jealousy, 8. covetousness, 9. pride, 10. arrogance. The major ones are: 1. faithlessness, 2. regretlessness, 3. vacillating, 4. inattention, 5. confusion, 6. practicing actions according to customs. 7. irreverence, 8. laughing aloud, 9. ignorance, and 10. immodesty. see Das, Dict. p.490
26. see note 14 above.
27. SKANDHA  BUDDHA KNOWLEDGES
   perception Aksobhya mirror-like
   feelings Ratnasambhava of equality
   consciousness Amitabha discriminating
   predisposition Amoghasiddhi all perfecting
   form Vairocana absolute/ of Dharma-dhatu
see Tibetan Yoga and Secret Doctrine. Evans-Wentz, p. 336, and The Buddhist Tantras, Wayman. p. 34

28. After the paths of accumulation and preparation, the path of seeing begins the path of the Bhumis. see Practice and Theory. Sopa and Hopkins, p. 119

29. This means being a Buddhist.

30. Śrī Śīṃha's text differs from the one above. see note 7 above.

31. The Nyingma hold that on the higher levels forms themselves dissolve into the five light which dissolve into clear light.

32. By so forth he means the other skandhas. see note 13 above.

33. By self essence he means Sugatagarbha/Tathagatagarbha.

34. According to this analysis there is no ultimate cause of thoughts; they are just spontaneously produced.

35. The five types of karma are: from body, speech, mind, activity, and all encompassing.

36. The Dharmas of the same set of five in note 35 above.

37. When one sees things like skandhas, organs of sense, and so forth, in a dualistic way this is unawareness. However, when these things are seen in a non-dualistic way, this is pure awareness.

38. Just like the above where the Sutra nullifies the things of the personality and the phenomenal world, here it
nullifies the four truths and their opposites. By nullifying I mean that the Sutra points out that they are also empty.

39. The five poisons are: hatred, lust, pride, jealousy and delusion.

40. Essence of self means Tathagatagarbha.

41. Since all sentient beings already have Tathagatagarbha, there is no non-obtaining of it. The Nyingma, unlike some Chinese schools that were influenced by Tathagatagarbha thought, do not recognize icchantikas or cut-off ones.

42. By highest Nirvana a difference between the Nirvana of the Arhats and that of the Bodhisattvas is indicated.

43. By naturally it means non-dual free of thoughts.

44. Only by being free of thoughts and in the non-dual state can one say there is no obstacles.

45. i.e. past, present, and future.

46. tb. Bya Ba*Ryang Ba

47. The five qualities are: increasing, pacifying, subjugating, liberating, and making profound.

48. That is from the Ati-Yoga level there can be no difference between mantra and pure awareness.

49. i.e. no mantra is equal to it.

50. Its true nature is emptiness.

51. Its nature means emptiness which never changes.
52. see note 39 above.
53. see note 14 above.
54. see note 27 above.
55. Sri Simha is making a distinction here between worldly compassion, which is always of an ulterior motive that is ego-centric in nature, and the Buddha compassion which is without any ego-centric notions. The first must be abandoned and the last will shine through naturally. If a disciple has good or pure karma he will see the worldly manifestation of the Buddha (i.e. Nirmanakaya), if he has realized his real nature or pure nature (i.e. Tathagatagarbha), he sees the Sambhogakaya Buddhas.
56. i.e. by pure awareness.
57. The text is missing a negative particle.
58. The Buddha is now speaking.
59. The Buddha is saying that his other teachings on Prajnaparamita are in accordance with this one, which he inspired.
60. This means that Vairocana received the teachings from Sri Simha as oral instructions and he wrote it down. Later he taught it to the king.
61. Although this teaching, if properly put into practice will completely liberate one, it is especially efficient when pride arises.
ROOT TANTRA

1. Like most Tibetan texts, this one lists the names of the text in both Sanskrit and Tibetan. I have here added onto this tradition by appending the English title. Vajrasattva is one of the most important Buddhas in the Tantric tradition. For the Nyingma he holds a central position by being the head of the five families of Buddhas in many mandalas.

2. For bowing see note 4, Heart Sutra.

3. Although most Tantras do not start with this famous line, this opening is not unique to this Tantra. In sk. it is translated: Evam Maya Šrūtam, and is exactly how the Guhyasamaja Tantra as well as others start. see Guhyasamaja Tantra, p.1, Hevajra Tantra, p.1 Further it is not explained here who is speaking and the possibilities are quite endless, but most logically it is either Vairocana or Śrī Sīpha.

4. sk. Anandavajra. This is the knowledge holder who brought the Ati-Yoga teachings to the human world.

5. sk. Vajrasujati?

6. sk. Utadhara?

7. sk. Yaksinibodhi, the last three are tentative sk. names. These Bodhisattvas are unfamiliar to us and they have not been identified in any historical work. The tradition holds that these Bodhisattvas brought the Ati-
Yoga teachings to the inhabitants of the various continents as did dGa' Rab rDo rJe to this one.

8. Text is missing a negative particle.


10. i.e. Ati-Yoga.

11. i.e. vehicle #9 or Ati-Yoga. see intro. p.107 It may also indicate a notion of ekayana.

12. see note 14, Heart Sutra.

13. Although there are two types of Bodhicitta mentioned, in fact this distinction is only used as a working model. There is really only one Bodhicitta.

14. Here the text refers to the wishing Bodhicitta.

15. This refers to how the mind is perceived when one is practicing the higher levels of Ati-Yoga meditation.

16. According to the tradition, the Buddha formulated the Sutras and Vinaya after having realized the original mind. So if someone else realized the original mind, he would be the same as a Buddha and thus know what the Buddha knew.

17. The kleshas (see note 25 Heart Sutra) are part of one's dualistic thinking by transcending duality; they are purified all at once and spontaneously instead of by stages.

18. By not moving, the Tantra means moving from pure aware-
ness to unawareness. Pure awareness is beyond dualistic thoughts so the text says "not thinking."

19. That is it is spontaneously pure naturally and therefore, it does not need to be purified by degrees.

20. Tantric texts in general see one's position in Samsara as being caused by one being driven by a illness, eg. the illness of desire; therefore, the non-moving is the cure.


22. Even though one can speak of a base of the staff, the main body of a staff, and the top, when one grabs hold of the base in fact one has the whole staff spontaneously. So too with the vows of vehicles which is the base of the vehicle when one really grabs hold of it, i.e. makes the vow a part of one's living experience one spontaneously has hold of the vehicle.

23. Not everyone is qualified to be a lama; such a person has special qualities. see Fifty Verses of Guru Devotion.

24. I have inserted the words "possibility of being mentally and steadily" here in the text for most famous disciples were physically separated from their lamas from time to time. Thus the text could not mean otherwise.

25. When one becomes the same as one's lama who is the
Yidam or personal meditation deity, then one becomes a Buddha. This also gives further weight to note 24 above.

26. The conditioned mind (tb. Sems) is in fact just the original mind (tb. Sems Nyid); thus since the original mind is enlightenment (see para. 3 above), the conditioned mind is, too, enlightenment.

27. "The Buddha is the organ of bliss" means he is the source of bliss. Even sitting in his presence, one expresses bliss, let alone from practicing his teachings. Bliss is an important concept in the Tantras and experiencing great bliss (sk. Mahasukha) comes on a high level. See Tantric Buddhism, Dasgupta, pp.175 f.

28. That is from the level of highest truth there is no duality.

29. By his compassion and teachings.

30. That is he knows the highest truth and thus sees reality as it is.

31. By this line the text is associating the Tantras and Sutras aspects of Mahayana and the highest aspect of this is the Ati-Yoga. See intro. p.101f. See Tantra In Tibet. Wayman, pp.105 f.

32. Hinayana and Mahayana.

33. That is the teachings for those interested in the lower (= Hinayana), vast (= Mahayana), and profound (= Vajrayana).
34. The four classes of Tantra: Kriya, Carya, Yoga, and Anuyoga. This is an abbreviated form of classification. See intro. p. 102 f

35. That is the conditioned mind transmigrates in the six realms of existence. Further, since it is really only the original mind, it really can not be said to be born nor does it die. However, this is not to be confused with a soul which is an extended ego.

36. i.e. ultimate Bodhicitta.

37. Sems is here modified by bDe Ba Chen Po and so it is translated "great bliss mind" and not "great bliss conditioned mind."

38. tb. rGa*rgi

39. tb. Thamd Kun*Thams Cad Kun. the line means that bliss comes from non-duality.

40. On the ultimate level.

41. The highest level of Ati-Yoga is beyond words which are dichotomies.

42. tb. La*Las

43. That is one can not hear it by one's own power, nor can one talk about it.

44. The self nature (Rang bblog) can not abide in that state without pure awareness.

45. "Activity" means thought projections.

46. The two are: ecuanimity and non-activity.
47. The highest Bodhicitta which is non-dual.

48. True equanimity can not be dichotomized.

49. The three poisons.

50. The path of great Bodhi means the three psychic veins which in the impure mode produce the three poisons and in the pure mode produce great bliss.

51. i.e. qualities of body, speech, mind, activity, and all encompassing.

52. This is a brief description of the techniques of the Yoga Tantra and the text says that by being in the state of pure awareness and then doing the practices, one unites with the gods and etc.

53. see intro. p.114

54. Accordingly, the mind produces both the inner subject and the outer object; therefore, if one is in the state of pure awareness which is spoken about structurally as the all-ground, then the duality of subject and object does not exist; thus objects are already enlightened.

55. This is a brief list of ritualistic implements and so forth.

56. In general the peaceful deities are associated with the heart, the wrathful with the brain (see Book of the Dead) and further, the Buddhas are also associated with the sense realms. Aksobhya-sound, Ratnasambhava-
odor, Amitabha-taste, Amoghasiddhi-tangibles, and Vairocana-visibles.

57. The self-nature is emptiness.

58. The Nirmarakaya, Jambhogakaya, and Dharmakaya.

59. The elements are sometimes spoken of as four or five.

60. These are the five consorts of the Buddhas: Tara, Locana, Mamaki, Pandara, and Vajradhatvesvari. However, different systems give different names. see Guhvasamaja Tantra, Hevajra Tantra, Kalacakra Tantra.

61. The text is here contrasting this with the Yoga Tantra level of understanding wherein invocation and etc. are separate.

62. This can be taken on two levels: first, by others the texts means objects; second, on an ultimate level there is no such thing as self and others so where can one's activity be directed.

63. That is, one comes to the knowledge in one's rational mind on a cognitive level.

64. The ultimate tb. Don Dam is always defined as non-dual so thus it can not be separated.

65. That is on the highest level which is non-dual.

66. In a cryptic way the text is saying that "form is
emptiness and emptiness is form." From emptiness the
gods, goddesses, mandala, and so forth come forth.
In the ordinary world, all beings are looked on as
Buddhas, and etc. buildings are palaces, and so forth.
Therefore, one comes to understand that pure nature
of objects.

67. The text can also be translated: "The object of pure
awareness is appearances.'Thus one fully comprehends
appearances..."

68. That is even if one is just looking at one's pure
awareness but not completely submerged in the sphere
of pure awareness, one still is free of Samsaric
existence which only comes about when one enters dual-
istic thought projections.

69. That is in the exalted state of pure awareness, one
should make no such distinctions as pure and impure
dharmas.

70. The nine limbs of Yoga are: posture, prayer, offerings,
mantra, visualization, syllable rotation, invitation,
general prana practice, and samadhi.

71. see note 59 above.

72. That is that only by pure awareness do the character-
istics of the gods and etc. come forth. By just desiring
them they will not arise. Just as only by pure awareness
does Buddhahood arise but just desiring it, saying "I
want to be Buddha" will not bring one to the goal.

73. This line reminds one of the Prajnaparamita literature and is in fact talking of the highest sphere in a similar line of thought.

74. That is on the highest level the Ati-Yoga meditation is free of forms.

75. Just as the text stated in its opening lines development of wishing Bodhicitta which is necessary for enlightenment and the desire to follow the path does not actually bring one to enlightenment, but by having confidence in the view of Ati-Yoga one spontaneously arrives at the goal.

76. This relates to the five knowledges of mirror-like, of equality, and so forth.

77. Here the text refers to the Buddhas of the four directions minus the center.

78. Although it is not quite clear, by Vairocana the text means the Buddha of the center. Thus the last two lines taken together relate to the complete mandala of Vairocana Buddha.

79. Again the Buddha Sakyamuni.

PRECIOUS WHEEL

1. This is our subject Vairocana the translator and not the Buddha Vairocana.
2. Vairocana was the teacher of the king after Padmasambhava and after his return from India.

3. By formerly Vairocana means in a previous life of the king.

4. Udayana probably Swat valley.

5. In all proper Buddhist debate manuals one needs an example of what is being argued to make the syllogism complete.

6. That is the king in his previous life did not know this particular text, but well knew the meaning of it.

7. There is no actual date given but one could determine this time period by the fact that the following indications will manifest.


9. That is one will not take to heart the meaning of disputation.

10. Instead of many tenets as the king had done in his former life.

11. That is the meaning of the disputation herein contained.

12. Even today great lamas dictate their teachings and a scribe writes them down.

13. That is the real meaning of Ati-Yoga is the essence of the Buddha's Dharma.

14. All vehicles in one perhaps refers to ekayana notions.

15. Unlike the prasangika method of only refuting others'
positions and not putting forth positive arguments for one's own position, this method is equal in both negative and positive arguments.

16. That is drawing out the arguments to an absurd but logical conclusion by focusing on the essential points of the opponents' arguments, the opponents become side tracked.

17. That is after putting forth one's points of view, let the opponent put forth questions and so forth.


19. That is one should memorize this disputation method and then argue accordingly.

20. The nine stage vehicle is just another way of saying the nine vehicles of the Nyingma system. see intro. p.42.

21. The reflected moon has no nature of its own but only that of the real moon.

22. Vairocana is saying that when arguing stick to the essence of the thing and not all the permutations.

23. That is he is not making any distinctions. The whole Dharma comes from pure awareness which is non-dual so what is to be called high and low?

24. Without either subject and object, the one by itself can not exist. On an ultimate level these are both part of a compound designation.

25. Inherent existence, refers to the object.
26. Own self nature, refers to the subject.
27. That is so that we can speak of these on a conventional level.
28. By rational mind Vairocana means subjects; being just names means that we can not really speak of a mind on an ultimate level but only a conventional level, and this is like the classic example of the cart. see Questions of Milinda vol I pp. 43 f.
29. That is that "all knowledge" is also called "nine stage vehicle."
30. By saying it does not exist and yet it is not non-existent, it can not be said to lean toward eternalism or existence nor nihilism or non-existence, and so it is a middle path.
31. That is that no object has inherent existence.
32. The king in his past life.
33. As mentioned before the rDoogs Chen believes that forms dissolve into light and this light transforms into clear light which is the experiential aspect of shunyata.
34. Because all knowledge is the Dharma of the nine stage vehicle, as a whole, it can not be broken down into separate stages or vehicles thus the nine stages can not be the proper designation.
35. That is if one is not making any distinctions, i.e. in the non-dual state, then one can understand phenomena
in its true nature.

36. That is that the body is not one thing and wisdom another for wisdom is only possible because one has a body and thus the two are inseparable.

37. A stronger steel can cut other things including other steel. Tibetans still take a good knife to check the steel of a new knife by trying to cut it.

38. On the highest level of Ati-Yoga there is no path or fruit so these came about because of misunderstanding.


40. That is that only ignorant people find contradiction in the words of the Buddha; for the enlightened there is no contradiction. This is possibly an indication of ekayana notions.

41. According to Nyingma theory, from the clear light comes the five colors which transmute into the elements from which all matter comes.

42. That is that if it was a mistake from the beginning, then there would not be a point of contrast to call it so.

43. This is much like the teachings in the Prajnaparamita Sutra "form is emptiness and emptiness is form"; here Vairocana is saying that on the highest level these types of distinctions can not be made.

44. The five internal substances get transmuted into the
five amritas. They are: human flesh, urine, blood, semen, excrement.

45. Gold, silver, and etc.
46. see note 59 Root Tantra.
47. This is a general description of the Hell realm. see Waddell. *Lamaism*, pp.80 f.
48. i.e. death, activity, separation, and completion.
49. Vairocana is making a distinction between the other meditations based on the lower views and that of meditations based on the Ati-Yoga view.
50. see intro. p.118
51. That is one must realize the essential meaning (i.e. the non-dual state) before one should undertake debating.
52. Hell beings, ghosts, men, asuras, and gods.
53. On an ultimate level this type of distinction can not be made.
54. Vairocana is repeating an assumption of all different schools that the Buddha gained enlightenment via his (i.e. Vairocana's) particular school of thought.
55. That is that the argument would still be the same as for external objects.
56. That is that one must keep to the main line of the argument.
57. "Great clarity's essence is the very pure clear light"
means ultimate shunyata.

58. The clear light has no awareness that it is clear light for this would imply a dichotomy of clear light object and clear light subject.

59. That is that as long as one is in the state of unawareness the thought projections here called "inner phenomena which is the collection of internal parts" prevents pure awareness.

60. i.e. it is non-dual.

61. i.e. mirror-like wisdom, wisdom of equanimity, etc.

62. Vairocana is here arguing both sides of the issue. That is that if compiled things are permanent, then they could not be depleted. But if they are impermanent, then those on the lower path would have gained whatever stage in vain. The correct view is that of the one between these two, i.e. one can not say they are either permanent or impermanent.

63. The Ri Sho is a medical plant.

64. A bird of prey.

65. Here Vairocana is talking about those who speak from the Ati-Yoga view but have no realization.

66. Of body, speech, mind, and objects.

67. That is the Buddha which here represents enlightenment can not be found while engaging in active thought projections; but, by letting things become self lib-
68. By realizing the true empty nature of each emotion as it arises, one gains enlightenment.

69. That is that by the term "spontaneous" he is referring to how things appear in the mind. But the cause of this is impossible to explain.

70. Here Vairocana is talking of the triple division of: foundation (tb. gñi), the all-ground (tb. Kun gñi), and the all-ground-consciousness (tb. Kun gñi rNam Par gSheg Pa).

71. Since spontaneous arisings can not be explained by "understanding," Vairocana means realizing.

72. By "natural intelligence" Vairocana does not mean some intellectual capability but the intelligence of a Buddha.

73. Vairocana is here giving a brief explanation of spontaneous arising; that is that it is not a created or compiled thing.

74. These are the ornaments and etc. of a Sambhogakaya Buddha.

75. That is the Sambhogakaya mandala.

76. As stated above, matter is produced from the five rays of color which in their pure aspect is the clear light.

77. i.e. lust, delusion, hatred, pride, and envy.

78. i.e. mirror-like, of equanimity, etc.
79. Perhaps an expression of ekayana notions.
80. Here Vairocana refers to objects both actual and mental.
81. That is to say "the Dharmakaya is spontaneously arisen" is to name it and make it an object; that, however, is not the real Dharmakaya.
82. That is how does one make a Buddha if he is not spontaneously arisen, then he must be compiled; if so, he is impermanent and thus no Buddha.
83. i.e. one should understand the above argument.
84. see note 20 Root Tantra.
85. Vairocana, by using the simile of a mirror, is saying that one can not really speak of those things for they are really non-dual, but one can talk of their reflection.
86. The text is missing a negative particle.
87. That is that one just can not pour out some cream and find a lump of butter.
88. This probably reflects notions of pervasion found in the Dasabhumika and the Gandavyuha Sutras.
89. This shows that she is not greedy.
90. That is she is trying to entice with the smell.
91. Vairocana is saying that we really must realize them.
92. i.e. speech, enlightened mind, object.
93. That is to know them as such one has to enter dualism.
94. This text is now lost.
95. This is a brief discussion of how things originate.
96. i.e. Hell beings, ghosts, animals.
97. i.e. men, asuras, gods.
98. If one is totally consumed with doubts, then one cannot decide to do anything whatsoever.
99. tb. sKyi*sKye
100. The text omits a negative particle.
101. i.e. Lust, envy, etc.
102. Vairocana is repeating the Indian myth that peacocks eat poison and the colors of its tail feathers are produced from it.
103. That is for a yogi who dwells in the non-dual state neither knowledge nor the poisons arise.
104. A person who does not practice Ati-Yoga.
105. This refers to the activity involved in practicing the Paramitayana.
106. tb. bZhi should read lNga.
107. That is to use the things of Samsara to gain Nirvana, a constant theme in the Tantras.
108. Since the Dharmakaya is undifferentiated, there are no others to illuminate.
109. That is from the undifferentiated state of pure awareness which is the Dharmakaya one moves to unawareness.
110. Vairocana really says nothing more than the sense organs are in front of the face because it agrees
with the way beings in the various realms look like, which is a very poor argument.

111. This whole line was missing from the text, but obviously belongs here.

112. Vairocana is saying to understand how the elements arise one needs to practice the highest levels of Ati-Yoga meditation wherein one will see.

113. The formless realm. see Psychological Attitude. pp.86 f.

114. The desire realm. see ibid. pp.79 f.

115. This is in the Bardo teachings. see Book of the Dead.

116. In its pure form.

117. In its impure form.
Chapter III

Doctrine:

1. Tucci, *Minor Text II*, p.21, 64, & 115
2. Evens-Wentz *The Tibetan Book of the Great Liberation.* p.74
6. Stein. "Illumination Subite ou Saisie Simultanee..."
12. Hanson-Barber, (tr.) *The Samantabhadra Pranidhana.*
14. in Bhattacharyya, *Two Vajrayana Works.*
15. Praynopaya... p.6 ln.27
16. Jnanasiddhi. p.36 ln.48
17. Root Tantra. p. 199
18. ibid. pp.196-7
19. ibid. p.209
20. ibid. p.204
22. Guhyasamaja Tantra p.124 ln.37
23. Information taken from conversation with N. Jay R. Wiel
24. Information taken from conversations with Tulk Tulku Orgyen.

25. Root Tantra p.187-8

26. ibid. p.192-3

27. ibid. p.185

28. ibid. p.189

29. PWD.. p. 204


32. Prajnopaya... p.15 ln.6

33. Jnanasiddhi. p.36 ln.45

34. Prajnopaya... p.239 ln.3

35. Advayasiddhi ln. 83

36. Prajnopaya... p.4 ln.24

37. Root Tantra. p.188

38. Guhyasamaja Tantra. ln.41 p.124 (Bagchi ed)

39. Guhyasamaja Tantra (tb.) vol.17 NGB.

40. see "Sinitic Mandala..." in Early Chan, Whalen W. Lai.

41. Some of these problems are: is the Aiyia a disguised soul theory; why are both Samsara and Nirvana possible from the same source; if the karmic seed container allows for karma to develop and thus Samsara, is Nirvana the result of emptying the container. These questions and more are taken up by the Yogacarins.

42. For more on the All-ground, see CM vol. V Western Perspective.pp.110 f.
43. CM vol.V p.353
44. CM vol.V p.356
46. Mipham Rinpoche, Sugatagarbha.
47. ibid. Commentary to the Ratnagotra.
48. ibid. p.350
49. ibid. p.371
50. ibid. p.374
51. ibid. p.352
52. ibid. p.365
53. JIABS. vol. 3,#i 1980. p.34 f.
54. For More see The"Li Tai Fa Pao Chi..."and "The Concept of Li Nien..." in Early Chan. p.13 & p.131
55. ibid. The "Li Tai Fa..."
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