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Studies in the Sems sde tradition of rDzogs chen
Edited by Jean-Luc Achard

Sam van Schaik
Dzogchen, Chan and the Question of Influence

Christopher Wilkinson
The Mi nub rgyal mtshan Nam mkha’ che And the Mahā Ākāśa Kārikās:
Origins and Authenticity

Dylan Esler
The Exposition of Atiyoga in gNubs-chen Sangs-rgyas ye-shes’
bSam-gtan mig-sgron

Karen Liljenberg
On the Thig le drug pa and the sPyi chings, two of the Thirteen
Later Translations of the rDzogs chen Mind Series

Jim Valby
Five Principles of rDzogs chen Transmission in the
Kun byed rgyal po

Kurt Keutzer
The Nine Cycles of the Hidden, The Nine Mirrors,
and Nine Minor Texts on Mind: Early Mind Section Literature in Bon
On the Thig le drug pa and the sPyi chings, two of the Thirteen Later Translations of the rDzogs chen Mind Series

Karen Liljenberg (SOAS)

In an earlier article I discussed two missing texts from the group known to tradition as the Thirteen Later Translations, a sub-set of the Eighteen Major Statements of the rDzogs chen Mind Series. Proposing new identifications of the sGom pa don sgrub and the Yid bzhin nor bu, I relied for corroboration on matching citations from both texts contained in the ninth-to-tenth century bSam glan mig sgron by gNubs sangs rgyas ye shes.

My doctoral research, now concluded, has led to identifications of two further members of this important text group. One, the sPyi chings, was previously thought lost, while the other, the Thig le drug pa, was only tentatively established. In addition to outlining these discoveries, this paper will also present critical editions and English translations of both texts.

1. The Thig le drug pa

Several scholars have considered Tb. 26, the Byang chub sens mi ’gyur ba’i thig le tig, to be the Thig le drug pa. This is presumably because of its similar title, its location in several editions of the rNying ma’i rgyud ’bum among the other Thirteen Later Translations, and because it does indeed list six thig le.

Tb. 26 is the same as that in the Rig dzin Tshe dbang nor bu rNying ma’i rgyud ’bum entitled Mi ’gyur thig le tig in its final line, but sKye med ti ka at its beginning. This fortuitously allows us to identify it with the sKye med ti la ka’i lung found in Nyang Ral Nyi ma ‘od zer’s twelfth-century Zangs gling ma list of the Eighteen Major Scriptural Statements.

1 Liljenberg, 2009, pp. 51-61.
2 In Tibetan: lung chen po bco bgyud.
3 I am grateful to the UK Arts and Humanities Research Council for their support for my research.
4 That is, text 36 in the mTshams brag edition of the rNying ma’i rgyud ’bum. The same text is also found in the g’i’ng skyes edition (Tk. 33).
6 This text is not in the sDe dge NGB. There is, however, an editor’s note after text Dg. 158, the Thugs kyi rgyud rin pa che spungs pa’i rgyun, stating “The Byang sens mi ’gyur ba’i thig le should be inserted here.” (’di mtsams byang sens mi ’gyur ba’i thig le ’dzud).
7 In mTshams brag, for example, it is situated after the rje bstan dam pa and before the Srog gi khor lo.
8 In mTshams brag, p. 597.2-3.
9 Rig ’dzin rNying ma’i rgyud ’bum, vol. Ka, 34.
10 Nyang Ral describes the sKye med ti la ka’i lung as teaching that “the nature of mind is the single sphere” (sams nyid (kyi) thig le nyag gcig tu bstan pa’i phyir). In his later work, the Me
Although Tb. 26 does have a list of the six thig le (p. 597. 2-3), this text presents related doctrinal elements that one might expect to be later developments. For example, it elaborates the schema of six thig le into a further nine, which in turn encompass thirty-six smaller thig le.\(^{11}\) In addition, there are various other technical enumerations, such as the Five Certainties, Five Greats, Three Hidden Aspects, and Twenty Five Nails\(^{12}\), that do not appear in any of the other Eighteen Major Statements.\(^{13}\) These are all aspects of rDzogs chen doctrine that are likely to post-date the late eighth or early ninth century, when, according to the tradition, the Thirteen Later Translations were made.

The principal problem with Tb. 26, apart from these doctrinal issues, is, however, that it lacks the three quotations from the Thig le drug pa given in the bSam gtan mig sgron.\(^{14}\) This is the earliest (relatively) well-dated source that cites, with a high degree of accuracy, from all of the texts included in the Eighteen Major Scriptural Statements. Nowhere does it refer to a text called Mi’gyur ba’i thig le tig.

If we rule out Tb. 26, another candidate for identification with the Thig le drug pa would be chapters six to eleven of Tb. 40/Bg. 25, the Nyi zla dang mnyam pa dri ma med pa’i rgayud. The Thig le drug is referred to in the list of the titles given in the text’s first chapter.\(^{15}\) Furthermore, since this tantra situates the Thig le drug chapters alongside the actual root texts of the Five Earlier Translations\(^{16}\), one would expect these chapters to be of equal status with them, and not just an ancillary work such as a commentary, for example.\(^{17}\) As in the case of Tb. 26, however, the absence of the three relevant bSam gtan mig sgron citations precludes identifying these chapters as the Thig le drug pa.

The Thig le drug pa is usually included among the Thirteen Later Translations. We must ask why, therefore, the Thig le drug pa chapters of Tb. 40 are located among the Five Earlier Translations, the sNga’gyur Inga? I have found what I believe to be an explanation for this apparent anomaly in a rNying ma bKa’ma commentary on the Rig pa’i khu byug entitled Sa gcig pa’i ’grel, by Dampa bde gshes (1122-1192).\(^{18}\) Recounting how Vairocana received the teachings from Srt Simha, this text says: “The Thig le drug pa, because of all the sources of the tantras it is extant, although it is a later translation, is included in this [group of five].” (thig le drug pa ni rgyud kyi khung thams cad nas de nyid yod pas phyi ’gyur yin kyung ’di nyid bcug pa’o).\(^{19}\)

Most remarkably, it adds: “due to the fact that the Thig le drug pa is the head of the later translations, it is also present in Sanskrit” (thig le drug pa la phyi

\(^{11}\) Tb 26, p. 597.3: thig le drug gi mkха’ klong na thig le dgu yi ’od gsal zhi’ing thig phran sum cu rtsa drug giṣ/ thams cad gsal bar bkra ba yang /.

\(^{12}\) The Rig ’dzin edition cuts short the ending that mentions the Twenty-five nails.

\(^{13}\) In Tibetan: nges pa lnga, che ba lnga, sbas pa gsum, gzer bu ngyi shu rtsa lnga. The citations in the bSam gtan mig sgron are at 314.3, 347.5, 452.2.

\(^{14}\) Fol. 348v.3/p.696: thig drug rtsal drug don drug ste/ che ba drug dang thig le drug.

\(^{15}\) In this case, the Rig pa’i khu byug, rTsal chen, sGom pa don drug, and the Yangs pa che ba drug, which I have identified as a partial version of the Khung chen lding ba.

\(^{16}\) On this point see also Liljenberg, 2009, p. 54 and note 23.

\(^{17}\) bKa’ ma shin tu rgyas pa, vol. 103, pp. 757-824.

\(^{18}\) bKa’ ma shin tu rgyas pa, vol. 103, p. 764.4.
‘gyur gyi dbu yin pa’i dbang gi rgya gar skad kyang yod de).\textsuperscript{20} According to Dampa bde gshegs, therefore, it appears there was a Sanskrit version of the Thig le drug pa extant in the 12th century. It is noteworthy that title lists in the Bairo ‘dra’ byā\textsuperscript{21}, the mKhas pa’i dga’ ston,\textsuperscript{22} and the RNyin ma bKa’ ma text entitled Realizations of the Eighteen Statements\textsuperscript{23} also underline the special eminence of the Thig le drug pa by likewise including it among the sNga ‘gyur lnga.

After investigating numerous texts,\textsuperscript{24} I succeeded in locating\textsuperscript{25} all three of the bSsm gtan mig sgron quotations from the Thig le drug pa in Tb. 124, the rDzogs pa chen po chos nyid byang chub kyi sems thig le rgya mtsho gnas la ‘jug pa zhes bya ba’i rgyud.\textsuperscript{26} This tantra has two introductory chapters describing a standard sūtra-style setting. Six of its chapter titles, from chapter three onwards, each contain the main part of the names of the six thig le as set out by the bSsm gtan mig sgron.\textsuperscript{27}

All three bSsm gtan mig sgron citations from the Thig le drug pa are contained in chapter three of Tb. 124.\textsuperscript{28} Thus this chapter should predate the composition of the bSsm gtan mig sgron. This naturally begs the question: does the same conclusion apply to the whole text, or did chapter three originally circulate independently of the ten-chapter text we now have? I have established that Chapter three is unmistakably the core of the text; what precedes it serves as an introduction, and what follows expands on it in the manner of a commentary. The complete text is lengthy in comparison with the other Thirteen Later Translations, at fourteen folios. This, together with its sūtra-style framework, suggest to me that it could be a slightly later elaboration (although still firmly within Sems sde) based on Chapter Three.

It is noteworthy that Chapter Three contains numerous phrases and parts of lines found near the beginning of the rDo la gser zhun, a text normally

\textsuperscript{20} Tb 124 does give a Sanskrit title. When the Tibetanized spelling is corrected this is: Māḥāsandānīdharmatrāṭobhīcittābindusamrasthāvatāratāntara.
\textsuperscript{21} Bairo rgyud ’bum, vol. Ja, p. 519.
\textsuperscript{22} The mKhas pa’i dga’ ston list (vol. I, p. 221) describes it as “de bzhin du bsam gtan ston pa’i.
\textsuperscript{23} Sems sde bco bgyud kyi dgyongs pa rgy dzin rnam kyi rdo rje’i glur bzangs pa, RNyin ma bKa’ ma, vol. Ts, pp. 290-314.
\textsuperscript{24} Among the numerous texts that I examined, the Bang mdzod ‘phral gyi lde’u mig, Chapter 31 (Tb. 159/Dg. vol. Cha, relevant passage on fol. 158b-a) contains a very concise teaching on the Six thig le, which emphasizes how they are all contained or condensed into each other and not separate. The mTsham brag version differs slightly, but is basically the same text. This summary takes for granted that the reader is already familiar with the basic teaching on the Six thig le. More crucially, it does not contain the relevant bSsm gtan mig sgron citations. I would like to thank Jean-Luc Achard for kindly drawing my attention to this text.
\textsuperscript{25} Giuseppe Baroetto, in his recent Italian edition of chapter seven of the bSsm gtan mig sgron, apparently makes the same identification of the Thig le drug pa. See Baroetto, 2011, vol. II, bibliography, p. 380.
\textsuperscript{26} mTsham brag RNyin ma’i rgyud ’bum, vol. Ca, fol. 50b.5-64a. This text is also found in Dg. vol. Ra, text 22, pp. 269b-278a; and Tk. vol. 2, text 47, pp. 128 – 148.
\textsuperscript{27} These are identical except that they omit the actual word thig le, which is simply replaced by “chapter: (le’i). The bSsm giams mig sgron (STMG 374.6-375.4.) describes the thig le chen po as having six types of aspect (thig le drug pa), which are enumerated separately in the text as follows: sgyings kyi thig le’i dbhyangs rnam par dag pa’i thig le’i chos nyid thig le’i sles thig le’i kun tu bzang po’i thig le’i lhun gru’i sgrub pa’i thig le. Karmay, 1988, p. 118, n.55 adds a further reference to a detailed explanation in Rongzom chos kyi bzang po’s Thig pa chen po’i tshul la ’jug pa, ff. 218-9.
\textsuperscript{28} Tb. 124, fol. 54a. 2-3 (p.107); fol. 54b.4; fol. 55.a.1.
considered one of the lnga 'gyur lnga. Dam pa bde gsheg’s statement that the _Thig le drug pa_ is the "head" of the rest of the Thirteen Later Translations makes more sense in the light of this link with the early rDo la gser zhun. I consider it possible that it began as a short instruction inspired by and elucidating at least part of the rDo la gser zhun.29

The colophon of Tb. 124 states that Vimalamitra and g.Yu sgra [snying po] were its translators. In the light of its close relationship with the rDo la gser zhun, this attribution is at least feasible.

2. The [rDzogs pa] sPyi chings

This is the fourth of the texts that Klong chen rab 'byams includes30 among the Thirteen Later Translations that have until now been thought to be lost. The Zangs gling ma lists this under the variant title of bKa’ lung gi spyi chings, "the epitome of teachings." It describes it as teaching that "the mind (of enlightenment) encompasses all Vehicles".21 The mKhas pa'i dga' ston describes it as "clearly distinguishing between the vehicles".32 It and the Bairo'i rgyud 'bum concur in placing it in their category of four greater or larger texts, together with the rDo la gser zhun. The numerous title lists show several variants in their spelling of the title.33

From its title and from these characterizations, it is clear that the sPyi chings discussed the various different yāna recognised at the time of its composition. There are several early parallels for such a work. The most well-known is the Man ngag lta ba'i phreng ba attributed to Padmasambhava, and of course, the bSam gtan mig sgron itself. Such treatments eventually gave rise to the grub mtha’ literary genre. However, one would expect the sPyi chings to give clear precedence to rDzogs chen, judging by Nyang Ral’s description.

The bSam gtan mig sgron has four citations from the sPyi chings,34 all of them located within its seventh chapter, on rDzogs chen.35 The first citation concerns the concept of the bdag nyid chen po, literally the ‘great self’. The bSam gtan mig sgron describes this as the all-inclusive state of Samantabha-

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29 Baroetto indeed characterises this chapter of the _Thig le rgya mtho gnas la 'jug pa'i rgyud_ as an ‘epitome’ of the rDo la gser zhun (op. cit., p. 372).
30 Chos dbang rin po che'i mdzod kyi 'grel pa lung gi gter mdzod, fol. 334/p.749; Grub mtha’ mdzod, fol. 284/p. 1169.
32 Theg pa'i shan 'byed pa spyi chings, mKhas pa'i dga’ ston, vol.1, p. 221.
33 The Bairo’i rgyud ‘bum precedes ching with an a-chung; Longchenpa’s Grub mtha’ mdzod adds a postfix -s; the Me tog snyin po spells spyi as phyir. Some texts also omit the preceding "rdo'zogs pa".
34 The STMG spells it spyi bcings.
35 There is also one reference (in chapter 6, on Mahāyoga) to a Man ngag spyi bcings. After citing a passage from another text concerning the error of not realizing all-inclusive sameness but regarding the absolute and relative truths as being different, gNubs Sang rgyas ye shes states that this point is also clearly made in the “man ngag spyi bcings”, as he has already set out earlier. STMG 284.3: man ngag spyi bcings las kyang gsal bar ‘byung / de ni sngar yang bkod zin to.
On the Thig le drug pa and the sPyi chings

dra, in which there is no “other”, only “the great selfless self”. The next citation is very short, describing how the realization of the insubstantiality of phenomena and consequent release of attachment to such concepts as good and bad leads to the state of natural great bliss. The final citation is in the context of Nub Sang rgyas ye shes’ differentiation of the view of rDzogs chen from that of mere emptiness verging on nihilism. While the author himself distinguishes between rDzogs chen and Madhyamaka, the sPyi chings citation refers rather to the Chan school of simultaneous enlightenment, known as ston mun. This implies that at the time of composition of the sPyi chings, an effort was underway to distinguish rDzogs chen from Chan.

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After examining numerous texts to locate the four sPyi chings citations, I found them all embedded as lemmata in the bKa’ ma commentary text sPyi gsang sngags lung gi ’grel pa. This commentary is attributed to gNyags Jñānakumara both on the title page and in its colophon. It was sometimes difficult to distinguish the text of the sPyi chings from the commentary. In general, however, I determined that there are four main

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36 STMG p.329.4: des na bdag nyid chen po’i ngang la gzhan pa’i (329.5) chos ma bkol bar bdag nyid kyi snubs pa’o// de ci’i phyir zhe na spyi bcings las|bdag ni yod do/gzhan ni med do|bdag gzhan chen (329.6) po lhan gis grab pas yod do|kun tu bzang po’i ngang du geig pas gzhan med del|zhes bya ba’i don gis| bdag (330.1) gezin gnang gis dag pa la| nga med pa’i nga chen po ni bdag nyid chen po’a/.

37 STMG: spyi bcings las|ma bdag ci bde byang chub yan du khye // (453.1).

38 ‘O na don nyid re (295.5) zhig gang gis mtshom zhe na |spyi bcings las|kyung /gsang sngags rgyu mtsha chen po ni |dpe dang tshad ma gzhan tshigs dang|jres su dpag pa’i shes (295.6) rab kys|/rtogs par nus pa ma yin te |de bas gsang sngags bdag nyid che |dngos grub rabs chen ’phrigs pa|can lbsam yas (296.1) gling ni dpag dka’ bas|lung dang man ngag thob pas ’grab|’ces ’byang //. This passage is translated in Karmay, 1988, p. 110.

39 De kho na rdzogs (311.4) pa chen po yin te |de la ni bya ba dang mthong ba ni med do|zhes smra ba’i gang zag ni |rdzogs chen du khas ’ches nas dbu ma’i bsam gtan la (311.5) ren|’cha’ ba yin |sphyi bcings las|kun la rdzogs lha na med par khas ’ches nas|gnang bra’i rabs la rtogs|ltan ’cha’ ba rgyal (311.6) po’i sras ’bangs babs pa lung dang ’gal|/zhes ’byung ste |des rgyal po’i sras|dam pa ’bangs su babs pa dang ’dra ste |lung dang yang ’gal (312.1) lo / This passage is translated in Karmay 1988, p. 112.

40 However, Karmay points out that the Cig car ba doctrine considered itself to be bdu ma/Madhyamaka, referencing Dunhuang texts PT 117 and PT 812. Karmay, 1988, p. 112, n. 27.

41 On this term see Karmay, 1988, p. 88, n. 13.

42 Similarities between the two traditions nevertheless became in later centuries a pretext for criticism of rDzogs chen by proponents of the New Schools of Buddhism in Tibet. See Karmay, 1988, pp. 121-133.

43 These included: in the Bairo’i rgyud ‘bum, the Byang chub sens kyi spyi lung chen po rdzogs pa’i rgyud (Bg 99, Vol.4); Bg 124, Bg 125, (vol. 5); Bg 130, Bg 167 (vol. 6). In mTshams brag: Sens lung chen mo’i mlo gsang ba spyi rgyud (Tb 126); rDzogs pa chen po byang chub kyi sens rin po che spung ba gsang ba man ngag gi rgyud (Tb 101); Tb 115; Tb 132; Tb 159; Tb 160; Byang chub sens kyi spyi lung chen po rdzogs pa’i rgyud/man ngag gser gyi ru sgal bskam pa’i rgyud (Tb 175); A ti rdzogs pa chen po’i rgyud (Tb 231); Ta pa shan chen po rin chen sgron ma rtsha’ ba’i rgyud (Tb 252). Another text, the rDzogs pa chen po’i spyi chings, was authored by gZhan phan mtha’ yas ’od zer (18th-19th century CE).

44 bKa’ ma shin tu rgyas pa, vol. 103, p. 439.
ways in which the commentary introduces or demarcates its root-text citations.\footnote{I include this provisional list, whose criteria will no doubt be obvious to many textual experts, for the convenience of those who may find themselves faced with a similar difficulty in future.}

1. The previous clause terminates emphatically with the final particle “o”.
2. The previous clause ends with a rhetorical phrase indicating that what follows will address a possible question or objection. E.g. snyam pa la.\footnote{“To whoever thinks…”}
3. The previous clause ends with the phrase bstan pa’i phyir.\footnote{“In order to show…”}
4. The citation is followed by an end-quote phrase, e.g. zhes bya ba.

Cantwell and Meyer recently encountered similar difficulties in isolating the text of the Thabs kyi zhags pa.\footnote{In a lecture on the Thabs kyi zhags pa delivered at SOAS 17/3/2010, Cantwell remarked that there was often a “fuzzy boundary” between this text and its own commentary.} The Dunhuang copy of that text\footnote{This is IOL Tib. J 321, 42r-45r.} often highlights its lemmata with a semi-transparent wash, thus showing that its scribe understood the boundaries between the root text and commentary. However, the sDe dge and bKa’ gyer versions of the Thabs kyi zhags pa include the commentary undifferentiated from the root text. It is possible that a similar loss of highlighting occurred to the sPyi chings.

Another factor in the disappearance of the sPyi chings may have been the development of the grub mtha’ genre itself. The proliferation of later systems of classification and analysis of the various vehicles might have left its treatment of these themes sounding outmoded. In particular, its discussion of the Chan (ston mun) school, apparently already altered to Madhyamaka in Nub Sang rgyas ye shes’ comment on one passage, supports this hypothesis.

3. Translations and critical editions

The Six Spheres - Thig le drug pa

Then all the Buddhas praised [this] and conferred empowerment in all directions, [each] teaching their own secret mantra, uniting infinite Buddha-realms in the supreme mandala, and dispelling the mesh of conceptual thought, the waves of Samsāra. Samantabhadra, lord of the mandala of [all] the Buddha-families, gazed in every direction and considered, then [spoke] in the naturally secret unexcelled manner.\footnote{This opening passage is a necessary part of the chapter structure of the larger text, but the passage that follows may once have circulated independently before being incorporated into it.}
On the *Thig le drug pa* and the *sPyi chings* 143

teaching that is the essence of the Dharma, the embodiment of youthful Mañjuśrī, is [this] – one rests in equanimity in the authentic, uncontrived blissful expanse in which nothing need be done.

The basis of the immeasurable\(^51\) activity of ethical discipline and so forth, although its many different aspects are explained as the path\(^52\), unless the path that is the mother\(^53\) of the Sugatas and is equal to all [of them] is present, they will not come about. Therefore this is the path of the supreme yoga.

Hard to travel and to understand, this is the path of all [beings], and transcends both thought [and] non-thought. Non-abiding, non-conceptual, simple and free of thinking, words do not express it. Without shape or colour, it is not the domain of the senses. Difficult to demonstrate\(^54\) or examine, it is without even a trace of anything that can be put into words.

It is not the path of the accomplished sages of the past. Whoever enters onto the path of the sages of the past will end up gripped by the sicknesses of the path - meditation, attachment, and exertion.

As [is taught] in the [oral] statements of the teacher(s), if one views limited verbal analysis\(^55\) as the path, that is actually [just] continuing the process of conceptual thought, like an animal pursuing a mirage. The ineffable path of total purity cannot be defined by words. Teaching [about] purity and impurity is actually just deluded words. Pure and impure are integral, non-dual, and indivisibly equal. Therefore, [this is] the way without the perception of duality [such as] renouncing and adopting, negating and affirming.

Making no differentiation whatsoever between any aspects, primordial wisdom is a continuum with ignorance. [Just as] a lamp that casts its light without any obstruction is free of all thoughts, the unwavering state presides supreme over [both] dullness and meditative concentration. The very act of seeing [that] there is nothing\(^56\) to really see is itself the goal to be attained. This is why this is called "the eye of omniscience".

Thus this state of resting transcends the objects of the six senses. This natural spaciousness has no limits or centre, and rests as the sovereign of equality that neither accepts nor rejects. Mind and karmic imprints are not dual, [but] are mixed and equivalent. Because subjective conceptions and phenomena appear as one's own adornment\(^57\), one should not reject or renounce them. Not thinking about any [specific] aspects whatsoever, one enjoys the bliss\(^58\) of [skillful] means.

Because [even] things that are disagreeable to all and [normally] completely renounced are pure, the five disturbing emotions and the five

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\(^{51}\) Literally, the ocean of conduct.

\(^{52}\) If the Dg/Tk reading here is adopted, the translation would read "...distinctions of liberation on the path are explained as the path...".

\(^{53}\) The Tk reading (qul rather than yum) translates as "the object/goal of the Sugatas".

\(^{54}\) Amending the reading brian to bsian, in accord with the elaboration on this passage on fol. 58b.

\(^{55}\) Amending mtha' spyod to mtha' dpyod.

\(^{56}\) Amending mthong bas to mthong med, in agreement with the commentary on this passage on fol. 60a.

\(^{57}\) If the alternative reading is adopted, "appear through [their?] own conditions".

\(^{58}\) Amending the phrase thabs kyi de la rol to thabs kyi bde la rol.
inexpiable actions have no actual substance. By entering this path of total purity one attains [the state] of the sovereign of equality. No mental formations and so on are renounced, adopted or rejected. Placing [reliance] on past narratives, information and valid cognition, and then wishing for the signs of accomplishment of the three meditative samādhis, and so on, goes against the statements regarding effortlessness, and is a delusion.

Resting without anything that needs to be done in the blissful domain of spontaneous perfection is the very essence of total self-arising primordial wisdom, unwavering, immutable, and free of all narratives. The nectar that is [already] attained conquers the suffering of effort; one rests without needing to do anything in the state of total authenticity. The unaltered state is free of all the limitations of conceptualizing thoughts, [and] its unimpeded qualities are forever undiminished. Without renouncing [them], shortcomings and mental objects are pure. Everywhere, inner and outer, is the unobscured locus of great, primordial wisdom.

Samantabhadra Buddha, transcending the limitations of effort and accomplishment, naturally manifests, himself, the tantras of the pristine, primordially arranged spontaneously present Dharma. [All] Dharmas are without elaboration in the great sphere; they are of the nature of bodhicitta, [and that] nature clearly manifests its essence [and] all objects.

They are all, through the natural condition, free from creeds of actor and action, and constructed [concepts] of birth and cessation; they are the embodiment of primordial wisdom that transcends conventional terms of subject and object, and all conceptual thought.”

[So] he spoke. [This concludes] the third chapter, establishing the meaning of the ultimate reality, of the Tantra that Enters into the Ocean-like State of the Essential Sphere of Bodhicitta, the true nature of reality that is Great Perfection.

*Thig le drug pa* critical edition

(Source: Chapter 3 of Tb. 124, entitled *rDzogs pa chen po chos nyid byang chub kyi sens thig le rgya mtsho gnas la ’jug pa’i rgyud*)

Passages cited in the *bSam gtan mig sgron* (where they are attributed to the *Thig le drug pa*) are shown in italics.

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59 Adopting the Tk reading sogs in place of tshogs here.
60 The reading here (de dag de rgyud) appears corrupt, and I have amended it to de dag gi rgyud, in order to offer a tentative translation.
61 In Tibetan, thig le chen po.
62 My translation of this terse passage is tentative. In common with other sens sde texts, it reverses the order, that would become standard in rDzogs chen doctrines, of the first two aspects of the triad of ngo bo, rang bzhin, [thugs rje].
63 That is, dualistic notions of subject and object.
On the Thig le drug pa and the sPyi chings

de nasangs rgyas kun gyi bs tod byas shing/ phyogs rnams64 dbang bskur rang gi gsang snags ston/ zhing kams mtha’ klas mchog gi 65 dkyil ’khor sbyor/ mya ngan rba glong66 rnam rtog dra ba sel/ kun tu bzang po rigs kyi ’khor lo dag/ phyogs rnams kun tu gzigs shing dgongs mdzad de/ rang gi gsang ba bla na med pa’i tshul/ (fol. 54a) ston pa ’jig rten sgron mar gyuur pa kun gyi67 rab sngags68 pa/ chos la chos kyi snying por gyuur ba ’jam dpal gzhon nu nyid/ rnams dag byang chub sems kyi rang bzhin gnyis med sgom pa ni/ bya bral bde ba’i klong du ma bcos ji bzhin btang snyom gnas/ tshul khrims la sogs spydod pa rgya mtsho69 gzhir gyuur pa/ tha dad ji snyed 70 lam du bshad pa yang/ bde gshegs yum71 du72 gyur cing kun gyiis mtshungs pa’i lam/ de med mi ’byung de phyir de ni rnal’ byor mchog gi lam/ ’gro zhing shes dka’ kun gyi lam ste mi rtog rtog las ’das/ mi gnas mi dnings spros med bsam dang bral/ tshig gis mi theg dbyibs dang kha dog73 dbang po’i spydod yul med/ bstan’74 zhing rtag75 par dka’ la brjdod ru dlus tsam med/ sngon gyi drang srong rnams kyi lam du med/ sngon gyi drang srong rnams kyi’75 lam du gang ’jug pa/ sgom chags rtsol ba76 lam gyi nad77 kiyis zin ta re/ ston pa’i lung bzhin tshig gi mtha’ dpyod79 lam du de mthing na/ de nyid rtog80 pa’i rgyun ’brang ri dvags81 smig rgyu snyegs pa ’dra’ brjdod med rnams82 dag lam ni tshig gis mtshon du med/ dag dang ma dag83 bstan pa84 tshig nyid tsam ste ’khru/ dag dang ma dag gnyis med ’dres shing dbyer med mtshungs85/ de bskal gnyis snang spang blang dag (fol. 54b) sgreb med pa’i tshul/ rnams pa cir yang mi byed ye shes gti mug ngang86/ thogs87 med gsal ba’i mar mer88 bsam pa kun dang bral/ ngang gi89 mi 90 g.yo rmugs91 shing ting ’dzin rgyal por gnas/ mngon du mthing med92 mthing byed de nyid thob pa’i

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64 Tk omits rnams.
65 Tk gis.
66 Dg and Tk klong.
67 Tk gyi.
68 Tk sngags.
69 Tk mtsho’i.
70 Dg and Tk insert: lam grol.
71 Tk yul.
72 Tk omits du.
73 Tk (mi theg) kha dog dbyibs dang.
74 Emending btrtan to bstan, in accord with the explanation of this passage on fol. 58 b.
75 Dg btrag.
76 Tk kysis.
77 Dg ba’i.
78 Tk gnad.
79 Emending spydod to dpyod.
80 Tk rtog; Tb rtogs.
81 Tk and Dg (?) drangs; Tb dags.
82 Dg and Tk yang.
83 Dg yang dag (bstan pa).
84 Tk pa’i.
85 Tk mtshud.
86 Dg and Tk dang (?).
87 Tk thog.
88 Dg and Tk me.
89 Tk gis.
90 Dg omits mi.
91 Dg inserts dangs.
92 Emending bas to med, in accord with the explanation of this passage on fol. 60 a.
Revue d'Etudes Tibétaines

146

Dg dmigs\(^{93}\) de phyir thams cad mkhyen pa'i spyan zhes de la bya/ de bzhin dbang po drug gi yul gnas de nyid 'das/ mtha' dang dbus med yangs pa'i rang bzhin te/ mi len mi spong mnyam pa'i rgyal por gnas/ sems dang bag chags gnyis med 'dres shing mtshungs/ 'dzin pas brtags\(^{94}\) shing snang ba'i chos rnams ni/ rang gi rgyan du snang bas mi 'dor spong\(^{95}\) mi byed/ rnam par cir\(^{96}\) yang mi dgongs thabs kyis\(^{97}\) bde\(^{98}\) la rol/ kun dang mi mthun yongs kyis spong ba'i\(^{99}\) chos dag pas/ nyon mong lnga dang mtshams med lnga yi\(^{100}\) dngos nyid med/ rnam dag lam\(^{101}\) der zhugs pas mnyam pa'i rgyal po thob/ 'du byed la sosgs kun kyang spang blang dor mi byed/ lo rgyus don nyid tshad\(^{102}\) ma'i blor bzhags\(^{103}\) nas/ ting 'dzin gsum sosgs\(^{104}\) rtags rnams grub 'dod pas/ rtsol bral lung las gol te 'khruul pa yin/ bya bral lhun rdzogs bde ba'i yul la gnas/ ye shes rang byung che ba'i snying po nyid/ mi gyo mi 'gyur bsnyad\(^{105}\) pa kun (fol. 55a) dang bral/ zin pa'i bdud rtsis rtsol ba'i sdug bsngal 'joms/ bya bral yul la\(^{106}\) kun tu ji bzhin gnas/ ma bcos mtshan ma'i rtag\(^{98}\) tshogs mtha' rnams kun dang bral/\(^{106}\) ma 'gags yon tan dus gsum 'grub pa\(^{109}\) med/ ma spangs nyes tshogs rtag\(^{106}\) pa'i yul rnams dag/ sgrub med phyi nang kun tu ye shes chen po\(^{111}\) gnas/ rtsol sgrub mtha' 'das sangs rgyas kun tu bzang/ ye nas rnam bkod lhun gyis grub pa'i chos/ de dag de rgyud rang gi rnam dag ston/ thig le chen por chos rnams spros pa med/ de dag byang chub sems kyi rang bzhin la/ rang bzhin ngo bo yul kun gsal bar ston/ thams cad byed dang bya ba'i chos rgyud las/ skye 'gag rnam brtags\(^{112}\) rang bzhin don gyis\(^{113}\) bral/ yul dang yul can mtshan ma'i tha snyad\(^{114}\) de/ bsam rtag kun las 'das pa'i ye shes nyid/ ces gsungs so/ rdzogs pa chen po chos nyid byang chub kyi sems thig le rgya mtsho gnas la 'jug pa'i rgyud las/ de kho na nyid kyi don gtan\(^{115}\) la 'bebs\(^{116}\) pa'i le'u ste gsum pa'o/

\(^{93}\) Dg dmigs

\(^{94}\) Dg brtags; Tb/Tk ttags.

\(^{95}\) Dg and Tk spang.

\(^{96}\) Dg spyur.

\(^{97}\) Tk kyi.

\(^{98}\) Emending de to bde.

\(^{99}\) Tk yongs pa'i.

\(^{100}\) Tk yis.

\(^{101}\) Tk las.

\(^{102}\) Tk mtshan.

\(^{103}\) Dg and Tk bzhags; Tb gzhags.

\(^{104}\) Tk sosgs, Tb/Dg tshogs.

\(^{105}\) Tk snyed.

\(^{106}\) Tk las.

\(^{107}\) Tk rtags.

\(^{108}\) Dg inserts: zin pa'i.

\(^{109}\) Tk 'gre ba.

\(^{110}\) Tk rtags.

\(^{111}\) Dg po'i.

\(^{112}\) Tk dag.

\(^{113}\) Tk gyi.

\(^{114}\) Tk snyed.

\(^{115}\) Tk bstan.

\(^{116}\) Tk phab.
Homage to glorious Samantabhadra!

[This] is the clarification, without confusion, of the all-inclusive Mantrayāna scriptural transmissions.

The self exists. There is no other. Spontaneous perfection exists, as the Great Self. Because it is one with the state of Samantabhadra, there is no other. In [the notion of] no-self, one falls into the error of nihilism.

As sentient beings’ conceptual thoughts increase, [those] thoughts spin [them in Samsāra]. Once concepts have left their karmic imprint, [they] become [caught] in the conceptual state.

The Sūtra section and treatises that are provisional in meaning explain [phenomena] as empty. Moreover, they explain them as non-existent. Even more than that, emptiness [itself] is explained as non-self. This, unless comprehended by scriptural transmission, is not proper, and is the non-Buddhist view of nihilism, which is difficult to alter, and a serious misdeed. Therefore it is taught that a conceptual view, which is easier to alter, is less dangerous.

Even meditation on non-thought is a mental process, with a great risk of leading to [a view of] mere nothingness, which is difficult to correct. Therefore, grasping at a visualized swift\textsuperscript{118} cause\textsuperscript{119} is easier to correct, because grasping arises from obtaining.\textsuperscript{120}

What shows this?
Just as grasping a snake is bad, so is a mistaken approach [to] knowledge mantras. Emptiness is hard to censure, [but] conceptual thoughts are basically easy.

But if so, [you] may say, doesn’t [this] become a concept? In this sense it is not a concept: because permanence does not exist, therefore [the concept of] “other” is negated. Because nothingness does not exist, therefore the self is included; and so both eternalism and nihilism are purified.

Since there is no production or cessation, they are also negated, and because there is no self or duality, there is also purity. The whole universe in its identity with the self is the spontaneous accomplishment of Great Perfection in oneself.

When the great perpetuity [that is] Vairocana, Sattvavajra [and] supreme Akṣobhya\textsuperscript{121} clearly manifests in this way, since one is completely free of any

\textsuperscript{117} There is no end-quote particle after the homage, but even so I take it to be part of the root text.

\textsuperscript{118} _drag dal_ appears in the _Man ngag lta ba'i 'phreng ba_ as part of a longer phrase _drag dal du 'gro ba_ “to go with firm steps”, which Karmay (1988, p. 161, n. 99) notes is explained as “to go with fast steps means to go simultaneously and not gradually”.

\textsuperscript{119} The word “rgyu” here could simply mean “cause”, but it is also the name of the second of the three samādhi of Mahāyoga, the causal samādhi.

\textsuperscript{120} The word “obtaining” (lon) may have a special technical meaning here as found perhaps in the title of the Chan text “sams lom” that is frequently referred to in the _bSam glan mig gsum_. It also occurs in Dunhuang text PT 117, in the title of the _bSam glan gyi lon_, a work attributed by Sa skya Pandita to Hva-shang Mahāyāna. See Karmay, 1975, p. 153.

\textsuperscript{121} Vajrasattva is Akṣobhya’s _sambhogakāya_ form, and Vairocana is his _nirmanakāya_ aspect, so we have here the three kāya.
ground for doubt after thoroughly investigating the Mahāyāna Sūtra Section
Middle Way and so forth, for that reason one is vividly cognizant of
everything, without concepts. After gaining certainty through this view,
there is only a slight mention [here] of the lower Secret Yānas.\textsuperscript{122}

Concerning the actual explanation: although those [lower vehicles] are
said not to explain the distinctions in the context of the fruition, in the
context of the cause they do not go wrong. However, they do stray from the
[oral] statements. How do they go astray [from] the Mantra[yāna]?

The \textit{samādhi} of Suchness [encompasses] the Causal and the [All]-illuminating
\textit{samādhis}. As for those who state that Suchness [is] the deity meditation: in
the view of those who have not studied\textsuperscript{123} the great [oral] statements and are
not learned, although the Suchness that they describe [as] the stage of
meditating on the deity may seem to correspond to \textit{samādhi}, the
mantra[yāna] precepts [teach that it] leads to the Meditation of the Gods,
and that \textit{samādhi} hinders [future] rebirths. Although one may cleanse the
mind-stream through the absence of thought and by remaining in the three
isolations\textsuperscript{124}, [there is] apprehension\textsuperscript{125} of even the slightest thought arising.

The method of entry, the explanation of the View, and each of the
different types of actions, from the basics, and also the Mantra[yāna] \textit{samādhi}
of] Suchness, unless comprehended through the [oral] statements, are
inappropriate. How is that? If you just practice one [\textit{samādhi}], you will not
succeed, but since [practicing] the three [\textit{samādhis}] one by one is an [even]\n
The pleasure and suffering of dreams, when one awakes, are exactly the
same in nature; and similarly, conceptual thought and non-
thought, too,
when [one has] pristine awareness, are equal in their essential nature.\textsuperscript{128} In

\textsuperscript{122} Concerning these “lower secret yānas” the KSG commentary specifies “the Mahāyoga and
so on”.
\textsuperscript{123} Literally, “not heard” (\textit{ma thos}).
\textsuperscript{124} I assume that \textit{dgon pa gsum} here is equivalent to \textit{dben pa gsum}, that is, isolation of body,
speech and mind.
\textsuperscript{125} Literally, “two fears” (\textit{dog pa gnyis}).
\textsuperscript{126} I have tentatively emended the phrase \textit{sem sams ral} to \textit{mi lus}.
\textsuperscript{127} The phrase \textit{bdag gcig su las} is difficult to construe and my translation here is provisional.
\textsuperscript{128} Although explicated in the commentary, this passage may possibly be quoted from a
different source, rather than the sPyi byings, as it ends with \textit{zhes gsum pa}.
\textsuperscript{129} The commentary explains this as referring to “the Three Samādhis and so on.”
In that case, if they are perfect from the beginning, one may wonder whether meditation is now pointless. It is not pointless. From the non-existing cause existence manifests: the supreme maṇḍala of familiarization with what was [previously] not seen. If there is a cause that at first is non-existent, what substance does it have [to create] conceptual thought?

These are the teachings on the Great Activity.

The clarification of the [oral] statement of the Mantra [...] sthāviras will be blind.

This wonderful vajra [and] lotus of the totally-pure self is the father, [and at the same time] his own child. This lineage is the primordial view.

This great ocean of the Secret Mantra [yāna] can not be realized through comparisons, logical reasoning, inference, or superior knowledge. Therefore, the great Self of the Secret Mantra[yāna] that abounds in a great wave of accomplishments, whose unimaginable depth is hard to fathom, is accomplished by obtaining the statements and esoteric instructions.

For example, after barley and buckwheat have been mixed up, though they are poured together, they show up individually, [and] similarly, although mantra[yāna] and meditative absorption may be mixed up, from the point of view of the wise, the greater special qualities of the mantra[yāna] manifest distinctly.

That which abides in great bliss, [is] the great perpetuity, the perfect Sambhogakāya. Precious enlightenment that transcends the Three Realms - since it is empty, where will it be found by searching for it? The essence of primordial wisdom is no different from the beings that are primordially present in the fluid of the great sphere.

The person who, individually elucidating these inner and outer teachings, without mixing them up, combines the provisional meaning,
without abandoning anything, with the state of great equality, the Dharmadhātu, understands all the Buddha’s teachings without exception and remains within the great oral precepts, though his body is human, his mind is a Buddha. [Such a] teacher is called “the light of the world”, and even the Victorious ones of the three times pay him homage, and all of the inner and outer oath-bound [guardians] also pay him heed and carry out whatever he commands.

Someone who does not have such realization, who does not have the statements, in his extreme ignorance [will be] seized by arrogance, and his speech will also be extremely deluded and contradictory [to the Dharma]. Claiming that it is the unsurpassed Great Perfection, sons of the Victorious ones violate the statements by assuming the role of commoners. Therefore, this non-waning lamp of the teachings is the province of those persons who have thoroughly purified their minds through an unimaginably [long] series of lives, placed their minds in the natural state and over and over again, and paid reverence to the Victorious ones. But for those who only know how to mouth the meaning of their samaya, who mix up inner and outer teachings as a casual concoction, and lack the esoteric precepts of the Mantra[yan], considering the risks of it entering their hearts, it is secret.

If an unsuitable recipient should hear it, it will become a great burden, and he will wander continually. There are three statements of esoteric precepts, therefore, because of the great danger and the difficult burden. [Of] the Precepts [in] Three Statements, the first gives a clear idea, the second gives understanding, and through the third, the meaning has been properly understood.

If they have not heard these three [precepts] or have not understood their meaning, some people will talk [of] emptiness, and others of permanence, the distinction between "the supreme vehicle", which here is Mahāyoga but with a very pronounced rDzogs chen flavour, and "sūtra section samādhi" - a reference to Chan. This phrase occurs in the rDo la gser zhum, (l.4) where it may also be a quotation. Literally, “place him on the crown of their heads”.

That is, Chan.

STMG “falling to the role of commoners.”

This passage, from “Claiming that it is the unsurpassed Great Perfection …” is quoted in the STMG at fol. 311.5-6.

Between the end of the previous passage and the start of this one there are two quotations, but they are not commented upon, and do not seem to be part of the root text.

Amending bstos to bltos.

There is an intriguing echo here of the famous three-line teaching known to the tradition as “Tshig gsom giad brdegs”, “Hitting the essential point in three statements”, said to be the last testament of the eighth century rDzogs chen master dGa’ rab rdo rje.

There is a row of dots between “therefore” and the rest of this sentence, possibly indicating a lacuna in the source text. This hypothesis is supported by the commentary on this line: “Because there is a very great risk in not knowing the chosen recipient, it is hard [for him] to hold it in mind.”

The commentary (fol. 20 r.4-20 v. 3) elaborates on these esoteric precepts. It includes a reference to the Peaceful and Wrathful (zi khr) deities. Its explanation includes the term kun rtags pa, the first of the Three Natures or Three Aspects (trisvabhāva) of Cittamatra. The Three Precepts may therefore have consisted of an explanation of the Three Samādhi of Mahāyoga, with perhaps some influence from Cittamatra doctrine.
and these will be signs of their having only understood just a few words, and also expose [the fact] that they lack the three precepts.

Moreover, that which remains without contriving in the single state of these three is the spontaneously-accomplished Great Perfection. Apart from this, there is no other state beyond concepts. Because he remains in the unitary state of Samantabhadra, the bhagavān is ornamented with emptiness.

The [oral] statements of the Great Perfection [explain that] the sphere of the secret moon\(^{149}\) perfects birth [and] cessation in the self; the cause that perpetually shines forth in the mind of great beings, [and that] all Buddhas [are] non-existent.\(^{150}\) The enlightened [state] roams freely and without impediment.\(^{151}\) “Therefore, whatever [their] thoughts and deeds may be like, do not give [this teaching] to anyone who is fixated on attaining [this] goal” is the advice.\(^{152}\)

Having lucidly drawn out all the coiled words of Universal Inclusiveness, it should be listened to\(^{153}\) by [only] one or two. Glorious Hayagrīva, having grasped the stacked entrance to the maṇḍala of the heart, will reside [there]. If this is violated, since the Buddha has said in numerous scriptures that this will cause many evils to occur to the author in this and future lives, just as a magnet attracts iron, this should be borne in mind.

\textit{Spyi bcings Critical edition}

Based on the version contained in the KSG commentary text \textit{sPyi gsang sngags lung gi 'grel pa gnyags dza nya ku ma ras mdzad pa} (Vol. 103 p.439)\(^{154}\)

\textbf{Dpal kun tu bzang po la phyag 'tshal lo/ spyi bcings sngags kyi lung/ ma 'dres gsal ba'o/ bdag ni yod do/gzhan ni med do/ bdag nyid\(^{155}\) chen por lhun gyis rdzogs\(^{156}\) pas yod do/ kun tu bzang po'i ngang}

149 The commentary explains (fol. 20 v.3/p. 480.3) that the “Sphere of the secret moon” (zla gsang thig le) signifies primordial wisdom. This is also the title of an extant Mahāyoga tantra.

150 This line is extremely terse and challenging to translate. I have relied for my interpretation on the commentary (fol. 22r.1-3), which states that the true nature of all conventionally-designated things is insubstantial, without color or desire, and that to be free of thoughts of such things is to enter the definitive oral precepts.

151 See previous note. The line ma bdag ci bder byang chub yan du khye is cited in the STMG at fol. 453.1

152 This passage ending with the “is the advice” (ces gdam pa'o) indicates the end of a citation that could be from elsewhere, but it is also possible that the \textit{sPyi bcings} itself concluded here, as what follows begins with the text’s title and refers to how it should be transmitted, and appears to be supplemental in character. It does however, receive some commentatorial explanation.

153 Literally, “grasped in the ear”

154 Verified by cross-checking with the quotations from the \textit{sPyi bcings} in the \textit{bSam gtam mig sgron}, which all match. The passages cited in the \textit{bSam gtam mig sgron} (STMG) are shown in italics in this edition.

155 STMG fol. 329.5 (bdag) gzhan.

156 STMG fol. 329.6 grub.
The rNying ma bKa' ma shin tu rgyas pa (KSG) vol. 103 commentary entitled sGom don drug 'grel at p.162.6 quotes this passage as follows: (spyi bcings las) / bdag nyid chen po ltun gyis rdzogs pas / bdag ni yod do / kun tu bzang po'i rtag du gcig pas gzhan med do.

155 This line is followed by the formula zhes gsungs te, whereas the most usual one for quotations from the root text is: zhes bya ba ni. It is possible that it is not part of the root text, but on balance I think it is, as the commentary does explain it.

156 Emending bkri drang to bkrid drang.

157 The rNying ma bKa' ma shin tu rgyas pa (KSG) vol. 103 commentary entitled sGom don drug 'grel at p.162.6 quotes this passage as follows: (spyi bcings las) / bdag nyid chen po ltun gyis rdzogs pas / bdag ni yod do / kun tu bzang po'i rtag du gcig pas gzhan med do.

158 This line is probably part of the root text, as it is followed by the short comment "go sla'o". However, its end-quote phrase (zhes gsungs te) is not the one most commonly found in this text (cf. note 5 above).

159 Emending grod to 'grod.

160 This rhetorical phrase may not be part of the root text.

161 I have assigned the lines that follow (up to and including mi btub 'dra na yang) to the root text because they are explicated by the commentary, even though they do not terminate with the usual end-quote phrase zhes bya ba ni, but with zhes brgal ba ste – "it may be objected".
The commentary elucidates the previous passage with a quotation from the Kun 'dus (as found in the KSG version), as follows: bsgom pa'i gnas med dag du rab rtogs na/ bsgoms kyang skyon med chos dbyings nam mkha' 'dra zhes gsungs so.

I have tentatively emended the reading mi las to mi lus here, in the light of the commentary on this passage which reads: 'byung ba'i lus nyid sms kha na las mi gzhan par ma skyes par gsal ba ni ye shes kyi phyag rgya ste.

Here the full passage in the commentary reads: sngags kyi lung gsal ba zhes bya ba na ban thangs mi phyed de mdongs so zhes bya ba'i bar du ni, i.e. “from….to…..”, implying that it has not quoted the entire passage from the root text.

This passage (beginning sngags sngags rgya mtsho…) is cited in STMG 295.5 and following. There is one variant in this line: STMG […rgya mtsho chen po] ni.

The citation in the STMG ends here, at STMG 296.1.

Two lines that follow here may also be part of the root text: gtan tshig kyi sgo nas bsgrub bya nyid kyang ma 'dres par bshad la/ rjes su 'jug pa'i nyangs kyang ma 'dres so zhes 'go yang drang ngo.

There are several lines here which could be part of the root text, but they are not commented on in the usual way, I am inclined to think that they are quoting a different source. They read: mar dang spyan du brsres pas/ spyan gyi stobs kyang nyangs la/ mar gyi ndog kyang nyams te brsres ka ma rung ngo/ zhes gsung so. This imagery is explained as referring to confusing the teachings of the supreme vehicle and the samādhi of the sūtra section, in preceding lines which could also conceivably be part of the root text, but are less likely to be so.

This quotation is from the Gold refined from ore (rDo la gser zhun), one of the Five Earlier Translations. See the edition by Norbu and Lipman, 1985, p. 115.5.
'gal lo/ 173 rdzogs chen bla na med par khas 'ches nas/ ton mun 174 bsam gtan tsam la rten 'cha bal rgyal ba'i sras 'bangs bcas pas 175 lung dang 'gal / 176 de bas na/ bstan pa mi nub pa'i sgron me 'di/ tshe rabs bsam gyis mi khyab pa nas shin tu blo sbyangs te/ sems rnal du 'jog 'jog pa/ rgyal ba rnams bsnyen bkur byas pa'i skyes bu dag gi sphyod yul yin gyi/ dam tshig tsam kha don shes pa dang/ phyi nang gi chos lod pa'i thug pa bzhi du bsres pa dang/ sngags kyi man ngag med pa rnams la snying sgor byung ba'i nyen dang bstos 177 te gsang ngo/ snod ma yin pas thos na skur pa chen por 'gyur te/ gtan du 'khyams so/ de bas na 178 nyen che zhing bkur dka' ba/ man ngag gi tshig gsam mo/ man ngag tshig gsum pa gcig gis ni 'phrags/ gnyis kyis ni go/ gsum gyis ni legs par brda' 179 phrad/ 'di gsum ma thos sam brda' ma phrad dang/ la la ni stong zer/ la la ni rtag zer te/ 'di dag tshig 'ga' tsam la go ba'i rtags yin la/ gsum med pa yang des mngon no/ 'di gsum yang gcig gi ngang ste/ ma bcos par bzhugs pa yi/ lhun gyis rdzogs pa chen po'o/ de las la bzlar med do/ kun tu bzang po'i ngang la gcig bzhug pas/ bcom ldan 'das la stong pa nyid kyis brgyan/ zla gsang thig le skye 'gag bdag du rdzogs/ skyes chen thugs la rtag du gsal ba'i rgyu/ thams cad sangs rgyas med par rdzogs pa chen po'i lung/ ma bkag ci bder 180 byang chub yan du khye 181/ de bas na bsam pa dang sphyod pa gang yang 'dra ste/ ched du gdod 'dzin gar yang ma byed cig ces gdam pa'o/ 182 spyi bcings kyi tshig 'khyil pa ril gsal bar phyung nas/ gcig gnyis kyi rna bar zung la/ tsi tta'i dkyil 'khor brtsegs pa'i sgo/ dpal rta mgrin gyis bzungs nas gnas so/ gal te 'das na sangs rgyas ni/ byed pa po nyid kyi phyir na de nyid kyis/ 'di dang phyi ma'i nyes pa mang po khab len la lcags 'du ba ltar/ 'byung bar gzhung du ma las gsungs pas de nyid rjes su dran par bya'o/

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