From treatise to tantra: the Pure Golden Ore (rDo la gser zhun) and the Tantra of Meditation on Bodhicitta (Byang chub sms bsom pa’i rgyud)

Karen Liljenberg

This paper presents an examination, translation and edition of the Byang chub sms bsom pa’i rgyud, or Tantra of Meditation on Bodhicitta, (hereafter SGG).1 This hitherto-unstudied early text of the Tibetan rDzogs chen tradition is found in at least three editions of the rNying ma Collected Tantras (rNying ma’i rgyud ’bum; hereafter NGB).2

The importance of the SGG derives mainly from the fact that it is closely related to the similarly-titled Meditation on Bodhicitta (Byang chub sms bsom pa), also known as Pure Golden Ore (rDo la gser zhun, hereafter DLSZ).3 It is not my intention here to focus on the DLSZ per se, as it has received attention elsewhere,4 but rather on the SGG and the relationship between the two texts.

A comparative study of both texts, which I provide below,5 reveals contrasting styles and doctrinal emphases, which I would argue indicate that they belong to successive periods during which rDzogs chen was gradually emerging as a philosophical and meditational system

1 This paper incorporates the research that I conducted for my 2008 Master’s dissertation at the School of Oriental and African Studies (SÖAS), University of London.
2 These are: mTshams brag (Tb. 37), sDe dge (Dg. 155) and gTing skyes (Tk. 69). It is probable that the missing volume Ga of the Tshe dbang nor bu NGB also included the SGG. The absence of the SGG from the Collected Tantras of Vairocana (Bai ro’i rgyud ’bum), however, is noteworthy.
3 The DLSZ is found in the Tibetan commentarial canon (bsTan ’gyur) as P. 3415, as well as in the Collected Tantras of Vairocana (Bai ro’i rgyud ’bum; hereafter VGB) as Bg.119, and also in the sDe dge (Dg. 157) and mTshams brag (Tb. 22) NGB editions. A much shorter version of the DLSZ also forms Chapter 26 of the All-creating King (Kun byed rgyal po, hereafter KBG), the sole rDzogs chen work to be included in the Tibetan scriptural canon (bKa’ ’gyur).
4 My principal reference in regard to the rDo la gser zhun is Lipman, 2001, whose work was very useful to my research on the Byang chub sms bsom pa’i rgyud.
5 See infra the section “Outline and comparative structural analysis of the SGG and the DLSZ.”
in its own right. It also constitutes an unusually clear-cut case of the process of transformation of an authored Indian commentarial text into a hybrid Indo-Tibetan tantric scripture, accorded sacred status equivalent to the Word of the Buddha (Skt. *buddha vacana*).

One of the most important early rDzogs chen texts, the DLSZ is remarkable for its early exposition of *rDzogs chen* in the context of logic and philosophy. According to tradition, it is one of the first five rDzogs chen texts to be translated by Vairocana into Tibetan, known as the *Five Earlier Translations of the Mind Series* (*sems sde snga 'gyur lnga*).

Traditional accounts attribute the composition of the DLSZ to the Indian scholar Mañjuśrīmitra, an obscure but important figure in the early rDzogs chen lineage. No early biography of him has survived, although he is mentioned in the hagiography of Vairocana. Later sources portray him as a learned paṇḍita from Sri Lanka, resident at a monastic university (perhaps Nālandā) in eighth-century India when dGa’ rab rDo rje, the first rDzogs chen master, began to teach. Mañjuśrīmitra is said to have written the DLSZ after receiving and immediately attaining a profound understanding of these first rDzogs chen teachings, in order to make amends for his initial scholarly distrust of dGa’ rab rdo rje.  

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6 The stages of the historical emergence of rDzogs chen have generally been conflated in traditional, and also some modern, works. For example, Lipman, op. cit., p. 9, explains the absence from the DLSZ of terminology that characterises the rDzogs chen discourse of later literature as due to Mañjuśrīmitra’s newness to rDzogs chen, rather than, as I think more likely, the newness of rDzogs chen itself at that time.

7 Note, however, that the DLSZ itself has survived as a separate work in the Tibetan commentarial canon up to the present day.

8 The *Five Earlier Translations of the Mind Series* themselves comprise a sub-set of the *Eighteen Texts of the Mind Series* (*sems sde bco brgyad*), the other thirteen texts of which are known as the *Thirteen Later Translations* (*phyii 'gyur bcu gsun*). These thirteen texts were the subject of my PhD thesis; see Liljenberg, Karen, 2012. See also Lopez, 2018. The DLSZ is also incorporated into the *mDo bcu*; whose full title is: *Chos thams cad rdzogs pa chen po byang chub kyi sms s su 'dus pa'i mdo*; *mTshams brag Tb. 7*. This is a commentary that incorporates the very brief version of the DLSZ as well as others of the *sems sde snga 'gyur lnga*. Interestingly, the DLSZ precedes the other four texts in this category (the *Rig pa'i khu byung, rTsal chen sprungs pa*, etc.) in the *mDo bcu*’s Topic 8 commentary. This might hint that its composition or translation (contrary to received tradition) was prior to theirs. From the doctrinal point of view this seems to me quite probable.

9 Tib. 'Jam dpal gshes gnyen.

10 Vairocana’s hagiography (*rnam thar*), the *'Dra bug chen mo*, is available in English translation under the title *The Great Image*, see Palmo, 2004.

11 He is also said, in the *Lo rgyus chen mo*, to have classified the rDzogs chen teachings into three categories (*sde*); these three categories are: *sems sde*, *long sde* and
The central theme of the DLSZ is bodhicitta, variously translated in English, for example as "awakening mind" or "the mind of enlightenment". Of course, bodhicitta is praised throughout the Mahāyāna as indispensable from the outset for the bodhisattva. Developing the authentic Mahāyāna motivation was (and is) known as "generating bodhicitta". Śāntideva (695-743 C.E.) praises it as:

"The supreme gold-making elixir,  
For it transforms the unclean body we have taken  
Into the priceless jewel of a Buddha-form.  
Therefore firmly seize this Awakening Mind."\(^\text{12}\)

The concept of bodhicitta evolved over time until, in the Vajrayāna context of Mahāyoga sādhanas, generating bodhicitta became part of the deity yoga visualization practice of bskyed rim, the development stage, where it is the key to the second of the three samādhis, the "All-illuminating samādhi".\(^\text{13}\)

In the subsequent Mahāyoga practice of rdzogs rim, the perfection stage, bodhicitta could also signify the sexual fluid that embodied the practitioner’s realization of bliss and Emptiness. One Dunhuang treatise on the development and perfection stages, PT 321, refers to the bodhicitta substance as "the great perfection, the great self, the heart nectar".\(^\text{14}\)

The DLSZ, however, is more conservative in its interpretation of bodhicitta, at least at the outset. It describes it as:

"the very essence of Youthful Mañjuśrī, who is the true, essential nature of the Dharma itself. Because it has been the matrix of all the Sugatas it is the sole mother of all the victors."\(^\text{15}\)

The key point that the DLSZ addresses is how to cultivate\(^\text{16}\) this bodhi-
Taking as its starting-point the steps of conventional Buddhist logical analysis in order to determine that the twin notions of really-existing "self" and material phenomena are erroneous, the DLSZ then describes in detail the manner in which the delusory perceptions of ordinary beings arise and lead to continued rebirth. It presents this process in terms derived from Yogācāra philosophy, such as the three phases of transformation.\(^{17}\) Thus far, the DLSZ proceeds through a gradual, intellectual approach towards the realization of the view of emptiness. However, once the limits of conceptual and verbal analysis have been reached, the text emphasises that its "path of great sages" is "free of verbal designations" and "not arrived at by words" but by practice in accord with the instructions of one's master. This, at least from the viewpoint of later rDzogs chen tradition, is the point where the DLSZ could be considered to approach the domain of rDzogs chen per se.

It is noteworthy, however, that the DLSZ nowhere refers to itself as a rDzogs chen work, or to the path which it sets out as rdzogs chen, but simply as "this yogic path".\(^{18}\) Otherwise, the DLSZ presents its doctrine simply as "yoga". Moreover, it still orients itself in respectful reference to the framework of tantric deity-practice, in this case either of Mañjuśrī, or, more radically, of Samanta [bhadra]-Vajrasattva. Such practice is validated as a relative, symbolic basis on which to approach bodhicitta in the absolute sense, with the implication that not all are able to immediately tackle the more difficult path.

After this brief look at the DLSZ, let us turn now to the principal subject of this paper, the SGG. I have found that it incorporates almost the entire DLSZ verbatim, but also greatly expands upon it, at over twice its length.\(^{19}\) Thus, rather than being simply another recension of the DLSZ,\(^ {20}\) it is better characterised as a derivative, but substantially different text.

The relationship of the SGG to the DLSZ is in some ways similar to both an experiential instruction (nyams khrid) and a commentary, although the DLSZ "root text" is undifferentiated from the SGG's exegesis. The main structural difference between the two works, apart in a strictly rDzogs chen context; "familiarisation (with)" would probably be better.

\(^{17}\) SGG fol. 324b.4: sens dang sens las byung ba de nyid lus gsum don du snang ba yin / .

\(^{18}\) An exceptional use of the term *rig pa*, in the sense similar to later rDzogs chen discourse, occurs only in the commentarial redaction of the DLSZ by the nineteenth-century lama Mipham: It is also present in one of the SGG passages shared with the DLSZ, at fol. 328b.6. (It occurs without this rDzogs chen sense at: fol. 324b.1; fol. 325a.5; fol. 325b.5).

\(^{19}\) The SGG comprises 26 folio sides, while the DLSZ has 10.

\(^{20}\) As described by Lipman 2001, p. 6, n. 17.
from the great difference in their length, is the division of the SGG into eleven chapters. Whereas the DLSZ is a continuous undifferentiated exposition, each SGG chapter is pronounced by a Buddha-figure, in a manner similar to the sutras. However, the SGG departs from sūtric tradition in that its mouthpieces are all hypostatized personifications of spiritual accomplishment rather than named Buddhas. So, for example, in chapter one we encounter "the Lord of all Blessed Tathāgatas (bcom ldan 'das de bzhin gshegs pa thams cad kyi bdag po), and later "the great lord who is no different from the realization and understanding of this nature of the ultimate truth" (don dam pa'i rang bzhin de rtogs shing shes par bya ba/ gnyis su med pa'i bdag nyid chen po) or "the Blessed One, Great Bliss" (bcom ldan 'das bde ba chen po).  

Who was the author of the SGG?

There is no authorship colophon in the SGG, so what, if anything, can we deduce about who may have written it? The lDan kar ma/Lhan kar ma library catalogue from the early ninth century mentions two texts with the same title of byang chub sems bsgom pa - one attributed to rGyal ba'i 'od, said to comprise one hundred ślokas, and the other to Mañjuśrimitra, in sixty-eight ślokas. The only slightly later 'Phang thang catalogue also includes these two works in its "Stotras praised by former Ācāryas and Kings" section. Interestingly, the text by Ācārya Jayaprabhā (transliterated there as Dza ya pra bha) is described as from his "tantric collection".

It is highly significant that there was already a text titled byang chub sems bsgom pa attributed to Mañjuśrimitra at this early date, and it is extremely probable that this was an early version of the DLSZ. In that case, the lDan kar’s Byang chub sems bsgom pa by rGyal ba'i 'od, a significantly longer work, may plausibly have been an early commentary on the DLSZ. If it was an early version of the SGG, then

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21 At the introduction to chapter three.
22 Chapters eight to eleven are uttered by this last figure.
23 Most probably dating to 812 CE, although the exact date is disputed. See Harrison P., pp 72-74, in Cabezon and Jackson, 1995.
24 Lalou Items 609 / 610.
25 Unfortunately, as Lalou pointed out, even though all the works in the catalogue are enumerated in ślokas, of those titles extant today, by no means all are entirely in verse, so it is impossible to be sure what exactly "śloka" signifies in the catalogue.
26 Byang chub sems sgom pa slob dpon dza ya pra bhas snags kyi tan tra las btus te bgyis pa (No. 642); See Halkias, p. 72.
27 There are several other examples of pairs of works listed consecutively nearby in the 'Phang thang catalogue, one of which is a commentary on the other. For ex-
rGyal ba'i 'od would be our missing author. It could, of course, have been a different commentary altogether.\(^{28}\)

It is also conceivable that parts of the SGG may even derive from Vairocana himself. As the Tibetan translator of the DLSZ, he would be in a good position to transmit and expound as well as, perhaps, expand upon it. If it was passed down and gradually altered by disciples in his lineage, rGyal ba'i 'od may have been among them. The fact that no-one of this name\(^{29}\) appears in the lineage lists of early rDzogs chen does not preclude this possibility, as they are not reliable for historical purposes.

There is in the bsTan 'gyur a sādhana of Buddha Vairocana composed by a certain Jayaprabhā around the end of the eighth century and the beginning of the ninth. These dates would fit very well with the Jayaprabhā of the IDan kar/'Phang thang catalogues.\(^{30}\) However, even if the sādhana author Jayaprabhā was also the author of the catalogues' longer Byang chub sens bsgom pa, the identity of that text itself must remain uncertain. In my view, it is unlikely to have been identical to the SGG as we currently have it, although it could have been a precursor to it.\(^{31}\)

The literary tradition of the DLSZ

It is feasible that the Byang chub sens bsgom pa/DLSZ actually gave rise to a whole genre of texts known as byang chub sens, because a large number of early rDzogs chen works include this phrase in their titles.\(^{32}\) The introductory section of the sBas pa'i rgum chung even refers to the text itself as "this Mind of Enlightenment", (byang chub sens 'di) thus implying the existence of a literary genre and/or practice.

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\(^{28}\) Such as Tb. 76; on which see below, p. 12, and p. 18.

\(^{29}\) The Tibetan name rGyal ba'i 'od could be either Jinaprabhā or Jayaprabhā in Sanskrit, but it is the latter form that appears in the 'Phang Thang catalogue.

\(^{30}\) The sādhana is Peking bsTan 'gyur 3489, vol. 77, pp. 358-368, rNam par snang mdzad kyi sgrub pa'i thabs kyi cho ga. See Lobzang Nyima Laurent, 2013, p. 200 and n. 21; and see also Heller, 2002, p. 52 n. 28.

\(^{31}\) Another possible author for the SGG, if not rGyal ba'i 'od, would be the so-called "second Mañjuśrīmitra" ('jam dpal bshes gnyen phyi ma) who according to tradition lived 125 years after the first. The historicity of this figure is, however, debated. See also Lipman, p. 136 n. 1.

\(^{32}\) Byang chub (kyi) sens, Skt. bodhicitta is one of several terms that later rDzogs chen tradition has taken as synonyms for the actual term rDzogs chen. See Norbu, in Lipman 2001 p. ix.
tradition so-called. This rubric seems to have preceded that of *sems phyo*gs, "mind-oriented" to refer to rDzogs chen works mostly later retrospectively classified as the Mind Series (*sems sde*).

However, most closely related to the DLSZ are the large number of texts which include its original title *Byang chub sems bsgom pa* within theirs, including, of course, the SGG. Some of these are clearly commentaries on the DLSZ, such as the *rNa mar rgyud* or *Oral Instructions* (full title: *Byang chub sems bsgom pa'i bsam gtan rna mar rgyud [kyi man ngag]*)\(^3\), as well as the *Twelve-Point Commentary* (*Byang chub sems bsgom pa don bcu gnyis bstan pa*). Also among this group of relatively early commentaries is the *Wheel that Cuts through the Vehicles* (*Theg pa gcod pa'i 'khor lo*). The first work in volume one of the *Bai ro'i rgyud 'bum*, the *Sun of the Heart* (*sNying gi nyi ma*), includes a section of commentary on the DLSZ. In the late eleventh century the prestige of the DLSZ was such that it is the most frequently-cited work in Rong zom chos kyi bzang po’s *Disclosing the Great Vehicle Approach* (*Theg chen tshul 'jug*), in which he set out to defend the legitimacy of rDzogs chen as an authentic Buddhist vehicle in the face of serious criticism.\(^4\) The famous nineteenth-century rNying ma scholar Mipham also wrote a commentary on the DLSZ.\(^5\)

Most relevant to our present examination of the SGG, however, is another text with a title that is very similar, and indeed identical in its

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\(^3\) *sBas pa'i rgum chung*, IOL Tib J 594 fol. 1a 1.

\(^4\) The terms *sems phyo*gs and *sems sde* have not yet been found in any reliably-dated pre-eleventh century text. See van Schaik 2004 p. 167. The only possible exception of which I am presently aware: *sems phyo*gs does occur in an interesting account of the transmission by Padmasambhava of the *ita ba'i phreng ba* that is given in the *sBa bzhed*, an early chronicle dating in origin (though not all its recensions) to the Tibetan imperial period. See Karmay, 1988, pp. 143, 144.

\(^5\) Ostensen has recently argued that the rubric *sems phyo*gs should not be considered to be exactly synonymous with *sems sde*, as some texts once classified as *sems phyo*gs are now extant as Expanse Series (*klong sde*) or even Instruction Series (*man ngag sde*) works. See Ostensen, 2018, p. 35.

\(^6\) I discuss some other works in this group, and provide a table of all texts related to the SGG of which I am currently aware below, in Appendix IV.

\(^7\) *Bai ro'i rgyud 'bum*, Bg 4, vol. 1, pp. 49-64. The colophon attributes it to Mañjuśrīmitra. For a translation of this work, under the title *Meditation: the oral instructions of Mañjuśrīmitra* see Lipman, 2001, pp. 31-51.

\(^8\) P. 3405, vol. 75, pp. 140-147. No author is attributed.

\(^9\) *Bai ro'i rgyud 'bum*, 108; vol. 5, pp. 1-59. Lipman believes this text may have been written by Vairocana himself, but I think it is considerably later. For a topical outline of it, see Lipman op. cit.; pp. 128-131.


\(^12\) *Byang chub sems bsgom pa rdo la gser zhun gyi mchan 'grel de kho na nyid gsal ba'i sgron me*; contained in his *Collected Writings* as well as in the *rNying ma bka' ma shin tu rgyas pa*. 
abbreviated Tibetan form, namely *The Tantra of Meditation on Bodhicitta*, the Universal Unborn Skylike Nature (Thams cad nam mka’i ngo bo skye ba med pa’i byang chub kyi sems bsgom pa’i rgyud.) In the mTshams brag edition of the NGB this is Tb.76, which is how I shall refer to it from now on. Similar title notwithstanding, it is, nevertheless, an entirely different work to the SGG.\textsuperscript{43} Before we try to understand the nature of the relationship between the DLSZ, SGG and Tb.76, it is necessary first to consider another important work, the *bSam gtan mig sgron*.

### The SGG and the *bSam gtan mig sgron*

The *Lamp for the Eye of Contemplation* (*bSam gtan mig sgron*, henceforth STMG), by gNubs chen sangs rgyas ye shes,\textsuperscript{44} dates to the late ninth or early tenth century. The STMG’s seventh chapter is the most detailed and systematic extant exposition of early rDzogs chen, comparing it with other vehicles and setting forth nine different interpretations of the rDzogs chen view.\textsuperscript{45}

The STMG contains three groups of citations that are relevant to our discussion: those citing a text entitled *sems bsgom [pa’i] rgyud*; those citing *sems bsgom [pa]*; and those citing the *[sems bsgom] rdo la gser zhun*.

If I may be forgiven a slight digression here, I shall deal first with the citations from the *sems bsgom [pa]* and *[sems bsgom] rdo la gser zhun*. Although these are less directly relevant to the SGG itself, they are nonetheless of interest for what they can tell us about the history of the DLSZ, and also their potential implications for the date of another important early rDzogs chen text, the *All-creating King* (*Kun byed rgyal po*).

I found two citations of the DLSZ as such (i.e. under that actual title) in the STMG. The first, citing "*sems bsgom rdo la gser zhun las*" is in

\textsuperscript{43} Tshe dbang mchog grub in his *rtogs brjod* to the NGB mentions a DLSZ without chapters, and clearly implies the existence of another version of the DLSZ that was divided into chapters. This could have been Tb. 76, or the SGG. Since the SGG could be characterised somewhat loosely as a much expanded version of the DLSZ, I think the SGG is a more likely candidate. See Lipman, p. 136 n. 1.

\textsuperscript{44} Eleventh century and later tradition says that he was a disciple of gNyan dpal byangs, author of the *rDo rje sems dpa’ zhus lan*. See Karmay, 1988, p. 207.

\textsuperscript{45} These views are ascribed in interlinear notes to various named teachers. Esler argues convincingly that is unlikely that the notes were written by gNubs chen himself, but he believes that they were probably inserted by an immediate disciple, perhaps as *verbatim* notes taken in an oral teaching given by gNubs chen. See Esler, 2012, p. 129.
both the SGG and DLSZ. The second, "rdo la gser zhun las" is again found in both texts, but omits five lines that intervene in the middle. The vast majority (eleven in total) of the relevant STMG quotations from the DLSZ are given under the abbreviated title sens bsgom [pa]. All of these except one can be located in the body of text shared by both DLSZ and SGG.

The single exceptional sens bsgom citation has an interlinear note which states "the position of Mañjuśrīmitra". It is not found in either the SGG or DLSZ, but, significantly, is part of the very short version of the DLSZ subsumed into the All-creating King.

Of the other snga 'gyur lnga texts also included in the KBG, the DLSZ is the only one that is shorter in the KBG than the stand-alone version. This leads Clemente to suggest that the KGB version of the text might be "the original one that Mañjuśrīmitra authored his text on the basis of".

The colophon to KBG chapter twenty-six states it comes "from the Ten Instructions on perfect non-action". Chapters twenty-two to twenty-seven of the KBG all have colophons stating that they are from these Ten Instructions, and include several other snga 'gyur lnga texts. Thus, the KBG is a composite work drawing here, by its own admission, on an earlier grouping of texts.

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46 (STMG 269.2/SGG 321a.2-3/DLSZ fol. 562.2).
47 (STMG 313.5 to 314.2/SGG fol. 320a.7/DLSZ fol. 281.3).
48 Where there are differences between the SGG and DLSZ here (minor variant readings) the STMG tends to follow the DLSZ version. For example, the STMG reads lam gcig go at the end of the first line of the citation, following DLSZ, whereas SGG reads yum gcig pu.
49 STMG 414.5: "The darkness of wisdom that does not distinguish any form and the lamp of clarity that illuminates everything without hindrance are both beyond thought. The naturally quiescent condition is the supreme contemplation". See Norbu and Clemente, 1999, p. 164.
50 See Norbu and Clemente 1999, p. 272, n. 122.
51 KBG (Tshams brag edition) fol. 49b bya med rdzogs pa'i lung bcu las/bya med rdzogs pa bsgom du med pa'i le'u ste rtsa drug pa'o / .
52 The two presently-available translations of the KBG differ on which chapters constutite these Ten Instructions on Non-action, and if all ten are, in fact, included in the KBG they are not all apparently contiguous. See Clemente 1999, p. 174; p. 260 and Neumaier-Dargyay 1992, p. 208-209.
53 Karmay, (1988, p. 207, and n. 7) was undecided on the question of whether the KBG was composed on the basis of the snga 'gyur lnga texts, or they are extractions from it. He notes that the fifth Dalai Lama considered the latter to be true. However, it seems prima facie unlikely that these texts, considered so fundamental to the later rDzogs chen tradition, would have been later extracted without acknowledgment from the KBG. The early separate existence of the rig pa'i khu byug at Dunhuang supports this view. Moreover, a parallel reading of the DLSZ and KBG chapter twenty six gives the distinct impression that the latter is a condensed, very free paraphrase of the former. Cf. KBG fol. 97.1 "de med mi 'byung de
From the eleventh century edict of Pho brang Zhi ba 'od onwards, doubts were expressed about the KBG’s authenticity. The fact that the STMG makes no mention of the KBG seems to support such qualms.

What, then, are we to make of the STMG quoting a passage from "sems bsgom" that appears to be extant solely in the KBG version of the DLSZ? It follows that either there was a different \textit{sems bsgom} text containing this passage available at the time of the STMG’s composition, or the STMG is indeed quoting directly from the KBG here - meaning, of course, that the KBG would pre-date the STMG. The fact that the citation is not, however, attributed by name to the KBG, which is indeed never referenced in the STMG, tends to support the former hypothesis. It seems more likely that the KBG version of the DLSZ previously circulated separately, and was then included, perhaps already in a shortened form, as part of a collection of texts called the \textit{Ten Instructions on Perfect Non-action}. It is unlikely to have formed part of the KBG at the time of STMG’s composition. Despite the status that it accrued in later centuries as the principal tantra of the rDzogs chen Mind Series, all the evidence points to the KBG being compiled considerably later than the STMG.

Returning now to our discussion of the SGG itself, there are just three instances where the \textit{bSam gtan mig sgron} cite from a \textit{sems bsgom (pa’i) rgyud}. I was initially surprised to discover that none of them are present in the SGG. The first citation comes not in the STMG’s Ati-yoga (rDzogs chen) section (chapter seven), but much earlier in the text. I have located this citation in Tb.76. The second citation is near

\begin{quote}
'phyir nga yi rnam grol mchog gi lam" with SGG/DLSZ's "de med mi 'byung de ni rnam grol mchog gi lam". It is more plausible that KBG has added "nga yi" to suit its distinctive first-person narrative, than that this has been removed from the other two texts. I am therefore disinclined to accept Clemente’s suggestion that the KGB version is the "original" one.
\end{quote}

However, I am aware of the danger of collapsing the difference between known historical references to a text’s existence and the possibility of much earlier undocumented origins. For an overview of the Tibetan debates on the KGB’s "authenticity", i.e. its claim to being a translation from a Sanskrit original, see Karmay 1975.

Different, that is, from the SGG and the DLSZ (and also different from Tb. 76, which does not contain this STMG citation either). As discussed above, apart from this one KGB passage, STMG cites a version of the DLSZ text that is common to both the SGG and the DLSZ, while excluding altogether those passages unique to the SGG.

The \textit{Eighteen Texts of the Mind Series (sems sde bco brgyad)} are extensively cited as independent, individual works in the STMG. See Liljenberg, 2012.

\begin{quote}
STMG fol. 45.1: \textit{sems bsgom pa’i rgyud las/ mchod rten lha khang la sogs pa/’dus byas dge rtsa mnyam snyoms bzhag/} /Tb. 76, p. 642.4: \textit{mchod rten lha khang la sogs ’dus byas dge rtsa btang snyoms bzhag/}.
\end{quote}
the beginning of the STMG’s chapter seven, in an interlinear note, and so could have been written considerably later than the root text.\(^{58}\) I have also located this citation in Tb.76.\(^{59}\) The third \textit{sems bsgom pa’i rgyud} quotation,\(^{60}\) again absent from both the SGG (and DLSZ)\(^{61}\) is found in Tb.76 as well.\(^{62}\)

Since it contains all three STMG \textit{sems bsgom pa’i rgyud} quotations, I therefore believe Tb.76 is very likely to be the \textit{sems bsgom pa’i rgyud} that is cited by the STMG.

The significance of Tb.76 is further enhanced by the fact that the above-mentioned commentary on the DLSZ, the \textit{Oral Instructions/ rNa mar rgyud} also draws heavily upon it. Like the STMG, it also contains many quotations from a \textit{byang chub sems bsgom pa’i rgyud}.\(^{63}\) I have located almost all of these quotations in Tb.76.\(^{64}\)

\textbf{Tb.76 and the SGG}

The question then arises, why should both the STMG and the NMG quote the Tb.76 \textit{Byang chub sems bsgom pa’i rgyud} and ignore the SGG? It seems that gNubs chen, author of the STMG, as well as whoever wrote the NMG, were either unaware of the SGG - perhaps because it had not yet been composed - or did not consider it as suitable to their purpose as Tb.76. However, if the latter reason is correct, why did neither author take care to differentiate between the two very similarly-titled sources?

\(^{58}\) STMG 293.3 \textit{sems bsgom rgyud las/la la ma brtags pa las rgyal ba ’byung gi brtags pa ’khyal zhes ’byung phyir/}. Karmay translates this as follows: “The \textit{sems bsgom rgyud} says ’In some texts, it is said that the Buddha results from non-investigation; investigation is erroneous”. He notes “The \textit{sems sgom rgyud} remains unidentified”. Karmay, 1988, p. 109, n. 15.

\(^{59}\) Tb. 76, p. 628.1.

\(^{60}\) STMG 463.5.

\(^{61}\) It is, however, also found in the \textit{sBas pa’i rgyum chung} by Buddhagupta.

\(^{62}\) Tb. 76, p. 603.3-4.

\(^{63}\) Lipman (2001, p. 145 n. 12) states that he has not been able to locate this tantra. A search for these passages in the SGG indeed proves fruitless.

\(^{64}\) Tb. 76; (Taipei Tb1 4535) Quotations as follows: NMG fol. 51.2/Tb. 76 p. 641-642/Lipman 2001 edition p. 37; NMG fol. 51.3-5/Tb. 76 p. 632/Lip. ed. p. 37; NMG fol. 53.3/Tb. 76 p. 603.2/Lip. ed. p. 39; NMG fol. 53.4/Tb. 76 p. 604.1-2/Lip. ed. p. 40; NMG fol. 53.5/Tb. 76 p. 604.4 -5/Lip. ed. p. 40; NMG fol. 54.2-4/Tb. 76 p. 604.2-3/Lip. ed. / p. 41; NMG fol. 55.1-2/Tb. 76 p. 605.3-4/Lip. ed. p. 42; NMG fol. 57.2-3/Tb. 76 p. 607.7/Lip. ed. p. 44; NMG fol. 58.4-6/ Tb. 76 p. 621.2/Lip. ed. p. 45; NMG fol. 59.6/ Tb. 76 p. 636.4/Lip. ed. p. 46; NMG fol. 63.2/Tb. 76 p. 626.5-6/Lip. ed. p. 49. There are just two or three short NMG citations that I have not yet found in Tb. 76, but I expect these will be locatable on a more thorough reading of Tb. 76.
At first evaluation, therefore, it looks possible that the SGG was compiled and written later than Tb.76. Other evidence that might lend support to this view is that Tb.76 adheres more closely to the DLSZ than the SGG. Where the SGG and DLSZ readings differ from each other, Tb.76 consistently adopts those of the DLSZ. At points where the SGG diverges from the DLSZ, Tb.76 retains the DLSZ’s unbroken sequence.  

Nevertheless, Tb.76 incorporates and comments on passages in apparently random order from the DLSZ, without explicitly differentiating them from the rest of its text. From its chapter sixteen onwards, however, it contains no further DLSZ root text or commentary, thus it only comments on roughly two-thirds of the DLSZ, (text shared by the DLSZ and SGG up to the end of SGG’s chapter eight).  

The major problem with the hypothesis that the SGG is later in date than Tb. 76 is that Tb.76’s doctrinal elements and language appear markedly more developed than those of the SGG. It pays homage to Samantabhadrā in its opening, emphasizes non-duality and effortless naturalness, and rejects formal meditation practices and traditional meritorious actions at temples and stūpas. It frequently employs the actual term rdzogs(pa) chen (po). Even more tellingly with regard to its date, it mentions thod rgal, a rDzogs chen practice considered by most academic scholarship to be a later introduction, since it is referenced only from the eleventh century on, in the snying thig literature of the man ngag sde.  

65 Of course, the fact that Tb. 76 departs less than the SGG from the readings of the DLSZ could also be due to different factors affecting its transmission history, rather than to its date alone.  
66 Note that it includes no text specific to the SGG.  
67 The last inclusion of a line from the DLSZ is on p. 637.2.  
68 Perhaps supporting the hypothesis that the final part of the DLSZ and SGG’s chapters nine to eleven were later additions.  
69 The final chapter of Tb. 76 is described as “teaching that the explanation of [the?] tantra is bodhicitta, and praising [the?] tantra, and teaching that it is indivisible from the teacher.” Tb. 76 p. 644.7: rygyud kyi ’grel pa byang chub sens yin par bstan pa dang/rgyud la bstod pa dang/slob dpon dbyer med par bstan pa’i skabs. This may also point to the distinctive character of Tb. 76’s last chapter(s).  
70 For example, the three samādhis, zhi gnas, and lhag mthong.  
71 Tb. 76 p. 627.1. Its chapter 12 is also entitled ’jig med thod rgal gyi skabs.  
72 See Karmay, 1988, p. 193, 214; Germano, 2005 p. 18. On debate concerning the date of introduction of the Man ngag sde, see Achard, 2018. I am not suggesting that the Tb. 76 references constitute conclusive evidence for the pre-STMG existence or incorporation into rDzogs chen doctrines of the practice of thod rgal. Obviously, Tb. 76 must be older - at least in some parts - than the eleventh century, given that the STMG quotes from it. Nevertheless, the possibility remains that the thod rgal references were added at a later date.
Doctrinal variations between the DLSZ and SGG

(1) Ālaya (kun gzhi) in the SGG and DLSZ

A full discussion of the doctrinal differences between the DLSZ and the SGG is outside the scope of this present paper. However, one or two points of interest are worth highlighting.

Firstly, the DLSZ presents the Yogācāra notion of the Ālaya, the "basis of all" or "universal ground" (Tib. kun gzhi), as the site of the karmic imprints or habitual tendencies (Skt. vāsanā/Tib. bag chag) which lead to the imputation of a "self", and hence the perpetuation of Samsaric suffering. However, it also goes further, towards the apophatic realm of the Madhyamaka, declaring:

"Since they are produced by erroneous, conceptual thought, habitual tendencies are not [truly] existent, and since it has no sphere of operation, the basis-of-all does not exist, nor do the various kinds of cognition exist. Since there are no boundaries, and neither objects nor basis for them, how could cognitive perceptions arise? Therefore, this mind transcends the extremes of existence and non-existence, and is free of [notions of being] one or many."\(^{73}\)

In contrast, just after the above passage, the SGG gives a quite different description of the kun gzhi from the previous Yogācāra/Madhyamaka-derived one, in which it is explicitly identified with the Dharmakāya, the source of all manifestation, the "adamantine mind itself",\(^{74}\) the mind of enlightenment:

"The mind\(^{75}\) is not situated internally, nor is it situated externally, nor [somewhere] in-between. It has never wavered from the state of reality which resides equally in everyone, everywhere. This adamantine mind itself, the totally pure, great path, is everything that can be known, and gives rise to everything. Without focusing on any object, it extends its branches everywhere, in the manner of the essential clear light. Primordially-present Suchness is one's own reflexive awareness, and the space of the primordial matrix; resting in this unchanging Suchness is what is called the mind [of enlighten-
Almost right at the outset, in chapter one, the SGG equates the Ālaya with the state of Suchness, that is, enlightenment, the non-dual universal basis from which all phenomena are generated:

"The true state of non-duality of Samsāra and Nirvāṇa is the essence of phenomena, the universal basis of outer and inner phenomena without exception. The matrix of all the Sugatas, Mistress of Secret Space, is the actual supreme mudra of great bliss, the secure state of Suchness."

Another example, from chapter seven this time:

"Nothing obscures, destroys, or manifests this, from which everything manifests, so it is also the Basis-of-all."

This interpretation of the Ālaya/kun gzhi as the basis of manifestation of everything (i.e. both Samsāra and Nirvāṇa) is characteristic of rDzogs chen Mind Series literature. The SGG’s use of the term in this manner predates the careful distinction made in later rDzogs chen discourse between the kun gzhi and the kun gzhi rnam par shes pa, but it is not alone among early rDzogs chen texts in describing the kun gzhi in this way.

In contrast, in later rDzogs chen works, especially those of Longchenpa, the Ālaya/kun gzhi is viewed differently, in a more negative

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76 SGG: sems ni nang na mi gnas phyi rol mi gnas bar na gnas pa mini/ thams cad kun la mnyam gnas de nyid ngang las gyos pa med/ (fol. 326a/ p. 651) rnam dag lam chen sems nyid rdo rje 'di ni gyes bya nyid de thams cad skyel/.

77 SGG fol. 319a: kun gyz gzhis bde gshegs kun gyz yun gyur gsang ba'i dbyings phyug ma/ de bzhin nyid kyi ngang btsan bde ba chen po'i rgya mchog nyid/ thams cad rang byung (fol. 319b/ p. 638) (l.1) dkyil 'khor 'dir ni rnam par dag/ bde dang mi bde gnyis med ye nas rdzogs pa'i chos/

78 SGG, fol. 326a.4; cis kyang mi sgrib mi shigs mi snang ba las thams cad snang bas kun gyz gzhi yang yin/ sems kyi ting 'di nthong na sens las ma gtoogs (l.5) chos rnams gang yang med/.

79 Especially in Longchenpa’s writings. See Karmay, 1988, p. 179 ; also van Schaik, 2018.

80 The preamble to the sBas pa’i rgum chung describes it as the kun gzhi mkha’ dbyings rnam par dag pa. The STMG refers to it as kun gzhi byang chub kyi sems. See Karmay, 1988, p. 178. As Karmay also noted, (op. cit., p. 180 n. 37) the rTse mo byung rgyal, one of the Eighteen Texts of the Mind Series uses not only kun gzhi but also kun gzhi rnam shes "in the rDzogs chen context". For example, rTse mo byung rgyal on fol. 306b states that "the fundamental consciousness is primordial dharmadhātu". (kun gzhi rnam shes ye nas kyi dbyings l). This passage may be consulted in the edition of the rTse mo byung rgyal included in my PhD thesis. See Liljenberg, 2012, p. 244.
(2) Vajrayāna affiliations in the SGG and DLSZ

The SGG and DLSZ both make reference to the techniques and principles of Mahāyoga. The principal passage in this regard in the SGG, which it shares with the DLSZ, is in chapter ten. It assumes the reader’s familiarity with meditation methods specific to Mahāyoga, such as the three samādhis, etc. These techniques are useful "as a basis for generating and meditating on the actual mind of enlightenment". Thus, the DLSZ and SGG both integrate Mahāyoga practice into their discourse, even if merely as a basis for their main focus, namely "meditating on the expanse of the mind".

The DLSZ, however, never defines itself by the term Mahāyoga (rnal 'byor chen po), instead rather ambiguously referring to its doctrine as a "yogic path" (‘rnal 'byor lam).

The SGG, while it explicitly identifies its doctrine as rDzogs chen on several occasions, clearly considers that it is also part of the Vajrayāna. Thus on the one hand it characterizes its teaching as "this great ocean of secret mantra", while on the other it makes clear the superiority of the practice of rDzogs chen, "this non-action that transcends words", within the Mantrayāna as "the great supreme secret mantra".

The links between early rDzogs chen and the Guhyagarbha tantra were well-established by Karmay, who noted that in the eleventh century Rong zom chos kyi bzang po described the Man ngag lta ba'i 'phreng ba, attributed to Padmasambhava, as a note on the Guhyagarbha's chapter XIII.

It is, therefore, noteworthy how closely the opening lines of chapter two of the SGG echo chapter two of the Guhyagarbha tantra. The SGG has, however, made some interesting alterations and added characteristic hyperbole: the Guhyagarbha says that its "dharma, secret from the beginning, has been spoken by all the perfect Buddhas" but the SGG declares that "unaltered and unuttered by anyone, the unal-

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81 For a full discussion of the changing way the Ālaya has been interpreted in rDzogs chen see van Schaik, 2018.
82 The term vajra itself occurs frequently in the SGG. Note the use, also, of the term sens kyi phur pa, see below, p. 41.
83 SGG fol. 321b.2: gsang sngags rgya mtsho chen po ’dis/
84 See Karmay, 1988 p. 139; also Germano, 1994 pp. 214, 215. Rong zom also listed other rDzogs chen works related to the same chapter.
85 This Guhyagarbha quotation is also found in IOL Tib J 437/2; see van Schaik, 2008.
tered state elucidates itself." Other parallels with the Guhyagarbha include the fact that both texts are (partly) pronounced by bdag nyid chen po and both contain the phrase "ma lus mi lus lus pa med pa". 87

3) Some aspects of rDzogs chen doctrines and terminology in the SGG and DLSZ

In chapter seven of the STMG, nine different interpretations of the rDzogs chen view or philosophical theory (lta ba) of the primordial basis (gdod ma’i gzhi) are expounded. Among them, the seventh, "of the principle [i.e. view] as non-duality in accordance with the supreme great yoga" 88 is ascribed in an interlinear note to Mañjuśrīmitra. 89 This ascription may be based on the note-writer’s familiarity with the DLSZ, already probably attributed (correctly or not) to Mañjuśrīmitra. Therefore, even if we find such a view expressed in the DLSZ/SGG, to take it as evidence of its authorship by Mañjuśrīmitra runs the risk of a circular argument.

With this caveat in mind, one can search in the DLSZ for this view, paraphrased by the STMG as: "the bodhicitta which exists from the beginning is effortless and is the same as the Great Bliss. That means that all known extremes are non-dual as far as the Great Bliss is concerned". Now, one finds no mention of either bliss or great bliss (bde ba [chen po]) in the text unique to the DLSZ. By contrast, the SGG is replete with references to it, including in chapter one, the phrase "all dharmas are...primordially perfect, with no duality of happiness and unhappiness [=bliss and non-bliss]; 90 and in chapter four a description of Suchness as "the great space of bliss, without any need for action". Moreover, chapters eight to eleven are actually uttered by "The blessed one, the non-dual great bliss".

Nonduality (gnyis med) as well as oneness (mi gnyis) do occur in the DLSZ, 91 but they are again more visible in the SGG, with its in-

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86 IOL Tib J 437 reads; e ma ’o ye nas gsang ba’i chos/ rdzogs pa’i sang rgyas kun gyas gsungs/skye pa myed las thams cad skyes/skies pa nyid na skye pa myed/. The SGG fol. 319b.3 reads: e e ma’o ngo mtshar gsang ba rnod du byung ba’i chos chen po/ sus kyang ma bcos ma gsungs ma bcos ngang gis gsal/ skye ba med las thams (l.4) cad skyes kyang skye ba med/.

87 SGG fol. 319a.l.2; mTshams brag NGB vol. 20 Tb 417 fol. 77 l.2. I am grateful to Sam van Schaik for alerting me to these parallels.

88 (lhag pa’i rnal ’byor chen po pas gnyis su med par lta ba).

89 Karmay, 1988, p. 117 n. 53.

90 SGG fol. 319b.1: bde dang mi bde gnyis med ye nas rdzogs pa’i chos/.

91 For example in the phrase mi gnyis lam mchog ’di, in the concluding section of the DLSZ, not shared with SGG. See line 155 in Lipman’s edition.
sistence on the nondual sameness of Sāṃsāra and Nirvāṇa.\textsuperscript{92} It is possible, then, that the author of the STMG note was deriving his conclusions on Mañjuśrīmitra’s view not directly from the DLSZ but the SGG, or another rgyud text such as Tb.76.

Most of the SGG’s chapters are pronounced by the "great lord" or "great self".\textsuperscript{93} A note in the STMG ascribes this view to Vairocana,\textsuperscript{94} who is traditionally credited with translating the DLSZ into Tibetan.\textsuperscript{95} None of the passages unique to the DLSZ contain this term, but it is possible that Vairocana’s influence is reflected in the SGG’s "great Lord".

As stated above, the actual term rdzogs pa chen po occurs only in the SGG, and not in the DLSZ, where we find instead phrases such as "this yogic path"\textsuperscript{96} and "this supreme path of nonduality".\textsuperscript{97}

We have already discussed the differing use of the term kun gzhi in the DLSZ and the SGG.\textsuperscript{98}

Further examples would perhaps only labor the point, that the DLSZ exhibits far less of the vocabulary and doctrines that rDzogs chen gradually made its own than the SGG does. Even so, I believe the SGG itself to have been written relatively early in this period of development. Karmay observed that the terms bdag nyid chen po, bde ba chen po, and also rang byung ye shes\textsuperscript{99}"primarily convey tantric notions".\textsuperscript{100} Although these terms, absent altogether from the DLSZ, are present in the SGG, the latter contains relatively few of the key terms or neologisms that are peculiar to rDzogs chen, such as "spontaneous presence" (lhun grub),\textsuperscript{101} "great sphere" (thig le chen po)\textsuperscript{102} and "pure from the beginning" (ka dag).\textsuperscript{103}

Finally, in contrast to Tb. 76, which may contain the earliest literary reference to the practice of thod rgal,\textsuperscript{104} the SGG mentions no for-

\textsuperscript{92} See, for example, Appendix I, p. 51.
\textsuperscript{93} (bdag nyid chen po).
\textsuperscript{94} Karmay, 1988, p. 114, n. 39.
\textsuperscript{95} The colophon found only in the gDams ngag mdzod ascribes the translation jointly to Śrī Simha and Vairocana. See Lipman 2001 p. 123, n. 143.
\textsuperscript{96} (rnal 'byor lam 'di).
\textsuperscript{97} (mi gnyis lam mchog 'di). See above, n. 91.
\textsuperscript{98} See above p. 21.
\textsuperscript{99} This occurs once in SGG, at fol. 321a.7-321b.1.
\textsuperscript{100} Karmay, 1988, p. 119.
\textsuperscript{101} Lhun grub is found only once in the SGG, at fol. 323b.1.
\textsuperscript{102} "Thig le chen po" itself does not occur in SGG, but what may be considered a paraphrase or precursor of the concept is found at SGG fol. 327b.6: de phyir gang yang mi 'byed (l.7) zag med de bzhin nyid kyi thig ler thams cad geig pa yin /
\textsuperscript{103} "Ka dag" is not found in the SGG, although the phrase ye nas rnam par dag, the logical precursor to it, occurs at SGG fol. 321b.6.
\textsuperscript{104} See above p. 19, and n. 72.
mal practices specific to rDzogs chen. Indeed its main practice, meditation on bodhicitta, would in later rDzogs chen tradition be called resting in rig pa.\textsuperscript{105}

**Conclusion**

The principal problem in the intertextual relationship of the SGG and DLSZ is the question of whether the SGG incorporated and expanded the DLSZ, or the DLSZ is a redaction of the SGG. A close parallel reading of both texts\textsuperscript{106} demonstrates that, if the passages unique to SGG are removed, the continuity of the DLSZ is unimpaired. We have also found several places where the restoration of part of a missing line or whole line from DLSZ into the SGG improves the sense. Thus, we conclude that the DLSZ certainly preceded the composition of the SGG.

In the context of the Tibetan literary tradition, where a text has continued to circulate as a freestanding work, and yet continued to undergo some degree of modification, it is probably safe to say that the movement has more often been towards accretion of additional text rather than contraction. This may be true especially of those texts that had the greatest prestige, and eventual canonical status.\textsuperscript{107} As well as deliberate insertions or additions, gradually accreted interlinear notes and commentaries were sometimes incorporated into the root texts themselves, with the distinction between them sometimes becoming obscured.\textsuperscript{108}

We do not have to look far for a parallel to the way the DLSZ became the basis upon which the SGG was elaborated. This is the rig pa'i khu byug; like the DLSZ, also one of the snga 'gyur lnga - indeed, often regarded as the first and foremost among them. Karmay notes that its six verses are "split up and put into different parts" of a text

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\textsuperscript{105} Where the term rig pa occurs in the DLSZ and SGG it does not have the connotation of pristine awareness that it has in later rDzogs chen literature. The version of the DLSZ found in Mipham’s (19th century) commentary seems to have a note incorporating the term rig pa arguably with its later meaning into the line beginning "sems kyi dbyings su bsgom pas…", found in mTshams brag fol. 384b l.6 See Lipman’s edition of the DLSZ text, Lipman, 2001 p. 121 n. 95.

\textsuperscript{106} See below, p. 32.

\textsuperscript{107} But this is by no means always the case. See Lalou, 1953, p. 315.

\textsuperscript{108} Of course, traditional concepts of authorship and literary legitimacy in Tibet and elsewhere were very different from the proprietorial and legal copyright approaches that have prevailed in recent times. Incorporation of an earlier work (or passages from it) into a new one, even unacknowledged, far from being disrespectful, could be viewed as one way of honouring, preserving, and passing it on in an unbroken line of transmission.
entitled *bkra shis pa’i rig pa’i khu byug gi rgyud* in order to fit in different contexts.\(^{109}\) The addition of "tantra" (*rgyud*) to the title, just as with the SGG, signals its claim to Vajrayāna scriptural status.

Investigation of the reception of the SGG and its place in the early literary tradition of the DLSZ and the Mind Series in general has, so far at least, not thrown up any evidence that it is cited in later works. On the contrary, I have established that Tb.76, and not the SGG, is the *byang chub sems bsgom pa’i rgyud* cited by the STMG and the NMG.\(^{110}\)

We may ask why gNubs Sangs rgyas ye shes should have apparently preferred Tb.76 over the SGG. Tb.76 may have supplanted the SGG in popularity or accessibility, or both. The fact that the NMG also incorporated passages from Tb.76 rather than the SGG may have influenced his choice. Further investigation of the intertextual relationship of Tb.76 with the SGG and the DLSZ may shed light on these questions. There may also be more evidence to be gleaned from some of the other related texts, not all of which I have been able to fully examine in this study.\(^{111}\)

The motive of Mañjuśrīmitra, if he was indeed its author, for writing the DLSZ appears to have been to present and promote the matrix of ideas from which early rDzogs chen was emerging in the context of the Mahāyāna, Cittamātra/Yogācāra philosophy, and Mahāyoga.

Given the nature of the material unique to SGG, the principal motives of the author(s) or redactor(s) of the SGG also seem clear: a desire to supplement the logical analysis and philosophical argument of the DLSZ with much more explicit rDzogs chen material designed to instruct and inspire confidence in the reader, and above all, to validate the rDzogs chen teaching itself, "the supreme path of sages",\(^{112}\) as the authentic word of the Buddha.

In the process of elevating the status of the SGG to that of scripture, its author erased himself (and also, incidentally, Mañjuśrīmitra) from the picture, to become instead an anonymous mouthpiece of the buddhas. To what extent did he achieve his aims? To judge from the fact that, as far as we can currently tell, it was eclipsed shortly after it was composed by other similarly-titled texts, it may only have been a partial success. Perhaps its juxtaposition of the comparatively objec-

\(^{109}\) Karmay, 1988, p. 48 and n. 29.

\(^{110}\) Along the way, we have seen that gNubs Sangs rgyas ye shes must have known the short DLSZ version that is incorporated into the KBG. He refers to this as the *rdo la gser zhun*. The longer version, usually referred to in the later tradition as the DLSZ, he refers to simply as the "*sems bsgom [pa]". This has potential implications for the dating of the KBG.

\(^{111}\) For example, the *Theg pa gzod pa’i khor lo*, Bg 108 (found in VGB Vol.5 pp. 1-59).

\(^{112}\) SGG fol. 320b.7; Appendix 1, p. 29.
tive, scholarly text of the DLSZ right alongside its own bold, lyrical assertions of the "great universal marvel" of rDzogs chen was just too stark a contrast for its time. Even so, it secured itself a place in the Collected Tantras of the rNying ma school, and so survived to bear witness to the manner in which a treatise could transform into a tantra during the early days of rDzogs chen.

Outline and comparative structural analysis of the SGG and the DLSZ

Chapter 1

As the titles of both texts indicate, and I have discussed above, their main subject is bodhicitta and how to meditate on or cultivate it. The DLSZ moves swiftly onto this theme after its opening homage, but the SGG’s first two chapters are concerned with the wider sphere of rDzogs chen, and in establishing the text’s scriptural authority by placing it in the mouth of the "great lord".

Whereas the DLSZ opens with homage to the Youthful Mañjuśrī, the SGG pays homage to Samantabhadra, thereby identifying itself as a rDzogs chen text. The passage that follows may perhaps foreshadow the later rDzogs chen elaboration of the three-kāya, essence/nature/energy ontological system, although here only the Sambhogakāya is explicitly mentioned.

Halfway through its first chapter, the SGG echoes the Buddha’s first utterance after his enlightenment (“In this peace, the nature of all, there is lucidity…”). These are also the first words that the SGG has in common with the DLSZ, which precedes them with homage to the Buddha. The DLSZ’s variant reading of lam where SGG reads las

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113 Tib. bdag nyid chen po. Various English translations of this term exist, such as the periphrastic "All-inclusive state of the individual", or more literal "Great Self". All such translations, including the one I have chosen, unless understood in their correct context, unfortunately risk reifying and even theistic misinterpretation.

114 See, for example, the commentary on the Rig pa’i khu byug in IOL Tib J 647, where the writer justifies paying homage to Samantabhadra rather than Vajrasattva. Karmay argued that this indicates that "at that time, no tantrams like the later rDzogs chen tantras having Kun tu bzang po as the supreme Buddha yet existed". Karmay, 1988 p. 52 n. 48. However, there could already have been others - the justification merely proves that it was still a relatively novel departure from accepted practice.

115 See van Schaik 2004, p. 54 n. 181; also Norbu N. 2000 pp. 97-101 for a simple exposition of the system of ngo bo, rang bzhin, and thugs rje/rstal, rol pa, and dang.

116 SGG fol. 319a.6/DLSZ (mTshams brag) fol. 281a l.1. For these words of the Buddha, see the paraphrase in Nyoshul Khenpo, 1989, p4.
here makes it clear that this sentence pays homage to the second of the Three Jewels, the (Dharma) path.\textsuperscript{117}

The poetic, mystical tone of SGG’s first chapter, with its themes of the nonduality of Saṃsāra and Nirvāṇa and its rdzogs chen appropriation of tantric motifs,\textsuperscript{118} could hardly be more different to the DLSZ’s more restrained and formal opening. The two texts have only one sentence in common in this chapter.

**Chapter two**

Chapter two is entirely unique to the SGG. It begins with the ”great lord” engaged in soliloquy - thereby subtly emphasizing the reader's non-duality from him. The triple repetition of ”e” (presumably for emphasis) in the exclamation of wonder seems to be without exact parallel in other texts.\textsuperscript{119}

His first utterance expresses wonder at primordial enlightenment. The second explains how beings become deluded, giving equal emphasis to ”the truth of non-self and non-duality”. The beginning of the third utterance, ”Great Dharma without basis or root”\textsuperscript{120} closely echoes the *Vajrasattva Questions and Answers (rDo rje sems dpa’ zhus lan)* by gNyan dPal byangs,\textsuperscript{121} which dates to the early ninth century. It also occurs in the STMG\textsuperscript{122}, and is common in later rdzogs chen literature. The passage that follows then describes the state of Suchness, twice said to be beyond cause and effect.\textsuperscript{123} The chapter ends with the first occurrence of the actual term *rdzogs pa’ chen po*. This term occurs only three times in the entire text - here, and in the passages, also unique to the SGG, that conclude chapters

\textsuperscript{117} However, the last of the three objects of refuge, the sangha, must wait until after the opening lines of SGG’s chapter three. (SGG fol. 320a.6).

\textsuperscript{118} ”The actual supreme mudra of great bliss, the secure state of Suchness”; and ”all dharmas are completely pure within this naturally-arising maṇḍala”. See Appendix 1. p. 52.

\textsuperscript{119} However, the text closely follows chapter two of the *Guhyagarbha tantra* here. See above, n. 85.

\textsuperscript{120} SGG fol. 319b.7.

\textsuperscript{121} IOL Tib J 470: “This mind itself, which is without basis or root” quoted by Sam van Schaik at http://earlytibet.com/2008/01/15/early-dzogchen-ii/.

\textsuperscript{122} STMG 209.1, where it is attributed to the ”sgyu ’phrul chen po yon tan rdzogs pa’i rgyud brgyad pa”.

\textsuperscript{123} For example, the phrase ”gzhi med rtsa bral” in rgyab brten padma dkar po, fol. 494.192 where it is attributed to the Abhisamayālaṃkarālokā. See van Schaik, 2004, p. 277.

\textsuperscript{124} Later tradition frequently characterised the rdzogs chen teachings as being beyond cause and effect. See, for example, Vairocana’s biography, translated as *The Great Image*, Palmo, p. 143.
nine and ten. Its complete absence from the DLSZ and rarity even in SGG argues for both texts being of early date (with the SGG just a little later) in the evolution of rDzogs chen as a distinct tradition.

Chapter three

Chapter three opens with the lord "who is no different from the realization and understanding of this nature of the ultimate truth" declaring that there is nothing to be rejected or accepted in the nature of mind, the "Sovereign [and] female consort". The SGG then rejoins the DLSZ, but instead of paying homage to those who are "one with all the Victors endowed with the ten powers", (that is, the Sangha), the SGG equates the nature of mind itself with this attainment.

In the intersection between the two texts here it is evident that the SGG is incorporating the text of the DLSZ rather than the DLSZ editing the SGG. The reference to the "very sameness of the three places" in the next sentence makes a good deal more sense in the context of the triple homage that we see in the DLSZ.

A shared passage then follows on the importance of having meditated in the method of the state of perfect bodhicitta, indispensable to becoming a bodhisattva. It is significant that the word the DLSZ uses here is tshul, "method" "mode" or "system", but the SGG in sections unique to itself repeatedly and emphatically employs the term "theg pa", "vehicle". This elevation of rDzogs chen from a mere method in the DLSZ to not just a vehicle in its own right, but supreme among all vehicles in the SGG, is indicative of the greater degree of authority that it had gained between the composition of the two works.

The next passage, unique to the SGG, expounds the blissful, unchanging nature of the mind, referring to "this dharma of the enlightened essence" that does not objectify bodhicitta. Its enthusiastic, laudatory tone is characteristic of many of the passages exclusive to the SGG, in marked contrast to the DLSZ's more measured and impersonal style. Defining meditation as "one's reflexive awareness" (rang

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125 See Appendix II, fol. 320a.5.
127 rnam dag byang chub sms kyi ngang tshul bsgoms; SGG fol. 320a.5 to fol. 320b.4.
128 For example, at the start of SGG chapter six: "The mind of enlightenment is the very jewel that confers every good quality; it is Great Perfection, the highest vehicle, particularly excellent and extolled by all." fol. 323a; byang chub sms ni yon tan thams cad 'byin pa'i nor bu nyid de theg (l.6) pa'i mchog/ khyad par mchog tu gyur cing kun gysis rab tu bsgags pas rDzogs chen yin/.
129 From SGG fol. 320b.5, up to fol. 321a.1.
130 SGG fol. 320b.5: bla med rang bzhin mchog gi mchog nyid 'di ni kun gyi mchog.
rig) resting without thinking or effort on one's mind that is without essence, this has the flavor of an experiential commentary, one of several such SGG passages, as mentioned above. Since the next part common to both texts appears to flow logically on from the point where this SGG passage begins, one may conclude that a commentarial section has been inserted into the SGG here.

Both texts then ask how should one meditate on this state, symbolized by the figure of "kun tu rdo rje sems dpa'". an unusual conflation of kun tu bzang po (Samantabhadra) and rdo rje sems dpa' (Vajrasattva). In general, Vajrasattva is the chief deity of the maṇḍala in Mahāyoga, while Samantabhadra came to be increasingly invoked in rDzogs chen texts. This juxtaposition may therefore help to position the doctrine of the DLSZ, in particular, at a stage of equipoise between both traditions.

After the admonition that this subtle and difficult path "is not arrived at by words", both texts summarize the inherent limitations of trying to arrive at true understanding of reality through the operation of logical thought.

With the declaration "Since they are, everywhere, primordially pure and equal..." the SGG diverges sharply from the DLSZ. This is the longest continuous SGG section not found in the DLSZ, comprising the second half of chapter three, and the whole of chapters four, five, and six. It is significant, as further evidence that the SGG derives from the DLSZ rather than vice versa, that the two lines in the DLSZ between which this part of SGG is apparently interpolated both contain the words lam 'dir, and show no sign of discontinuity.

The concluding part of SGG's chapter three describes the primordial sameness and purity of all phenomena. Even the way that phenomena appear "is the nature of the sphere of reality, Suchness itself". This "sublime dimension of the causal result" is "not imputed by comparisons or logical reasoning". This section underscores the ultimate futility of logic vis à vis the pure perception of "this great

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131 See above, p. 7.
132 In fact, this passage, which could be said to answer the question posed below it ("How, then, is it that one should meditate on Samanta[bhadra]-Vajrasattva?") could well derive from "the oral instructions of one's masters" that are recommended to the reader.
133 SGG fol. 321a.1.
134 See above, p. 19, and n. 114.
135 Appendix I, p. 55; Appendix II, fol. 321a.2.
136 SGG fol. 321a.5 phyogs su mnyam nyid rnam par dag pa ye nas yin pas na/.
137 Appendix I, p. 55.
ocean of secret mantra". The chapter is described as showing "the method for achieving realization of the nature of the ultimate truth, and showing it as irrefutable by logic".

Chapter four

This chapter is a brief, potentially originally self-contained teaching on formless meditation. With its references to great bliss and the vajra body, again, this passage seems to illustrate the stage of rDzogs chen’s evolution when it was still primarily an interpretive framework for the contemplative experiences arising from the rdzogs rim phase of Mahāyoga practice, as argued by various scholars.

Chapter five

This chapter, expounding "the meaning and character of the Mahāyāna sūtra section", begins by describing the "conception of unhappiness" as the process whereby the mind fixates and becomes attached to things. This occurs "if the mind should waver" from the level of ultimate truth. If the mind is unwavering, without conceptual thought, then there is "unborn awareness of nowness". These themes are common in later rDzogs chen works.

The text then veers back towards the basic Buddhist doctrine of the non-self of the individual and of phenomena (bdag med gnyis). This section appears quite disjointed, rather as if a series of aphorisms and pieces of advice has been brought together. For example, the passage that begins "in order to know the mind..." reads like practical instructions for retreatants. With the sentence "the essential emptiness of all dharmas..." it turns to the topic of the fruition, Buddhahood, according to the Mahāyāna.

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138 Note the reference here to sang sngags, secret mantra[yāna] See above, p. 24, and n. 82.
139 Compare this with the characterization of the DLSZ in the mKhas pa’i dga’ ston as presenting the rDzogs chen sems sde through "non-contradictory logical means" Lipman, 2001, p. 6 n. 13.
140 That is, meditation that does not take any object as its focus of concentration.
142 See for example, Dudjom Rinpoches “Since pure awareness of nowness is the real Buddha” (da lta’i shes pa sang rgyas ngon sum du ‘dug pas...) from his Calling the lama from afar, quoted in Wallace (trans.) 2015, p. 15; see also van Schaik 2004, p. 68 for a discussion of "nowness" in the works of Jigme Lingpa and Longchen Rabjam.
143 From "Just as the Buddhas do...," Appendix I p. 58; Appendix II, fol. 322b.
From treatise to tantra

Chapter six

This chapter extols bodhicitta, as "[the] Great Perfection" (rDzogs chen). Because it is non-objectifiable, it is free of effort, without even an iota of meditation to do. It is Suchness, the state of ultimate reality, in which all the buddhas reside. It is also spontaneously-accomplished great bliss, the clear light of the pristine Dharmakāya. This "vehicle" (theg pa - by implication, rDzogs chen)\textsuperscript{144} is said to transcend the All-illuminating (bodhisattva) level.\textsuperscript{145} Other vehicles are inferior, being all within the realm of thought. This vehicle, on the other hand "does not depend on any of the tenets of other vehicles; it is the nature of all of them".\textsuperscript{146}

This all-encompassing, universal mind of enlightenment is the "dimension of the pure vital essence".\textsuperscript{147} It is also called "the sovereign of the non-dual sameness of Saṃsāra and Nirvāṇa". The process of samsaric manifestation is ascribed to non-realization of Suchness.\textsuperscript{148}

The chapter concludes with advice on returning to the state of Suchness and then remaining in it. After "having plunged the mind's dagger into the depths of Suchness, one should not arise from this [state of] resting". The "mind's dagger"\textsuperscript{149} is a term also found in the Mahāyoga literature of Vajra Kilaya\textsuperscript{150}

Chapter seven

The SGG opens this chapter with two lines that declare it to be the utterance of the non-dual "great lord".

Rejoining the DLSZ at this point, a lengthy discussion ensues of how phenomena manifest through the power of delusion. This employs terms and concepts drawn from the Yogācāra or Mind Only (Skt. cittamātra; Tib. sms tsam) school of Indian Buddhist philosophy.

The two texts then diverge again\textsuperscript{151}. Where they rejoin, in chapter

\textsuperscript{144} Appendix I, p. 60. The fact that rDzogs chen is called a "vehicle" here is of relevance to assigning at least a rough date to the SGG. See above, p. 36, n. 128.

\textsuperscript{145} kun tu 'od sa; samantaprabha. This is the 11th or 12th bodhisattva level - equivalent to Buddhahood in the sūtra system. See Tsepak Rigdzin, 1986, p. 279.

\textsuperscript{146} Appendix I, p. 61.

\textsuperscript{147} (thig le dag pa'i sku). Thig le chen po is one of the nine rDzogs chen views of the basis or ground given in the STMG. See Karmay, 1988, p. 118.

\textsuperscript{148} See Karmay loc. cit.; this is View no. 9 in the STMG.

\textsuperscript{149} For early phur pa references in PT44 from Dunhuang, see Bischoff and Hartman 1971, passim. Tb. 76 contains phur pa references. Also Tāranātha’s unusual biography of Padmasambhava, translated as Threefold confidence in Zangpo, 2002. p. 109 ff. contains several references to sms kyi phur pa.

\textsuperscript{150} SGG fol. 325b.7, from: sms ni nang na mi gnas phyi rol mi gnas bar na gnas pa min /.

\textsuperscript{151}
eight of the SGG, the restoration of a line from the DLSZ that is missing in the SGG\textsuperscript{152} seems to be required for the text to make satisfactory sense. A little further in the same chapter, another line from the DLSZ, absent in the SGG, would similarly improve the sense if restored.\textsuperscript{153}

The second half of chapter seven is unique to the SGG. The introductory words "sems ni" which introduce this section are characteristic of what is known in the later rDzogs chen tradition as sems khrid, or experiential instructions on the nature of the mind.\textsuperscript{154} The text here emphasizes the cosmogonic aspect of (enlightened) mind, its all-pervasiveness, and its gnostic accessibility to rang rig. The phrase gnas sa de kar bzhag perhaps presages the four "letting be"(cog bzhag) precepts of the man ngag sde.\textsuperscript{155}

The text continues by stressing the primordiality of Buddhahood and the need to abandon "all paths of exertion". It refers to this path as "the swift path of perfect bliss, the three-kāya level of Vajradhāra", another tantric reference.

After declaring that the "essence itself" is not present in the objects of analysis of the Mind Only school, the chapter closes with more advice on resting the mind in Suchness. Its conclusion describes this chapter as "[on how] Ati [yoga],\textsuperscript{156} transcends the view of Mind-only and its results and qualities."

**Chapter eight**

Pronounced this time by "the non-dual Great Bliss", this chapter is introduced as "teaching on the appearance of his magical display to those who are deluded". The same section in the DLSZ, discussed in the second part of the 12-point commentary's point five,\textsuperscript{157} is entitled "pointing out how the state of clarification makes itself felt within the state of deception".\textsuperscript{158}

\begin{itemize}
\item \textsuperscript{152}DLSZ fol. 566.1: chos kyi dbyings nyid la ni de dag dmigs shing skye bar btags (l.2) pa yang/ This is line 81 in Lipman’s edition.
\item \textsuperscript{153}AT SGG fol. 327b between lines 5 and 6, the DLSZ (fol. 284 l.3) has: ji srid yid kyi g.yo ba de srid bdud kyi yul te phra ba’i lam/.
\item \textsuperscript{154}See Hookham, S. 1991 p. 62.
\item \textsuperscript{155}On the four cog bzhag, see Lipman 2001, p. 144 n. 5.
\item \textsuperscript{156}This is the sole occurrence of the term ati (I have supplied the word ‘yoga’ in my translation) in the SGG. It adds to the evidence pointing towards a later date for the SGG than the DLSZ, as this term probably came into widespread use in the context of the development of the Nine Yāna system, in which rDzogs chen is the highest Yāna.
\item \textsuperscript{157}See Appendix III, my concordance table for the SGG and the Byang chub kyi sems bsgom pa don bcu gnyis bstan pa.
\item \textsuperscript{158}Lipman, 2001, p. 92.
\end{itemize}
In the entire DLSZ (apart from its concluding passage) we find only three extra lines that are absent from the SGG, and the first of these omissions occurs in chapter eight. It is probably due to a visual copying error caused by the repetition of chos (kyi) dbyings at the start of both the line missing from SGG and the second line to follow it in both texts. Its restoration to the SGG improves the sense here.

The second extra line is also absent from SGG’s chapter eight, and seems to be another copying error, as it involves repetition of the word g.yo in two adjacent lines.

A short passage on Suchness, unique to the SGG, following a quotation that defines bodhicitta (attributed to the Buddha), may have originated as a commentarial note expatiating on this definition. The shared DLSZ/SGG text, without this passage, appears to proceed logically from citing the Buddha to discussing how even the sūtra path of renunciation "is itself Mara", that is, an obstacle to practice.

The seventh topic of the Twelve-point commentary (P 3405), divided into two sub-sections in that text, appears to be divided in the SGG between two chapters, eight and nine with a short (interpolated?) passage on non-action ending chapter eight. However, the opening of chapter nine seems to partially incorporate the wording of the commentary’s subheading (i.e. "pointing out the true meaning").

Chapter nine

Chapter nine is introduced as "intending to point out genuine reality", and in its conclusion described as "summarizing the Great Perfection, the supreme path of meditation". This is a similarly-titled section in the Twelve-point commentary on the DLSZ.

The section of SGG’s chapter nine shared with DLSZ is an instruction on meditation practice. It appears to have a rather tangential relationship to the DLSZ’s progression here, and it is tempting to speculate that this was originally an interlinear note (ending "one should meditate on this supreme path") on the passage that leads to the conclusion of SGG’s chapter eight (also ending with the words "this very

160 SGG fol. 327b.5-6, Appendix II, n. 514; Appendix I, n. 216.
161 SGG fol. 327b.6 (From: de phyir gang yang mi ’byed…) to 328a.1.
162 SGG fol. 327b.6 - fol. 327a.1.
163 The SGG appears to lack the ending to a line here, which I have supplied from the TK and DLSZ versions. See Appendix I, n. 219; Appendix II, n. 532, n. 533.
164 See concordance table in Appendix III.
165 See concordance table, Appendix III. It is part of point seven, translated by Lipman as "pointing out the true sense of cultivation", Lipman, 2001 p. 64, p. 101.
The last of the three DLSZ lines missing from the SGG occurs here in chapter nine. That a copying error may have caused its omission is suggested by the fact that the next line is also truncated in SGG, apparently due to a copyist's eye skipping ahead to the second occurrence of the word mchog in that line.

The passage on Suchness, unique to SGG here, may perhaps have begun as a note on the previous passage common to both texts, as it amplifies it and adds the characteristic rDzogs chen themes of non-action and all-inclusiveness.

Chapter ten

Roughly the first half of the SGG's chapter ten is also found in the DLSZ. This continues the second point in P. 3405's seventh topic, "pointing out the true sense of meditation", describing how, for the practitioner who realizes that nothing has substance, all phenomena are Nirvāṇic. Reality is not objectifiable and is without characteristics such as virtue or non-virtue. Meditation on or cultivation of this state involves no dualistic analysis, fixation, or effort. The signs of successful practice include imperturbability, fearlessness, etc. This meditation encompasses the Paramitās and other aspects of the Mahāyāna bodhisattva path, and without it, awareness of the clear light of ultimate truth is said not to come about.

In a tacit acknowledgment that a more gradual approach may sometimes be required, the next section focuses on bodhicitta in Mahāyoga practice as "a basis for generating and meditating on the actual mind of enlightenment", and also on aspiration towards bodhicitta, as (relative) methods leading towards the (ultimate) mind of enlightenment.

By meditating on Vajrasattva, the primordial Buddha par excellence of Mahāyoga, one cultivates "all paths, without error". In imme-

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166 If this tentative hypothesis is correct, the DLSZ text would originally have read as follows: "The domain and state of all the noble ones, Nirvāṇa and so on, are nothing other than this very path. Conditioned factors do not arise; all phenomena do not come about; and all phenomena are Nirvāṇic" etc.

167 SGG fol. 328a.6; Appendix II n. 549; DLSZ fol 284b.1; Appendix I, n. 221.

168 DLSZ fol. 284b.1-2. SGG: fol. 328a.6; Appendix I, n. 222; Appendix II, n. 550.

169 See Appendix III.

170 The Byang chub kyi sems bsgom pa don bcu gnyis bstan pa explicitly states "When one has not arrived at the real sense of "nonaction" (one employs the following methods); Lipman 2001 p. 106.

171 Beginning "since the teacher has declared..." Appendix I, p. 73.

172 SGG fol. 329a.1; Appendix I p. 73.
ate juxtaposition we see Samantabhadra and Samantabhadri, the rDzogs chen personifications of skilful means and wisdom. Samantabhadri here is analogous to Prajñāpāramitā. Just as realization of Emptiness is said in the Mahāyāna to "seal" (that is, safeguard) the merit of positive actions, the "conduct of Samantabhadri" that is, the rDzogs chen realization of the mind of enlightenment, is also said to prevent the exhaustion of positive qualities.

Chapter ten then sets out the positive effects and merits of bodhicitta in aspiration, in exoteric as well as esoteric Mahāyāna contexts. It includes what appears to be a quotation from Nāgārjuna's Bodhicittavivarana, to the effect that space would be too small to contain the merit of generating bodhicitta, if it took physical form.

The second half of SGG's chapter ten is absent from the DLSZ. It continues and expands on the preceding section eulogizing the mind of enlightenment, emphasizing its total transcendence of characteristics. The intellect that realizes the meaning of this "great, supreme secret mantra" is equated with Mañjuśrī himself. A more conventional attitude to goal-oriented practice is unflatteringly compared to the view of "frogs in a well". The colophon to this chapter describes it as "with pride in the nature of the Great Perfection". This better describes the chapter's second half, as the first half focuses on the merits of bodhicitta itself, while it is the second that proclaims its superiority to other vehicles.

Chapter eleven

Only half of the DLSZ's eleventh topic "pointing out that those who have gone wrong are the object of compassion", is found in the SGG's chapter eleven. This includes the passage that gave the DLSZ its informal title.

Samantabhadri is the consort of Vajrasattva in Dunhuang mss IOL Tib J 552 and 716.


This story is retold by Patrul Rinpoche, describing unsuitable teachers. See Patrul, 1994, p. 140.

The pride spoken of here, rather than being one of the ordinary afflictive emotions, is analogous to the lha'i nga rgyal of tantric practice, that is, confidence in one's Tathāgatagarbha nature. See Khyentse D., 1992, p. 84.

According to P. 3405, the Byang chub kyi sems bsgom pa don bcu gnyis bstan pa. See Appendix III.

The text's "rdo la gser bzhin" must have been extracted and given a twist to make the informal title "rdo la gser zhun" by the time of the composition of the STMG (late ninth century) as the title appears in there, although far outnumbered by references simply to "sems bsgom".
The SGG then diverges from the DLSZ. It is worth closely examining the sentence that follows this juncture in both texts. The DLSZ continues from here its theme of compassion for sentient beings‘ lack of understanding, mentioning that this is the period of the last five hundred years of the Buddha’s teaching. The SGG closely echoes the first words of this line, but then departs from it in the second half, seeming there to use the ideas expressed several lines later in the DLSZ.

After condensing the next DLSZ passage into one line the SGG replaces its comparatively lengthy dedication with its own very brief statement of the purpose of the text. It then describes the universality of the mind of enlightenment, and its inalienability (mi ’phrogs). We should note the use of the rDzogs chen term (ye shes) zang thal here in connection with Suchness. This term is rarely encountered in the earlier rDzogs chen literature. The text then seems to cite from an explanation of this point "by the Dharmakāya Amitābha", the nearest the SGG ever comes to suggesting a source.

The SGG then ends on a note of personal instruction to the reader - most unusually addressed directly as "you" - to aspire towards the Dharmakāya, and to regard this teaching as "the vast, supreme speech of the Dharmakāya". Frequent repetition of the honorific verb for "speak", (gsungs) lends this closing part of the text a scriptural gravity as Buddha-speech. In place of the DLSZ’s colophon attributing the text’s composition to Mañjuśrīmitra, here its origin is placed firmly in the exalted Dharmakāya sphere, as it has been throughout the SGG.

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180 DLSZ fol. 285b.4: shin tu ma sbyangs dus kyis mnar ba’i skye bo lnga brgya tha ma la/.
181 DLSZ fol. 285b.6: kun tu rgyal ba rnam kyi spyod yul thun mong ma yin yang /. 
182 "This quintessential speech does not manifest to those unfortunates whose wisdom has not been trained" See Appendix I, p. 76.
183 The text is declared to be uttered in order for the speech of the dharmakāya to become manifest to all. ibid.
184 See Guenther, 1994, p. 79, p. 113.
185 It is most frequently associated with the gter ma of Rig ’dzin rgod ldem (1337-1408), entitled dGongs pa zang thal.
186 However, I have not been able to trace the source of this quotation, if that is indeed what it is.
187 Only found in the gDams ngag dzod version, Lipman 2001 p. 123 n. 143.
The final section of the DLSZ

The DLSZ’s final section, comprising eleven sentences in the mTshams brag edition,\(^{188}\) is the only lengthy section that it does not share with the SGG. It emphasizes the ignorance of sentient beings "stirred up by this river of misunderstanding",\(^{189}\) implying that this is the reason for the text's composition. The tone of the SGG is by contrast more positive, exhorting the reader to aspire towards the Dharma-kāya.\(^ {190}\)

The DLSZ states that its (human) author has validated this "path of all the victorious ones" through meditation and logic.\(^ {191}\) However, the SGG proclaims that "the Dharmakāya that is beyond activity appears in this way and speaks in order that it may manifest to all".\(^ {192}\)

There is no colophon in the mTshams brag DLSZ. The only version of the text that does have a colophon, ascribing its composition to Mañjuśrīmitra and translation to Śrī Simha and Vairocana, is found in the gDams ngag mdzod.\(^ {193}\)

Appendix I - Translation of the Byang chub sens bsgom pa’i rgyud\(^ {194}\)

(Passages in bold are absent from the rdo la gser zhun)

[Folio 318b]
Sanskrit Title: Bodhicitta abaya tantra
English title: The Tantra of Meditation on Enlightened Mind.
[Folio 319]
Homage to Samantabhadra, the glorious, transcendent victor!

These words were elucidated at a time of the indivisibility, without any omission in past, present and future, of the lord of all blessed tathāgatas, the special essence itself, from the blessed

\(^{188}\) DLSZ fol. 570.4 to fol. 571.2.
\(^{189}\) DLSZ fol. 570.6.
\(^{190}\) SGG fol. 330b.6.
\(^{191}\) DLSZ fol. 570.7.
\(^{192}\) SGG fol. 331a.2-3.
\(^{193}\) Lipman 2001 p. 123, n. 143.
\(^{194}\) My edition of the Tibetan text is a diplomatic one, adhering to the mTshams brag readings throughout, and merely indicating variant readings in the apparatus. However, I was inevitably obliged to choose what I consider the best readings available in order to produce a reasonable translation of the SGG. Where this meant that I opted for readings other than the mTshams brag ones, I have tried to indicate this in my notes to the translation.
tathāgatas, the perfectly enlightened buddhas.

It was pronounced to a great gathering in the pure celestial palace called Blazing with Enlightened Qualities.

Springing from the power of the great compassion of the universal nature, the innumerable great saṃbhogakāya forms and the forms that appear in common perception, and so on, are wondrously renowned.

Realizing his non-duality with the nature of all the tathāgatas that is primordially subsumed, with nothing omitted, in the body of the great lord himself, the great lord of non-duality uttered the following to himself:

"This peace, the nature of all, is luminosity and the unsurpassed path. The true state of non-duality of Saṃsāra and Nirvāṇa is the essence of phenomena, the universal basis of outer and inner phenomena without exception. The matrix of all the Sugatas, Mistress of Secret Space, is the actual supreme mudra of great bliss, the secure state of Suchness. [Folio 319b] All are completely pure within this naturally-arising maṇḍala. The non-duality of bliss and non-bliss is the Dharma of primordial perfection, which neither develops nor ceases, and is nothing on which to reflect or focus."

The Introductory first chapter of the Tantra of Meditation on Enlightened Mind, on the ultimate truth, [is concluded].

[Chapter 2]

Then the great lord uttered to himself and on his own behalf these words of wonder:

"How wonderful! What a marvelous, mysterious, great and wondrous Dharma! Unaltered and unuttered by anyone, it is expressed by the unaltered state [itself]. Even though everything develops from the unborn state, it is [nonetheless] unborn. All fixations on terms and ideas are primordially enlightened."

Then the wondrous, marvelous [state] uttered these words of wonder concerning non-realization:

"Ignorant, mistaken, deluded conceptual thought, dichotomizing into subject and object, imagines existence where there is non-existence, and conceives of interdependence as duality. The actual nature of things, surpassing subject and object, is unimpaired, [but] when one does not see the truth of non-self and non-duality, fixating on such things as illusions as real, one spoils the truth, like some fool tying [imaginary] knots in the sky."

Then the great lord uttered the following, on the nonexistence of a basis or root, to himself:

"Great Dharma of no basis or root, that makes no distinction between cause and result! From the non-conceptual state free of
objects [Folio 320a] the variety of conceptual objects arises. It is not something to accomplish - in this there is nothing at all that should be accomplished. As it is the actual state of Suchness, it remains firm; and as it is free from the malaise of the effort of conceptual objectifying and non-objectifying, it is without even the slightest thing to correct by antidotes. Extremely hard to analyze, its profundity is unimaginable. It is not within the domain of imputing cause and effect."

The second chapter of the Tantra of Meditation on Enlightened Mind, verbally expressing wonder at the Great Perfection and at those who have not realized it, and expounding the nature of the ultimate truth [is concluded].

[Chapter 3]

Then the great lord who is no different from the realization and understanding of this nature of the ultimate truth, said to himself:

"The nature of mind is supreme among all: it is the sovereign [and] consort, without anything to be rejected or accepted. It is one in attainment with all the victors endowed with the ten powers, such as non-returning, and so on. One should faithfully aspire, with a non-conceptualizing mind, towards this, the very sameness of the three places. It is equally praised by teachers who have been the light of the world. It is the very essence of Youthful Mañjuśrī, who is the true, essential nature of the Dharma itself. Because it has been the matrix of all the Sugatas it is the sole mother of all the victors. [Folio 320b] It is the basis for the vast activity of the path of the perfections, such as discipline and so on.

"The special value of having meditated in the condition of the state of perfect bodhicitta is: as soon as a wise person actualizes, on one occasion, this sacred mind, this, the victor has said, is called the dharma-kañña, supreme among the three kāyas. It is also called cognition that has become sublime, the eye of wisdom. This very thing is, also, the supreme vajra peak itself, non-conceptual primordial wisdom. All those things taught as aspects of the liberation of the noble ones, all those positive qualities, will emerge from the perfect path of bodhicitta itself. Without this, none of the great and noble family of deathless bodhisattvas would come into being; this is, therefore, the actual, supreme path of liberation.

"This unexcelled nature, supremely high, surpasses all. The

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195 Amending the mTshams Brag reading rtag to brtag here.
196 I have followed the DLSZ reading here (gcig brnyes pa).
197 The DLSZ reading here is lam gcig go, "it is the sole path".
mind itself, which is without basis or root, is like a precious jewel; since there is nothing in it to point out, there is nothing: no pre-existing character. Because it is not destroyed by anything, it is the adamantine essence. This Dharma of the enlightened essence that remains in Suchness in the dimension of unchanging bliss does not objectify bodhicitta, which is not an object. This authentic state is the supreme path of sages. When mind sees mind itself in this way, there is supreme bliss. One's reflexive awareness rests in this way on one's mind that is without essence; 

"How, then, should one meditate on Samantabhadra-Vajrasattva? This path of great sages, subtle and difficult to understand, transcends non-thought and thought. Difficult to analyze and difficult to teach, it is free of verbal designations. It is not arrived at by words, and is not within the domain of spiritually-immature people and those following other vehicles. But one should look at the teacher's definitive statements and the instructions of one's masters on this subject.

"Through such means as direct perception, one applies the concepts of refutation and affirmation to material entities. [But] this very analysis, after logically affirming its object, the flow of thoughts, as valid cognition, is [then] refuted by the intellect. Since thoughts are limitless, therefore the exercise would be limitless: as there is no essence, what is the point of logic? Therefore, analysis of conventional worldly designations is not necessary on this yogic path.

"Since they are everywhere primordially pure and equal, the diversity of all phenomena comes under one's control, just as one wishes.

"If all things, of this world or transmundane, are understood after proper analysis through correct cognition, whatever phenomena appear and arise in all their variety from the peerless nature, no matter how they appear, are in that very appearance the nature of the sphere of reality, Suchness itself. [Folio 321b]

"The essential self-arising primordial wisdom that brings about such understanding, although it controls all the various phenomena, [is] unimpaired [and] non-existent.\textsuperscript{198} Therefore, although conventional designations that assert the four valid cognitions and cause and effect are indeed established in logic, where is there anything for logic to negate in this sublime dimension of the causal result? There is nothing.

"Not imputed by comparisons or logical reasoning, this

\textsuperscript{198} Both mTshams Brag and gTingsKyes read \textit{mi nyams med}; my translation here is tentative.
great ocean of secret mantra pervades all, produces everything, and abides as the essence, and [yet] is also the fruition."

The third chapter of the Tantra of Meditation on Enlightened Mind, which shows the method for achieving realization of the nature of the ultimate truth, and showing it as irrefutable by logic, [is concluded].

[Chapter Four]

Then the great lord of all the tathāgatas expounded to himself the meaning of 'nothing on which to meditate':

"Vast in grandeur, this exceedingly subtle nature of reality itself, secured by the state that does not distinguish cause and effect, is Suchness. Naturally remaining in it is the great space of bliss, without any need for action. Not fit to be heard from another, it transcends words. The tongue is not fit to express the primordial purity of the universe and its inhabitants, the vajra body devoid of acceptance or rejection, and the body of perfection.

"Sages entering into the truth should not analyze it; by analyzing this meaning one falls away from the space of non-conceptuality. In this essence of phenomena, there is no meditation to accomplish. [Folio 322a] If one focuses on anything, it is like one realizes the 'characteristic' of absence of characteristics. The space of conceptual thought [becomes] non-conceptuality, and gives rise to primordial wisdom.

"On the supreme path of the nature of reality itself, where nothing whatsoever manifests, if one does not search for anything and is free of thoughts, this is the space of meditation. If one does search and analyze, one deviates from this supreme path. From this, the bliss of Suchness does not arise, [as it] involves cause and effect.

"Making something the object of attention while in a state of non-meditation is like creating a mirage of water."

The fourth chapter of the Tantra of Meditation on Enlightened Mind, which expounds the method of meditation, [is concluded].

199 I have followed the TK reading (klung) rather than the mTshams brag one (rlung) here, as the word klung occurs repeatedly in this part of the text. However, there is also something to be said for rlung, as the arising of conceptual thought is believed to be dependent on a particular aspect of prāṇa.
Then the great lord of non-duality expounded to himself on the meaning of the Great Vehicle and on characteristics:

"The mind that is like a rock or a tree, and commits no karmic action, virtuous or unvirtuous, is a sublime mind. On the [level of] the ultimate truth, there are no names and characteristics; the mind cannot objectify it, nor can speech express it.

"When the mind has wavered, [there is] the concept of characteristics. This cause of characteristics, when labelled, is called "name and characteristics".

"When one holds onto and becomes attached to any concept, its illusory name is the conception of unhappiness. [But] the realization and understanding that names and characteristics are nowhere existent is called true wisdom.

"All names and characteristics, one's reflexive awareness which does not arise from the intellectual mind, are explained as 'Suchness'. [Folio 322b] As is true in the Mahāyāna, unwavering consciousness is the unborn mind-continuum itself. Where there is no conceptual thought, there is unborn consciousness of nowness.

"Just as the Buddhas do, one knows that the mind does not exist, and that there are no existents in phenomena.

"Where there is a mind that is aware of formlessness, that is awareness, [but] where phenomena have no form in a mind without awareness, that [formlessness of phenomena200] is non-awareness.

"Those who see male and female lay and ordained people, or sentient beings and Buddhas and so on - as long as [their focus] does not waver, are correctly applying the Dharma path.

"In order to know this mind, it is inappropriate for a person who meditates to be served by anyone. Because the people on whom one depends have untamed minds, and look for what profit they might get out of it, they are harmful to meditation.

"The person who cultivates a thorough understanding of the mind applies himself in secret diligence, day and night without laziness. Through understanding that all phenomena are [merely] imputed to exist, and are therefore false, untrue, and indeterminate, he has no fear of the moment of death, and through the force of this habitual tendency, he has no anxiety about the hell-realms for, after Buddhahood, not even the name of the infernal hosts exists. The essential emptiness of all dharmas is the perfect path of the Buddhas.

200 TK omits SGG's repetition of chos la gzugs med here, and as this reading seems to me preferable, I have placed SGG's extra phrase in parenthesis.
"Having thoroughly realized this, [the moment of] this attainment is, itself, [Folio 323a] Buddhahood, the Buddha has said. Having thus understood this teaching, and then expounded it to others, he was skilful in liberating the beings in Samsāra. All the Buddhas of the three times, furthermore, come about from such a realization and attainment as this [and] display the marks and signs.

"Otherwise, without the realization of this essential emptiness, there would be no Dharmadhātu, or the fruition of Buddhahood. Furthermore, as long as one's practice of essential emptiness is not attached to the empty essence, this, itself, is Nirvāṇa.

"Words are not fit to explain the authentic meaning of this; one cannot reach it through verbal explanation."

The fifth chapter of the Tantra of Meditation on Enlightened Mind, which expounds the meaning and characteristics of the Mahāyāna Sūtra section, [is concluded].

[Chapter Six]

Then the great lord of non-duality delivered to himself this special utterance on the essential meaning:

"The mind of enlightenment is the very jewel that confers every good quality; it is Great Perfection, the highest vehicle, particularly excellent and extolled by all.

"There is not even an iota on which to meditate in this universal nature, free of anything to be done, the vast essence. This is because the nature of the unborn mind of enlightenment is insubstantial, and non-objectifiable.

"The mind of enlightenment does not depart from the state of Suchness. Thus, this is the Suchness in which all the tathāgatas [Folio 323b] dwell and which they understand. The mind of the tathāgatas, itself, does not emerge from this Suchness. This is also the level of the spontaneously-accomplished great bliss, the stainless clear light of the totally-pure Dharmakāya.

"This unsurpassed, great vehicle, which transcends the unimaginably vast expanse of the All-illuminating [bodhisattva] Level, is the sovereign healer which cures the ills of all [other] vehicles, and there exists nowhere a dharma more profound than this: it is exceedingly subtle.

"Without seeing this, even though one were to see as many Buddhas as the Ganges' sands, there is no true enlightenment.

"Although other vehicles' ideas may seem deep, and affect purification [on the] path through their great wisdom, [they are

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201 I have followed the TK reading (rtogs) here.
within the realm of thought. Although one may have practiced at the level of the mind for a long period of time, this is actually the mere grasp of philosophical tenets.

"This [mind of enlightenment] does not depend on any of the tenets of other vehicles: it is the nature of all [of them]. The brilliantly blazing primordial wisdom that emanates marvelously out from this pervades everything with its clarity.

"There is no phenomenon that is not contained within this, and this dimension of the pure vital essence has nothing to objectify or meditate on: it transcends conventional meditation.

"There is no path to travel: the supreme path, the innermost part of the path, is the innermost path of Suchness.

"In this there is no conceptual activity to be done, [as] everything is Buddhahood, from the beginning. The sovereign of the non-dual sameness of Saṃsāra and Nirvāṇa has nothing to reject or accept.

"If the constituents of non-realization of Suchness [Folio 324a] were apart from it, there would be existence. These constituents are the automatic appearance of all phenomena along with the flow of conditioned factors. Because conceptual thought processes and karmic imprints are continuous, uninterrupted phenomena, one should not analyze things that appear.

"Because they are the continual process of mind occurring and engaging, they should not be thought to be anything other than primordial Buddhahood. In this way, in the space of Suchness, [they are] Suchness itself.

"Having plunged the mind's dagger into the depths of Suchness, one should not withdraw it from this [state of] resting. When movement and disturbance occur one should completely refrain from entering into binding or emerging."

The sixth chapter of the Tantra of Meditation on Enlightened Mind, on the nature of the essential meaning, along with its good qualities, [is concluded.]

[Chapter Seven]

Then again, the great lord of non-duality expounded to himself the characteristics of the [mind of] the afflicted emotions:

"One should examine this path starting from the stories [that are] the basis of the concept of existing entities. The phenomenon that dominates the minds of all living beings, of [things] designated internal or external, is not as it is seen and analyzed by the six fixating senses, [but] is deceptive.

"If the perceptions apprehended while one is intoxicated by one's own conceptual thoughts were true, then one could be classed
as becoming like the enemy-defeating arhats, who have realized the non-substantiality of those [perceptions].

"[However] it is evident that those [people] are deluded, because they are defeated by the enemy, time, and afflicted with suffering. Otherwise, [Folio 324b] if what is known via the sense-fields was valid cognition, the fact that it was valid cognition would mean that no-one would need the path of the noble ones. This path is taught as the path of total liberation, and [yet] sensory cognition does not free anyone. Perceptual awareness removes no suffering; it is the source that produces the afflictive emotions. Therefore it is evident that what is seen by living beings is deceptive, as the victor taught.

"How do things appear from that, through the power of delusion?

"Overcome and impaired by the process of erroneous conceptual thoughts, because one's intelligence is distorted and controlled by the conditioning factor of ignorance, mind and mental events manifest in [the following] three phases of transformation: 202

1. Once the karmic imprints of various conditioning factors have accumulated, as they grow strong through habituation, mind itself, manifesting as objects and a body, appears like a pile of bones.

2. A self is imputed by the mental faculty from the objectified continuum of accumulated karmic imprints, but it does not exist.

3. Specific perceptions arise due to obscuration by the power of conditioning factors, and failure to see the [true] subtlety. The power of the mind, with its continual process, is such that it is swept along in the wake of non-realized conceptual thoughts 203 and then conceives out of this a contaminated self-nature, causing 'phenomena' and 'self' 204 to proliferate.

"From not seeing this very subtle 205 movement of mind and its associated tendencies, the various views, such as that of the self, arise and are conceived of as liberation. This mind becomes the site of a multiplicity of karmic imprints, and their infinite habitual tendencies are innumerable.

"Multiple kinds of conditions reinforce and activate the habitual tendencies. Some conditions mature some tendencies, and manifest as the body of a human being, while other conditions activate

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202 I have added numbering in order to clarify the order of the three phases here.
203 I have amended the texts’ rtogs here to rtag, in line with the DLSZ.
204 Following the DLSZ reading bdag dang chos rnams.
205 Inserting phra bar, in line with the DLSZ.
other tendencies.

"After seeing the power of this transformation some claim that this is done by Śiva, and so on, but that path does not bring peace or liberation. It is the cause of doubt that weakens the yogic path, and brings about non-realization of the subtlety of this process. Obscured by imputing [the existence of] a self, one is estranged from the lineage of the noble ones. By imputing [the existence of] phenomena various kinds of suffering arise, and one will be reborn in the lower realms.

"Moreover, since consciousness grasps at different characteristics from out of the continuing flow of conditioning factors, its particular functions appear as [if] eightfold, although [in fact] they are not multiple in type. Consciousness and cognition are of a single type; they are not many in type.

"Therefore, in that first moment of mind, one’s body and all phenomena are [already] present. Due to thinking becoming attached to that, the later [moment] arises and appears to happen.

"No phenomena exist, for either noble ones or ordinary beings, other than in their own mind-streams. The different paths of the six types of sentient beings are also due to their own mind-sets. Since the mind’s continuum is completely unbounded, there is no basis for it [to be] ‘one’. Since it has no boundaries, limitless Buddha-fields are one’s own body. Although one’s own body [may] manifest as limitless Buddha-fields and as the body of an ordinary being, it is very difficult to investigate whether the mind and habitual tendencies are the same or different.

"As for saying that all of this arises and ceases in accordance with dependent origination: like a burnt seed, a non-existent [effect] does not arise from a non-existent [cause]; cause and effect do not exist. One’s mind itself, seizing onto things as real existents and presenting them as cause and effect, appears as causes and conditions, but as neither of these exists, there is no origination or cessation.

"Since origination and cessation\textsuperscript{206} do not exist, there is no self and other. Since there is no birth or death, there is no eternity or annihilation. Therefore, it is obvious that neither deceptive Sāṃsāra nor Nirvāṇa exists. They are the same in their status, inseparable even for a moment: if one does not exist, neither does the other.

"Since they are produced by erroneous, conceptual thought, habitual tendencies are not [truly] existent, and since it has no sphere of operation, the Basis-of-all does not exist, nor do the various kinds of cognition exist. Since there are no boundaries, and neither objects nor basis for them, how could cognitive perceptions arise? Therefore,

\textsuperscript{206} Following the DLSZ reading ‘jig here, rather than the SGG ‘chi.
this mind transcends the extremes of existence and non-existence, and is free of [notions of being] one or many.

"The mind is not situated internally, nor is it situated externally, nor [somewhere] in-between. It has never wavered from the state of reality which resides equally in everyone, everywhere.

"This adamantine mind itself, the totally pure, great path, is everything that can be known, and gives rise to everything. Without focusing on any object, it extends its branches everywhere, in the manner of the essential clear light. Primordially-present Suchness is one's own reflexive awareness, and the space of the primordial matrix; resting in this unchanging Suchness is what is called the mind [of enlightenment].

"The mind is not in characteristics, but it is the expanse that produces all things. Without limit or centre, as it transcends both conceptuality and non-conceptuality, it is explained as the Dharmaṇāya. This very Dharmaṇāya, primordially clear to the host of noble ones, is the great accumulation of wisdom. Nothing obscures, destroys, or manifests this, from which everything manifests, so it is also the Basis-of-all.

"When one sees this depth of the mind, there are no phenomena apart from mind. This supremely wondrous, marvelous, exceptional object is the great, universal marvel. Reflexive awareness, the subject that knows Suchness, its object of knowledge, enters into it of its own accord. Furthermore, since this reflexive awareness emerges from Suchness, yet is still present within it, one should leave it just where it is.

"This truth is the conclusion of whatever other path one might follow. Therefore, this source of all is the fruition of [all] schools of thought. Experiencing the state [of Suchness], and remaining in it in a sky-like manner, is the universal guide of the blind that directs the minds of other [schools of thought].

Since everything is the activity of the sovereign of sameness, it transcends action. Thus, this primordial presence is not created by anyone, [and] resting in this essential Suchness is the great mind of enlightenment. The totally-perfect true, natural state, the essence of Dharma, it is perfect in its view and conduct.

"In this essence of Dharma, acting to accomplish the view and conduct [is] far from the essence. Not seeing the essence due to this, being involved in activity, one falls away from the essence. This [essence], primordially free from effort, has, from the begin-

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207 Amending gzhon lo to gzhon blo.
208 I have followed the TK reading la rather than mTsham brag’s double lta here.
209 TK omits the repetition of ye nas in this line.
ning, nothing to strive for, and so it is the supreme essence.

"Moreover, all the victors of the past, present, and future see it, by resting [in the state] without accomplishment, purification or effort. As soon as they see it, they fully realize it, without any need for purification, effort, or regret. This is the state of realization in which all the infinite victorious Buddhas of the past, present, and future remain.

"By abandoning all paths of exertion for the purpose of reaching Buddhahood, they are primordially enlightened. While one remains on the path of progressive effort, one is merely at the entrance to the level of the noble ones. Therefore, this essence is called 'the swift path of perfect bliss, the three-kāya level of Vajradhāra.' Arriving at the untravelled-to place, one's own pure mind-stream is also the destination.

"The view of outer and inner mental objects, along with the flow of habitual tendencies, is [that of] the Mind-only [school]. [But] this essence itself is not present in this concept of habitual tendencies and the mind's process. Therefore, the view of objects and the body is itself the process of conceptual thought.

"Not meditating, accomplishing, or maintaining [it], one leaves one's conceptual mind in [the state of] Suchness. Since this very resting-place, destination, and abode, is the universal journey's end, it is the swift path."

The seventh chapter of the Tantra of Meditation on Enlightened Mind, [on how] Ati [yoga] transcends the view of Mind-only and its results and qualities, [is concluded.]

[Chapter Eight]
Then the Blessed One, the non-dual, non-substantially-existing Great Bliss, uttered to himself this teaching on the appearance of his magical display to those who are deluded:

"Because the enlightenment of the Sugātas does not exist, it is its magical display that appears, like an illusion, to [those who are] deluded. Although the wisdoms of the Tathāgatas, the very cause of virtue and the dharmadhātu itself, are imagined to be objects that arise, due to the fact that the vajra [-like mind] has no basis, they are equivalent, and alike in nature. Since the supreme vajra, the dharma-dhātu, is without boundaries, there are no momentary existents. Since, [like] a reflection, the source of pure virtues is non-existent, mundane wisdom does not exist.

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210 I have inserted the extra line found in the DLSZ here.
211 Here following the DLSZ reading, dag pa'i dge rtsa.
212 Again following the DLSZ reading 'jig rten ye shes.
"Therefore, since enlightenment and non-enlightenment are the same in their absence of characteristics, there is nothing to accept or reject. In this sense, synonyms for the Ultimate, [such as] 'unborn and unceasing', 'the state of equality', 'non-duality', 'transcending thought', 'Emptiness', 'the sphere of reality beyond utterance', and so on, are all [just] conventionally-taught designations. The ultimate\textsuperscript{213} truth does not exist, nor does the state of total obscur-ation. To say 'this is the real path on the ultimate level' is itself the state of total obscuration.

"One should not act to reject doubt, where it is present, or to remain in a state of the absence of doubt. Because there is no medita-tor and no dharmadhātu, there is neither doubt nor [correct] View of the Ultimate.

"Since, when analyzed in this way, the concepts of existent entities vanish like an illusion, even non-existence, being dependent on existence, does not exist; nor does its non-existence exist.\textsuperscript{214}

"Since these conceptual extremes do not exist, no middle [between them] exists. Nor should one posit the non-existence of the middle.\textsuperscript{215}

"The Lotus Lord of the World rejects nothing [but] remains in equality, with the complete realization that seeing phenomena as delusory is itself delusion, and does not even reject the work of Mara, the teachings of the six [Hindu] schools, conceiving them as evil. Due to the fact that even the conduct of wisdom and skillful means does not exist, such activity is like that of Mara. When one becomes proud and triumphant at one's superior understanding, then attachment and aversion arise, and disputes occur - this is ignorance, not seeing the true meaning.\textsuperscript{216} One should not remain in the extremes of [either] movement or non-movement; nor is there any remaining in remaining. The Sugāta has said, 'The Middle Path without [delusory] appearances is the mind of enlightenment'.\textsuperscript{217}

"Therefore, in the immaculate seminal essence of Suchness, where nothing is divided, everything is the same. There is nothing other

\textsuperscript{213} Following the DLSZ reading of don dam here.

\textsuperscript{214} I have followed the DLSZ reading here: yod las ltos pa’i med pa med de med pa’ang med, which seems more logical.

\textsuperscript{215} TK and DLSZ both read dbu la’ang gnas par mi byed do, "one should not act to remain in the middle, either".

\textsuperscript{216} The DLSZ has an extra line here, which would clarify the word g.yo in the next line of the SGG: ji srid yid kyi g.yo ba de srid bdud kyi yul te phra ba’i lam: “However much the mind moves, that much is the domain of Mara: (this is) a subtle path.”

\textsuperscript{217} Following the DLSZ reading here. The next three sentences in the SGG are absent from the DLSZ.
than this; it is the cause and the result; it is also the [enlightened] essence. If this is not seen, whatever one may contend, one is within the realm of conceptual thought. [Folio 328/p. 655]

"Cultivating the Three Gateways to Liberation after renouncing attachment to form, characteristics and wishfulness\textsuperscript{218} - even this is the activity of Mara: form itself is empty. Rejecting the Three Paths of Sāṃsāra and cultivating the Path of Nirvāṇa\textsuperscript{219} is itself Mara. This is not natural, peaceful [cessation] - the nature of Suchness to seek and the non-pacified nature [of Sāṃsāra] to renounce are both without basis. The domain and state of all the Noble Ones, Nirvāṇa and so on, are nothing other than this very path."

The Eighth Chapter of the Tantra of Meditation on Enlightened Mind, the ultimate teaching on the path of Nirvāṇa, [is concluded]

[Chapter Nine]

Then the Blessed One, Great Bliss, intending to point out genuine reality, Buddhahood itself, said to himself:

"Whether thoughts arise or do not arise,\textsuperscript{220} one should neither deliberately reject them nor establish a physical mental basis for them. The slightest movement [of thought] that is not Mañjuśrī is [still] Suchness, [although] one does not remain in it. Since one finds no basis of meditation, one will find nothing by meditating, either.\textsuperscript{221}

"Free of attributes, without anything better or worse - one should meditate on this supreme path.\textsuperscript{222} Free from action, actor, or anything to be done, thus one naturally remains in the primordial state of Suchness.\textsuperscript{223} In this there is no Sāṃsāra or Nirvāṇa, [yet] there is nothing lacking from it: it is all-endowed."

The Ninth Chapter of the Tantra of Meditation on Enlightened Mind, summarizing the Great Perfection, the supreme path of

\textsuperscript{218} The DLSZ supplies \textit{smon pa}, absent from the SGG here.

\textsuperscript{219} The DLSZ (and also TK) supply the following ending to this line, absent from the SGG, which seems to be required for it to make sense: \textit{byed pa’ang bdud nyid de}.

\textsuperscript{220} Although the mTshams Brag DLSZ here follows the SGG, two other versions of the DLSZ (the \textit{gDams ngag mdzod}/Mipham’s Commentary) here read ‘\textit{bras bu rnyed par mi ’gyur te} “one will not find a result by meditating, either”’. See Lipman p. 120, line 111, n. 77.

\textsuperscript{221} The DLSZ has an extra line absent from the SGG here: \textit{sens kyi spyod yul shes pa de dag chos rnam s kyi ni cho nyid yin}, "Conscious perceptions, the sphere of operation of the mind, are the real nature of phenomena".

\textsuperscript{222} Following the DLSZ and TK readings here, as the SGG appears to have omitted half a line (probably due to a copying error caused by the eye skipping ahead to the second \textit{mchog} in the line).

\textsuperscript{223} This line of 17 syllables, absent from the DLSZ, is here edited to 15 (as it is in TK) by removing one of the repetitions of \textit{de bzhin}, probably a copying error.
meditation, [is concluded]

[Chapter Ten]
Then again, he whose nature is Great Bliss pronounced this special utterance to himself:

"Conditioned factors do not arise; all dharmas have no origin; and absolutely all phenomena are Nirvanic. [When one realizes that] things have no substance, one understands that everything is the dharmadhātu - [and] this knowledge [means that] one is a sublime arhat.

"Space is not objectifiable, just a name; and virtue and non-virtue are indivisible, and do not arise. One does not focus attention on striving, or keeping one's mind on anything: one is free from knowing and not knowing. Inseparable from mindfulness, rejecting and accepting, aversion and attachment are equally absent; one does not objectify anything. Without dualistic analysis of the state of sameness, free of utterance, without anything to do or not do, there is no increase or decrease of merit.

"Without any deliberate effort or mental focus, one's awareness of sameness is undisturbed by anything. There is no fear of attachment to anything, or intoxication by any object - one neither withdraws from them nor lingers on them. In this one knows the four kinds of undisturbed awareness of sameness, the factors conducive to enlightenment, and the Paramitās.

"By meditating on the expanse of the mind, one penetrates to the innermost [part of] the path, but by meditating otherwise one will not develop awareness of the clear light of ultimate reality.

"Since the Teacher has declared that latching onto the truth symbolically is also the mind of enlightenment, this is a basis for generating and meditating on the actual mind of enlightenment. After stabilizing the three samādhis and using the three symbolic mudras, one activates the nature of mind itself as the great mudra of the Dharma, reciting the heart mantra and meditating [on the deity]. By meditating on Vajrasattva one meditates on all paths, without error.

"Unless whatever positive qualities [one may have] are embraced by the conduct of Samantabhadṛī, [then] the conduct of Samantabhadra will become the work of Mara, and will be exhausted and come to an end. As for actions which are endowed with this

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224 Both TK and DLSZ here read chos rather than SGG’s mchog.
225 The DLSZ reads dran dang ‘byed med - “without mindfulness or analysis” which seems to fit the argument slightly better than the SGG’s reading here.
226 DLSZ has srog bri med, “there is no decrease in vitality”.
227 Tib. rig pa.
[conduct of Samantabhadra], even the works of Mara, they are [still] said to be the conduct of the great mind of enlightenment.

"Aspiration towards this goal is also praised by the Victorious One as the great mind of enlightenment. The Buddha has declared that by merely activating this state, the arhats, who are venerated by the inhabitants of the three worlds who pay them homage,\textsuperscript{228} subjugate the hosts of Mara. This very thing is also the great secret conduct of the bodhisattva who is skillful in means. Without this, Buddha Vairocana could not teach the Three Vehicles.

"In just an instant, feeling powerful faith, one has quickly become youthful Manjûśrī, entered into the secret mandala, and observed the supreme Mahâyâna vow. One has also observed all the vows of ethical discipline, and been consecrated as a supreme object of veneration.

"Therefore, the Victorious Ones have accordingly declared that if the merit of the mind of enlightenment were to take physical form, even the expanse of space would be too small to contain it.

"The perfect Sugâtas all, without exception, abide in the mind of enlightenment. There is no dharma that is not equivalent to the mind of enlightenment. The Victorious Ones are enlightened through seeing [this] subtle reality of the mind. Suppressing negative forces,\textsuperscript{229} this [is] the state of the [dharma]dhâtu.\textsuperscript{230} It has no space or obstruction, union or separation whatsoever. There is no dimension of wisdom and no Nirvâna, either. All so-called 'phenomena' are, by necessity, perfect. It completely pacifies conceptual characteristics; there are no characteristics, and their absence is also non-existent. It even transcends the non-existence of the non-existence of self-nature, and because it transcends practice with another it is superior.

"It is superior to vehicles that label and [try to] accomplish [this] non-objectifiable Emptiness, non-self-nature, the actual state of Suchness, and verbal designations [such as] entering or not entering it, that are limited from\textsuperscript{231} the beginning. Since this non-action that transcends words is all-pervasive, it is the supreme limitness. Totally free of verbal recitation, it is the great, supreme Secret Mantra.

"Once one has realized in this way that the self-arisen state

\textsuperscript{228} Following the TK/DLSZ reading \textit{mchod} rather than SGG’s \textit{chos} here.

\textsuperscript{229} The text reads \textit{bdud dang des}, but I suggest it might have originally read \textit{bdud dang ’dres}, which would make sense and avoid the peculiarity of "dang" otherwise. As this is admittedly speculative, I have glossed this as "negative forces".

\textsuperscript{230} This line is unusually short at only 9/10 syllables and I suspect it is corrupt.

\textsuperscript{231} The Tibetan reads \textit{ye na rgya chad}. I have not come across \textit{ye na} anywhere else, and therefore assume it is an error for \textit{ye nas}.
could never, from the beginning, be altered from this, the intellect that remains in this is the highest intellect. This is actually what is referred to as glorious youthful Mañjuśrī. All the Buddhas of the three times have established and taken this to heart, and all the countless Buddhas are equivalent to this.

"Since this arises from the basis of the uncultivated natural state, [Folio 330/659] than which nothing higher could ever be sought, there is no other teaching apart from this Great Vehicle of the Victorious Ones, whose qualities other teachings do not name.

"Therefore, those who assert that results are obtained after entering and proceeding along the Dharma path are like frogs in a well."

The Tenth Chapter of the Tantra of Meditation on Enlightened Mind, with pride in the nature of the Great Perfection, [is concluded].

[Chapter Eleven]

Then the Blessed One, Great Bliss, summing up the meaning, pronounced these words to himself:

"Living beings have been born and will be born in various [forms of] birth, controlled by the demon of birth. Not knowing the limits of conceptuality, they are deceived by thoughts, and it becomes impossible for them to withdraw from the confusing, continuous flow\(^{232}\) of thoughts. Illusory beings are deluded by illusions, like when magical illusionists conjure up illusory elephants.\(^{233}\) Like dreamers who, in their dreams, lose their dream-happiness and fall under the power of the dream, they reject this [correct] path and regard different, or extreme [views] as the path, teaching them as the unerring path. Although these people, like those who mistake stone for gold, are the object of activity of those who have excellently purified their wisdom, [causing them to be] carried away by compassion and to exclaim in pity, this quintessential [enlightened] speech does not manifest to those unfortunates whose wisdom has not been purified."

This supreme, nectar-like path practised by the Victorious ones, the great objective achieved [by] the Victorious ones, is the supreme discovery. Having met such a goal as this, may I repay it!

Whatever ordinary beings, such as foxes or dogs, aspire towards this, they, too, are in pursuit of the happiness of the great mind of enlightenment, and so they, too, are venerable and great, included among the noble ones.

\(^{232}\) Following the TK and DLSZ reading rgyun 'brangs here.

\(^{233}\) Following the TK and DLSZ reading glang po rather than SGG’s grang po here.
After realizing this, it is hardly necessary to mention activity, since it, too, is Buddhahood. Sentient beings' actions do not despoil this, nor does the compassion of the noble ones maintain it. This goal of goals is the sovereign, ultimate goal without meditation or effort.

The vast mind of enlightenment, the essence of the immaculate ocean [of] the profound speech [that is] the hidden quintessence of the mind of the Buddhas, is the basis of all Vehicles and supreme among the Resultant Vehicles. To know the primordially-present true nature in this manner is also to meditate, and to be enlightened.

Unimpeded wisdom that is embraced by [this] View is, similarly, the great central deity of the mandala. As this point is explained by the Dharmakāya Amitābha: 'Is this how the proclaimed speech of the Victorious Ones manifests? You should aspire to possess the limitless Dharmakāya of the Tāthāgatas. You should also regard this vast, supreme speech of the Dharmakāya in the same way. Due to the fact that this is abiding on the tenth [bodhisattva] level, [you] should also aim for that. Those whose minds abide in this are supreme bodhisattva siddhas. [Folio 331] [As for] the level, the presence of this meaning in the mind even for one instant, is taught to be the perfect Dharmakāya. The blessing of this, all the Victorious Ones also proclaim'.

It would be impossible to realize the meaning of this [even if] taught by a Nirmanakāya [form endowed] with the major and minor marks [of Buddhahood]. Since it is non-conceptual the tongue cannot explain it - therefore, the Dharmakāya speaks it. The Victorious One has said: 'The Dharmakāya that is beyond activity appears in this way and speaks in order that it may manifest to all.'

The Eleventh Chapter of the Tantra of Meditation on Enlightened Mind, in which the very pinnacle of Vehicles praises itself, and gives instructions, [is concluded].

The essence of [all] Vehicles, the Tantra of Meditation on Enlightened Mind is concluded.

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234 TK has de la here in place of SGG's unusual khyod la.
235 Following TK's phyir na here.
236 I have not been able to trace this quotation.
Appendix II - *Edition of the Byang chub sems bsgom pa'i rgyud*

Used as a basis for this edition:
mTshams brag edition of the rNying ma rgyud 'bum, Tb. 37, vol. 1 (ka); incipit p. 636.7 - *Byang chub sems bsgom pa'i rgyud*.

Other rNying ma rgyud 'bum sources used:
gTing skyes, vol. 3 (ga), Text 4 - *Byang chub sems bsgom pa'i rgyud*.
mTshams brag, Tb. 22 vol. 1 (ka) - *Byang chub sems bsgom pa/sems bsgom rdo la gs er zhun*.

Folio 318b/p. 636) (l.7) rgya gar skad du/ bo dhi tsi tta a ba ya tan tra /bod skad du/ byang chub sems bsgom pa'i rgyud/ bcom (folio 319a/p. 637) (l.1) ldan 'das dpal kun tu bzang po la phyag 'tshal lo/ 'di skad bshad pa'i dus gcig na/ bcom ldan 'das de bzhin gshegs pa yang dag (l.2) par rdzogs pa'i sangs rgyas bcom ldan 'das de bzhin gshegs pa thams cad kyi bdag po khyad par du gyur pa'i snying po nyid ma lus mi lus lus pa med pa dang dbyer med pa'o/ (l.3) mkha' dag pa'i gzhal yas khang yon tan gyi me 'od 'bar ba na brtag pa ni/ kun tu zhal rgyas par gsal lo/ kun gyi rang bzhin gyi thugs rje chen po'i mthu las/ (l.4) long spyod chen po'i sku dang 'thun par snang ba'i sku la sogs pa bsam yas pa rmad byung bar grags so/ de bzhin gshegs pa thams cad kyi rang bzhin bdag nyid chen (l.5) po'i sku la/ gang yang ma lus par ye nas 'dus pa de gnyis su med par rtog237 pas/ de nas gnyis su med pa'i bdag nyid chen pos nyid kyis238 nyid la ched du brjod do239/ (l.6) 240 kun gyi rang bzhin zhi ba 'di la gsal zhing bla med las241 mchog ste/ 242 mya ngan 'das dang 'khor ba gnyis med yang dag nyid/ chos kyi snying po phyi nang ma lus chos rnam (l.7) kun gyi gzhi/ bde gshegs kun gyi yum gyur gsang ba'i dbyings phyug ma/ de bzhin nyid kyi ngang btsan bde ba chen po'i rgya mchog nyid/ thams cad rang byung (folio 319b/p. 638) (l.1) dkyil 'khor 'dir ni rnam par dag/ bde dang mi bde gnyis med ye

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237 TK rtogs.
238 TK kyi.
239 TK ched du brjod pa 'di ched du brjod do.
240 The mTshams Brag edition of the rDo la gSer Zhun (Tb. 22) replaces the opening passage of the SGG, up to this point, with the following (folio 280b 1.7): rgya gar skad du/ bo dhi ci tta sa ma' dhi/ bod skad du/ byang chub sems bsgom pa/bcom ldan 'das dbyings gsum rnam par dag pa'i ngang la (folio 281a) phyag 'tshal lo/ bdag med gnyis nyid bde gshegs mi rtog ye shes chos dbyings sku brnyes pa.
241 DLSZ lam.
242 The DLSZ omits this and all the following lines of the SGG up to folio 320a 1.5 (mi ldogs la sogs pa dbang bcu rgyal ba kun dang cig mnyes pa).
nas rdzogs pa'i chos/ mi skye ci\textsuperscript{243} 'gag cir yang mi dgongs dmigs su
med/ byang chub kyi sms (l.2) bsgom pa'i rgyud las/ don dam pa'i
gleng gzhi'i le'u ste dang po'o/ /

de nas bdag nyid chen pos ngo mtshar ba'i tshig 'di nyid la\textsuperscript{244} nyid kyis chad (l.3) du brjod pas/ e e e ma'o ngo mtshar gsang ba
rmad du byung ba'i chos chen po/ sus kyang ma bcos ma gsungs ma
bcos ngang\textsuperscript{245} gis\textsuperscript{246} gsal/ skye ba med las thams (l.4) cad skyes kyang
sky ba me/ ming dang tha snyad 'dzin pa thams cad ye nas sang
rgyas yin/ de nas ngo mtshar ba'i rmad du byung ba ste ma rtogs\textsuperscript{247} pa la ngo mtshar ba'i tshig 'di (l.5) brjod do/ ma rig log 'khrul rtog
pa'i gzung 'dzin gyis/ med la yod btags\textsuperscript{248} rten 'brel gnyis su 'khor/
bya byed las phags rang bzhin nyid la nyams (l.6) pa med/ bdag med
gnyis med bden pa ma mthong bas/ sgyu ma la sogs dngos por 'dzin
pas yang dag nyams/ blun po gang zhig mkha\textsuperscript{249} la mdud por 'dra/
(l.7) de nas bdag nyid chen po gzhi dang rtsa ba med pa nyid la nyid
kyis\textsuperscript{250} brjod pa/ rgyu 'bras mi 'byed gzhi dang rtsa ba med pa'i chos
chen po/ mi dmigs dmigs pa med las (folio 320a/p. 639) (l.1) dmigs
pa sna tshogs 'byung/ bsgrub tu med cing grub par bya ba 'di la ci
yang med/ ji bzhin nyid kyi ngang nyid yin pas btsan\textsuperscript{251} par gnas pa
ste/ (l.2) dmigs dang dmigs med rtsol ba'i nad dang bral bas na/
gnyen pos bcos su rdul tsam med pa yin/ shin tu rtag\textsuperscript{252} dka' gting
dpag bsam yas pa/ rgyu dang (l.3) 'bras bur 'dogs pa'i spyod yul
min/ byang chub sms bsgom pa'i rgyud las/ rdzogs pa chen po la
ngo mtshar ba'i tshig bstan pa dang/ de ma rtogs pa la ngo mtshar
(l.4) ba dang don dam pa'i rang bzhin bstan pa'i le'u ste gnyis pa'o/ /
de nas don dam pa'i rang bzhin de rtogs shing shes par bya
ba\textsuperscript{253} / gnyis (l.5) su med pa'i bdag nyid chen po des\textsuperscript{254} nyid kyi\textsuperscript{255} nyid
la brjod pa/ sms\textsuperscript{256} kyi rang bzhin kun gyi mchog ste blang dor med
pa'i rgyal po yum/ \textsuperscript{257} mi ldogs la sogs pa\textsuperscript{258} dbang bcu rgyal ba (l.6)

\textsuperscript{243} TK mi.
\textsuperscript{244} 'di nyid kyi ched du.
\textsuperscript{245} TK rang.
\textsuperscript{246} TK gi?.
\textsuperscript{247} TK rtog.
\textsuperscript{248} TK rtags.
\textsuperscript{249} TK kha.
\textsuperscript{250} TK kyi.
\textsuperscript{251} TK btsun.
\textsuperscript{252} TK rtags.
\textsuperscript{253} TK omits ba.
\textsuperscript{254} TK de.
\textsuperscript{255} TK kyis.
\textsuperscript{256} TK inserts: can.
\textsuperscript{257} DLSZ resumes at this point.
kun dang cig\textsuperscript{259} mnyes\textsuperscript{260} pa/ gnas gsum mnyam nyid de la mtshan med yid\textsuperscript{261} kyi\textsuperscript{262} rab tu de la\textsuperscript{263} dad pas mos/ ston pa 'jig rten sgron\textsuperscript{264} mar gyur gyis mtshungs par\textsuperscript{265} rab bsngags (l.7) pa/ chos la chos nyid\textsuperscript{266} snying por gyur pa\textsuperscript{267} 'jam dpal gzhon nu'i snying po nyid\textsuperscript{268} / bde shegs ma lus yum du gyur pas rgyal ba kun gyi yum gcig pu\textsuperscript{269} / tshul khrims(folio 320b/p. 640) (l.1) la sogs pha rol phyin lam spyod pa rgya mtsho'i gzhir gyur pa/ rnam dag byang chub sems kyi ngang tshul bsgoms dang yon tan khyad par ní/ blo ldan nam zhig sens kyi dam pa de (l.2) ni mngon du gyur pa\textsuperscript{270} na/ de la sku gsum mchog tu gyur pa\textsuperscript{271} chos kyi sku zhes rgyal bas gsungs/ shes byed\textsuperscript{272} dam par gyur pa\textsuperscript{273} shes rab spyan\textsuperscript{274} zhes kyang ni de la bya/ rdo rje rtse (l.3) mo'i\textsuperscript{275} mchog nyid mi rtaog\textsuperscript{276} ye shes de yang de nyid do/ ji snyed 'phags pa'i\textsuperscript{277} rnam grol chos su bstan\textsuperscript{278} pa de dag thams cad\textsuperscript{279} kyang/ byang chub sems nyid rdzogs lam\textsuperscript{280} de yi\textsuperscript{281} yon (l.4) tan de dag de las 'byung/ 'phags pa'i rigs chen 'chi med byang chub sems dpa' de dag thams cad kyang/ de med mi 'byung de phyir de ni rnam grol mchog gi lam nyid do/ (l.5)\textsuperscript{282} bla med rang bzhin mchog gi mchog nyid 'di ni kun gyi mchog/ gzhi rtsa med pa'i sens nyid rin chen nor 'dra la/ mtshon du med pas gang yang med de rigs rgyud

\textsuperscript{258} DLSZ te.
\textsuperscript{259} TK gcig; DLSZ gcig.
\textsuperscript{260} TK gnyes; DLSZ brnyes.
\textsuperscript{261} TK omits: yid.
\textsuperscript{262} TK kyi.
\textsuperscript{263} DLSZ omits: de la.
\textsuperscript{264} TK sgrol.
\textsuperscript{265} DLSZ reads: ston pa 'jig rten sgron mar gyur pa kun gyis mtshungs par gyur pa.
\textsuperscript{266} DLSZ kyi.
\textsuperscript{267} DLSZ pas.
\textsuperscript{268} DLSZ yin.
\textsuperscript{269} TK po; DLSZ lam gcig go.
\textsuperscript{270} DLSZ pas.
\textsuperscript{271} DLSZ pas.
\textsuperscript{272} TK bya.
\textsuperscript{273} DLSZ pas.
\textsuperscript{274} DLSZ can.
\textsuperscript{275} DLSZ mo.
\textsuperscript{276} rtogs.
\textsuperscript{277} TK omits: pa'i.
\textsuperscript{278} DLSZ bsnyad.
\textsuperscript{279} DLSZ omits: thams cad.
\textsuperscript{280} DLSZ las.
\textsuperscript{281} TK de'i.
\textsuperscript{282} This and following lines of the SGG up to folio 321 l.1 (de na kun tu rdo rje sens dpa' ci 'dra bar bsgom par bya bar 'gyur) are omitted from the DLSZ.
yod ma\textsuperscript{283} yin/ (l.6) cis kyang gzhig tu med phyir rdo rje\textsuperscript{284} nyid/ mi 'gyur \textsuperscript{283}bde ba'i klung na de bzhin de gnas pa'i/ byang chub snying po'i chos 'di mi dmigs byang chub sems mi dmigs/ 'di (l.7) ni yang dag nyid de drang srong rnam kyi lam gyi mchog/ sems kyiis sems nyid de ltar mthong na bde ba'i mchog/ \textsuperscript{286}rang bzhin med pa'i\textsuperscript{287} sems la rang de bzhin bzhag\textsuperscript{288}/ (folio 321a/p. 641) (l.1) ma bsams ma btsal\textsuperscript{289} de bzhin gnas pa bsgom pa yin/ \textsuperscript{290}de na kun tu rdo rje sens dpa' ci 'dra bar\textsuperscript{291} bsgom par bya bar 'gyur/ phra zhing shes (l.2) dka' drang srong chen po'i lam 'di\textsuperscript{292} mi rtog\textsuperscript{293} rtog las 'das/ brtag par dka' zhing bstan par dka' la brjod pa'i tha snyad rnam dang bral/ tshig gis\textsuperscript{294} mi phebs gzhan (l.3) dang byis pa kun gyi spyod yul ma yin kyang\textsuperscript{295}/ ston pa nges pa'i lung dang bla ma rnam kyi\textsuperscript{296} man ngag de nyid\textsuperscript{297} don 'dir blta\textsuperscript{298}/ mngon sum la sog s rgyu yis dngos po 'jig\textsuperscript{299} cing (l.4) grub pa'i mtha' spyod pa/ de nyid rtogs pa'i rgyun 'brangs\textsuperscript{300} spyod yul tshad\textsuperscript{301} mar bzhag\textsuperscript{302} nas blo yis 'jig byed de\textsuperscript{303} / rtog mtha' med de\textsuperscript{304} phyir spyod mtha' med de snying po med (l.5) na tsad mar\textsuperscript{305} gang/ de phyir 'jig rten tha snyad btarg\textsuperscript{306} pa\textsuperscript{307} rnal 'byor lam 'dir mi dgos so/\textsuperscript{308} phyogs

\textsuperscript{283} TK pa.
\textsuperscript{284} TK inserts rdo rje.
\textsuperscript{285} TK omits the following passage beginning: bde ba'i klung… .
\textsuperscript{286} TK resumes here.
\textsuperscript{287} TK pas.
\textsuperscript{288} TK gshegs.
\textsuperscript{289} TK rtsal.
\textsuperscript{290} DLSZ resumes here.
\textsuperscript{291} DLSZ ci 'drar.
\textsuperscript{292} DLSZ 'di'i.
\textsuperscript{293} TK rtogs.
\textsuperscript{294} TK gi.
\textsuperscript{295} TK yang; DLSZ yang.
\textsuperscript{296} TK kyis.
\textsuperscript{297} DLSZ omits: de nyid.
\textsuperscript{298} DLSZ ltda.
\textsuperscript{299} DLSZ 'jigs.
\textsuperscript{300} TK rgyu 'bras.
\textsuperscript{301} TK mtshan.
\textsuperscript{302} DLSZ gzhag.
\textsuperscript{303} TK do.
\textsuperscript{304} TK and DLSZ omit: de.
\textsuperscript{305} DLSZ ma.
\textsuperscript{306} TK btags; DLSZ btags pa'i tha snyad.
\textsuperscript{307} DLSZ omits: pa.
\textsuperscript{308} DLSZ omits this and all following lines up to chapter seven of the SGG, folio 324.5 ( dngos po mtha' yi rgyu…).
su\textsuperscript{309} mnyam nyid rnam par dag pa ye nas yin pas na/ sna tshogs (l.6) chos rnam kun la ji ltar 'dod dbang sgyur\textsuperscript{310} / 'jig rten 'das dang 'jig rten ma 'das\textsuperscript{311} thams cad kun/ yang dag shes\textsuperscript{312} pas rab tu brtags nas rtags 'gyur na/ (l.7) rang bzhin mnyam pa med las cir yang snang zhing 'byung/ ji ltar snang ba nyid na'ang dbyings kyi rang bzhin de bzhin nyid yin te/ de ltar rtags par gyur pa'i rang byung ye (folio 321b/p. 642) (l.1) shes snying po ni/ sna tshogs chos rnam kun la dbang yang sgyur\textsuperscript{313} bas mi nyams med/ de phyir tshad bzhis rgyu 'bras 'dod pa'i tha snyad pas na tshad mar 'jog mod kyi/ rgyu yi (l.2) 'bras bu dam pa'i yul 'di tshad mas gshig tu ga la yod de med/ dpe dang tshad mas bsnyad min gsang sngags rgya mtsho chen po 'dis/ yongs snums\textsuperscript{314} kun skyed snying por (l.3) gnas te 'bras bu'ang yin/ byang chub kyi sens bsgom pa'i rgyud las/ don dam pa'i rang bzhin rtags par bya ba'i thabs bstan pa dang/ tshad mas gzhig tu med (l.4) par bstan pa'i le'u ste gsum pa'o/ /

de nas de bzhin gshegs pa thams cad kyi\textsuperscript{315} bdag po chen po\textsuperscript{316} des/ nyid la nyid kyis\textsuperscript{317} bsgom du med pa'i (l.5) don brjod pa/ yangs so\textsuperscript{318} che yi\textsuperscript{319} shin tu phra ba'i chos nyid 'di/ rgyu 'bras mi 'byed ngang gis btsan pas\textsuperscript{320} de bzhin nyid/ rang bzhin\textsuperscript{321} gnas pas bya med bde ba'i klong\textsuperscript{322} chen (l.6) po/ rna bas gzhans nas thos par mi rung tshig\textsuperscript{323} las 'das/ lces\textsuperscript{324} kyang brjod du mi rung snod bcud ye nas rnam par dag/ blang\textsuperscript{325} dor med pa'i rdo rje'i sku ste rdzogs pa'i (l.7) sku/ drang srong bden par bzhugs\textsuperscript{326} pa rnam kyis brtag\textsuperscript{327} mi bya/ don 'di brtags pas mi rtogs\textsuperscript{328} klong las nyams/ chos kyi\textsuperscript{329} snying po

\textsuperscript{309}TK dus.
\textsuperscript{310}TK bsgyur.
\textsuperscript{311}TK omits ma 'das.
\textsuperscript{312}TK gshegs.
\textsuperscript{313}TK bsgyur.
\textsuperscript{314}TK bsnums.
\textsuperscript{315}TK kyis.
\textsuperscript{316}TK omits chen po.
\textsuperscript{317}TK kyi.
\textsuperscript{318}TK yongs su.
\textsuperscript{319}TK che'o.
\textsuperscript{320}TK pa.
\textsuperscript{321}TK omits de bzhin nyid/ rang bzhin.
\textsuperscript{322}TK klong.
\textsuperscript{323}TK tshigs.
\textsuperscript{324}TK cis.
\textsuperscript{325}TK blangs.
\textsuperscript{326}TK zhugs.
\textsuperscript{327}TK brtags.
\textsuperscript{328}TK rtogs.
\textsuperscript{329}TK 'di'i.
'di la bsgom du cir yang grub pa(folio 322a/p. 643) (l.1) med/ gang yang dmigs na mtshan med mtshan ma 'dra ste rtog330/ mi rtog pa nyid rtog pa'i rlung331 ste ye shes skye/ gang yang snang ba med pa'i chos nyid (l.2) lam332 mchog la/ ma btsal bsam dang bral na bsgom pa'i klung/ btsal zhing brtags na lam mchog de las gol333/ de las de bzhin bde ba ma 'byung rgyu 'bras bcas/ (l.3) bsgom du med bzhin dmigs par byed pa smig rgyu chu byed 'dra/ byang chub sms bsgom pa'i rgyud las/ bsgom pa'i thabs bstan pa'i le'u ste bzhin pa'o/ /

(l.4) de nas gnyis su med pa'i bdag nyid chen pos theg pa chen po'i don dang mtshan nyid la nyid334 kyiis brjod pa/ sms ni rdo shing 'dra ste dge dang mi dge ba'i las mi (l.5) spyod pa dam pa'i sms yin no/ don dam nyid la ming dang mtshan ma med de sms kyiis335 dmigs par nus pa ma yin ngag336 gis bshad par nus337 ma yin/ sms g.yos (l.6) na mtshan ma nyid de mtshan ma'i rgyu la ming btags338 pa de ming dang mtshan ma zhes bya'o/ rnam par rtog339 pa gang yang len cing chags na ming sgyu ma mi bde ba'i 'du shes yin/ ming (l.7) dang mtshan ma gang na'ang med par rtogs shing shes340 de ming yang dag pa'i ye shes so/ ming dang mtshan ma ci yang rang rig yid las ma341 skyes ba ni de bzhin nyid ces bshad/ (folio 322b/p. 644) (l.1) theg pa chen po gang na bden pa bzhin du rnam par shes pa mi g.yo zhih ni sms kyi rgyud nyid skye ba med pa'o/ rnam par rtog pa med pa gang na da rtar gyi ni rnam par shes pa mi skye (l.2) pa'o/ sangs rgyas spyod pa ji lta bu na sms med par shes chos la chos med par shes pa'o/ sms gzugs med la shes pa yod pa gang na sms la shes pa med (l.3) la chos la gzugs med chos la gzugs med342 pa de shes dang mi shes pa'o/ pho mo khyim pa rab tu byung dang sms can sangs rgyas la sogs mthong ba de dag ma g.yos pa na (l.4) yang dag pa bzhin chos lam spyod pa yin/ sms de shes par bya phyir bsgom pa'i mis ni sus kyang bsnyen par mi rigs343 te344/ brten345

330 TK rtogs.
331 TK klung.
332 TK omits lam.
333 TK grol.
334 TK omits: nyid la.
335 TK kyi.
336 TK dag.
337 TK inserts: pa.
338 TK btags.
339 TK rtogs.
341 TK mi.
342 TK omits:chos la gzugs med.
343 TK rig.
pa'i mi rnams mi rgod sms dang (l.5) chas shing khe\textsuperscript{346} spogs\textsuperscript{347} ci thob tshol ba yin pas bsgom la gnod phyir ro/ sms rtogs bsgom pa'i mis ni 'grus par gsang\textsuperscript{348} ba nyin\textsuperscript{349} mtshan le lo mi byed pa'o/ chos rnams (l.6) thams cad btag\textsuperscript{350} pa yod phyir brdzun\textsuperscript{351} te bden med nges pa med par shes pas \textsuperscript{352}chi\textsuperscript{353} tshe\textsuperscript{354} jigs med la/ bag chags de mthus dmyal ba'i bag tsha med de sangs rgyas nyid las (l.7) dmyal tshogs ming yang med/ chos rnams thams cad ngo bo nyid kysis stong pa de ni sangs rgyas rnams kyi yang dag pa yi\textsuperscript{355} 1am yin no/ de ltar rtog\textsuperscript{356} nas thob pa\textsuperscript{357} na de nyid sangs (folio 323a/p. 645) (l.1) rgyas yin par sangs rgyas gsung/ de 'dra yi ni chos 'di rtogs nas gzhans la 'chod pa de ni 'khor wa'i sms can sgral la mkhas pa yin/ (l.2) dus gsum sangs rgyas kysis\textsuperscript{358} kyang 'di bzhin rtogs shing thob las byung nas mtshan dpe dod\textsuperscript{359} / ngo bo nyid kysis\textsuperscript{360} stong pa 'di ma rtogs par gzhans na chos dbuyings med cing 'bras bu (l.3) sangs rgyas med/ ngo bo nyid stong spyod pa stong pa'i ngo bo nyid la'ang mi chags pa na de nyid mya ngan 'das pa'o/ yang dag don ni tshig gis bshad du mi rung tshig dang bshad pas (l.4) sles par nus ma yin/ byang chub sms bsgom pa'i rgyud las/ theg pa chen po'i mdo sde'i don dang mtshan nyid bstan pa'i le'u ste lnga pa'o//

(l.5) de nas gnyis su med pa'i bdag nyid chen pos snying po'i\textsuperscript{361} don nyid 362nyid kysis\textsuperscript{363} nyid la brjod pa 'di ched du brjod do/ byang chub sms ni yon tan thams cad 'byin pa'i nor bu nyid de theg (l.6) pa'i mchog/ khyad par mchog tu gyur cing kun gyis rab tu bsn-gags pas rDzogs chen yin/ kun gyi rang bzhin bya bral yangs pa'i snying po 'di ni bsgom du rdul tsam med/ (l.7) de ni skye med byang

\textsuperscript{344}TK ste.
\textsuperscript{345}TK rten.
\textsuperscript{346}TK khye.
\textsuperscript{347}TK phogs.
\textsuperscript{348}TK gsad?.
\textsuperscript{349}TK nyid.
\textsuperscript{350}TK btags.
\textsuperscript{351}TK rdzun.
\textsuperscript{352}TK inserts: mi.
\textsuperscript{353}TK chi ?.
\textsuperscript{354}TK omits: tshe.
\textsuperscript{355}TK pa'i.
\textsuperscript{356}TK rtogs.
\textsuperscript{357}TK omits pa.
\textsuperscript{358}TK kyi.
\textsuperscript{359}TK dang.
\textsuperscript{360}TK kyi.
\textsuperscript{361}TK pos.
\textsuperscript{362}TK inserts: kyis.
\textsuperscript{363}TK omits nyid kysis.
chub sems kyi rang bzhin dngos mdigs su mded pas so/ byang chub sems ni de bzhin nyid las ngang gis\textsuperscript{364} 'da' mi byed/ de ltar de bzhin 'di la de bzhin (folio 323b/p. 646) gshegs pa kun gnas 'di la dgongs/ de bzhin gshegs pa'i thugs nyid de\textsuperscript{365} de bzhin de las de mi 'byung/ de ni nram dag chos sku dri med 'od gsal bde chen lhun grub sa'ang (l.2) yin/ mkha' dbyings gzhal yas kun tu 'od sa 'das pa'i bla med theg chen 'di/ theg pa kun gyi nad\textsuperscript{366} gso mdzad pa'i sman pa'i rgyal po ste/ 'di las zab pa'i (l.3) chos ni gang na'ang med pa yin te shin tu phra/ 'di ma mthong bar gang ga'i\textsuperscript{367} bye snyed sangs rgyas mthong yang yang dag byang chub med/ theg gzhana blo yi\textsuperscript{368} gting du snang zhung ye shes (l.4) chen pos lam sbyangs byas kyang rtog pa'i klung\textsuperscript{369}/ blo'i rim pas yun rings yun du bsgubs na grub mtha' 'dzin pa kho na de nyid do/ theg gzhana grub mtha' 'di ni cir yang (l.5) dmigs su med de\textsuperscript{370} kun gyi rang bzhin yin/ 'di las ya mtshan 'phrul gyi ye shes 'od 'bar de ni kun la kh yab par gsal/ 'dir ma 'khyil ba'i chos ni gang na'ang med de (l.6) thig le dag pa'i sku 'di ni dmigs shing sgom du med de bsgom pa'i tha snyad 'das/ lam du bgrod du med de lam mchog lam gyi phugs\textsuperscript{371} te de bzhin lam phugs nyid/ 'di la (l.7) rtog par byar med kun sangs rgyas pa ye nas yin/ 'khor ba mya ngan 'das pa gnyis med mnayam pa'i rgyal po blang dor med/ de bzhin nyid ma rtogs\textsuperscript{372} pa'i chos nram gud (folio 324a/p. 647) (l.1) na yod pa yin/ chos 'di snang bya thams cad 'du byed rgyun dang bcas pa mthu nyid snang ba ste/ rgyun rtog bag chags rgyun du rgyun ma chad par snang ba (l.2) yin pas snang ba'i dngos po brtag mi bya/ de dag sems kyi 'byung 'jug rgyun bcas yin phyir ye sangs rgyas pa las/ gzhana du mi bsam de bzhin de bzhin gyi nar de bzhin (l.3) nyid/ sems kyi phur pa de bzhin gting du btub nas bzhag pa de las dbyung mi bya/ 'gul zhung g.yo ba'i tshe na cing zhung 'byung du gzhug par\textsuperscript{373} yongs mi bya/ byang chub (l. 4) sems bsgom pa'i rgyud las/ don gyi snying po'i rang bzhin yon tan dang bcas pa'i le'u ste drug pa'o//

de nas yang gnyis su med pa'i bdag nyid (l.5) chen pos/ kun nas nyon mongs pa'i mtshan nyid nyid la nyid kyis brjod pa/

\textsuperscript{364} TK gi.
\textsuperscript{365} TK omits de.
\textsuperscript{366} TK omits nad.
\textsuperscript{367} TK ga'i?.
\textsuperscript{368} TK blo'i.
\textsuperscript{369} TK klong.
\textsuperscript{370} TK omits de.
\textsuperscript{371} TK phug.
\textsuperscript{372} TK gtogs.
\textsuperscript{373} TK pa.
DLSZ resumes here.

TK mtha'i.

TK rgyud.

DLSZ' dir.

TK rtag.

DLSZ brtags.

DLSZ ltar.

DLSZ reads: myos shing gzung ba de bzhin.

TK 'gyur.

DLSZ inserts: grob bar.

DLSZ bar.

TK 'jom.

DLSZ na.

DLSZ dag.

TK and DLSZ: pas.

TK pos.

TK rigs.

DLSZ 'byung.

TK bo'i.

DLSZ zhes.

TK and DLSZ: bas.

DLSZ de na de la 'di dag.

DLSZ inserts: zhe na.

DLSZ can.

TK rtogs.

TK gys.

TK sngoms.
pa'i rgyun la\textsuperscript{401} dmigs skyes yid las\textsuperscript{402} btags pa'i bdag ni/ (l.6) med/ 'du byed mthu yis bsgribs shing phra ba ma mthong de las rnam rig skye/ rgyun dang bcas pa'i\textsuperscript{403} sems kyi mthu ni ma rtags rtags\textsuperscript{404} pa'i rjes 'brangs nas/ (l.7) de las zag bcas rang bzhin rtags pas bdag gi\textsuperscript{405} cho s rnam rgyas par byed/ ldan par 'byung ba shin tu\textsuperscript{406} rgyu ba de ni ma mthong\textsuperscript{407} las\textsuperscript{408}/ bdag tu\textsuperscript{409} sogs pa\textsuperscript{410} lta ba sna (folio 325a/p. 649) tshogs skye zhing thar pa rtags\textsuperscript{411} sems 'di las rnam sna tshogs\textsuperscript{412} gnas\textsuperscript{413} 'gyur bag chags mtha' med nges pa med/ bag chags rtas shing/ (l.2) sad par byed pa'i rkyen yang rnam pa sna tshogs te/ rkyen 'gas\textsuperscript{414} bag chags 'ga' zhig smin nas mi yi\textsuperscript{415} rgyud kyi lus snang la/ rkyen gzhan dag gis bag chags gzhan (l.3) sad byas tshe 'gyur ba'i mthu mthong nas/ dbang phyug la sogs byed par 'dod de\textsuperscript{416} lam des mi zhi\textsuperscript{417} grol mi 'gyur\textsuperscript{418}/ rnal 'byor lam slad the tsom\textsuperscript{419} rgyu yang rgyun 'di phra ba ma (l.4) rtags rkye\textsuperscript{420}/ bdag tu btags\textsuperscript{421} pas bsgribs te 'phags pa'i rig dang rnam par bral/ chos su btags\textsuperscript{422} pas sduq bsngal sna tshogs 'byung zhing ngan song srid par 'gyur/ (l.5) rnam shes de yang 'du byed rgyun las mtshan ma tha dad 'dzin pas na/ las kyi khyad par dag gis brgyad du snang gi rigs la du ma med/ shes shing rig pa'i rigs (l.6) su gcig ste rigs la du ma med\textsuperscript{423}/ de phyir sems kyi skad cig dang po de la lus dang chos kun gnas/ de la\textsuperscript{424} bsam pa zhen phyir phyi ma de 'byung de la snang/ rang (l.7) sems rgyun las

\textsuperscript{401} DLSZ las.
\textsuperscript{402} DLSZ la.
\textsuperscript{403} TK bsam pa'i.
\textsuperscript{404} DLSZ rtag.
\textsuperscript{405} DLSZ dang.
\textsuperscript{406} DLSZ inserts: phra bar.
\textsuperscript{407} TK inserts: ba.
\textsuperscript{408} DLSZ bas.
\textsuperscript{409} TK inserts: lta.
\textsuperscript{410} DLSZ reads: btags tu lta la sogs pa mu stegs.
\textsuperscript{411} TK and DLSZ: rtag.
\textsuperscript{412} DLSZ rnam mtha' yas.
\textsuperscript{413} TK gzhas.
\textsuperscript{414} TK 'gags.
\textsuperscript{415} TK mi'i.
\textsuperscript{416} DLSZ pas.
\textsuperscript{417} TK inserts: mi.
\textsuperscript{418} TK inserts: ro.
\textsuperscript{419} TK tshom.
\textsuperscript{420} TK skye; DLSZ skyes.
\textsuperscript{421} DLSZ btags.
\textsuperscript{422} TK and DLSZ btags.
\textsuperscript{423} DLSZ omits this sentence.
\textsuperscript{424} TK las.
From treatise to tantra

'phags pa skye bo'i chos ni gzhan na yod pa\textsuperscript{425} min/ rgyud drug rigs lam\textsuperscript{426} de la'ang\textsuperscript{427} sna tshogs de dag rang gi\textsuperscript{428} ting 'dzin no\textsuperscript{429} / sems rgyun de ni phyogs (folio 325b / p. 650) kyang cung zad med pas gcig la\textsuperscript{420} brten med do\textsuperscript{431} / de la phyogs med phyir na mtha' yas zhi ng rnam bsdag gi\textsuperscript{432} lus / bsdag gi\textsuperscript{433} lus ni mtha' yas zhi ng dang skye bo'i lus su (l.2) rab snang yang / sems dang bag chags tha dad ma yin gcig min\textsuperscript{434} brtag\textsuperscript{435} pa\textsuperscript{436} rab tu dka'/ 'di kun brten\textsuperscript{437} cing 'brel 'byung tshul te skye dang 'gag\textsuperscript{438} gyur zhes pa ni\textsuperscript{439} / (l.3) tshig pa'i sa bon bzhin du med las med pa mi 'byung rgyu 'bras med / dngos por zhen cing rgyu dang 'bras bur ston\textsuperscript{440} pa'i sems nyid ni/ rgyu dang rkyen du snang ste de\textsuperscript{441} gnyis (l.4)\textsuperscript{442} med phyir skye dang 'jig pa med/ skye 'chi\textsuperscript{443} med phyir bsdag gzhan med de 'chi 'pho med phyir rtag chad med/ des na 'khrul 'khor med cing mya ngan 'das pa\textsuperscript{444} med par 44\textsuperscript{445} mgon/ (l.5) gnas kyi skad cig nam yang mi 'bral\textsuperscript{446} mnyam 'gyur de med med/ yang dag ma yin rto\textsuperscript{447} pas bskyed phyir bag chags yod pa ma yin dang/ spyod yul med phyir kun gzhi (l.6) med cing rnam rig de yang med pa yin/ phyogs rnambs med phyir dmigs dang gnas med rnam shes rig pa ji ltar skye/ de phyir sems 'di yod med mtha' las 'das (l.7) shing gcig dang du ma\textsuperscript{448} bral/ \textsuperscript{449} sems ni nang na

\textsuperscript{425} DLSZ ma. \\
\textsuperscript{426} DLSZ las. \\
\textsuperscript{427} DLSZ de yang. \\
\textsuperscript{428} DLSZ gis. \\
\textsuperscript{429} DLSZ to. \\
\textsuperscript{430} DLSZ reads: med pas de'ang. \\
\textsuperscript{431} DLSZ de. \\
\textsuperscript{432} TK dag gis. \\
\textsuperscript{433} TK and DLSZ: gis. \\
\textsuperscript{434} DLSZ reads: gcig min tha dad ma yin. \\
\textsuperscript{435} TK rtag. \\
\textsuperscript{436} DLSZ par. \\
\textsuperscript{437} TK and DLSZ: rten. \\
\textsuperscript{438} DLSZ inserts: par. \\
\textsuperscript{439} DLSZ omits: ni. \\
\textsuperscript{440} DLSZ rto\textsuperscript{441} g. \\
\textsuperscript{441} DLSZ omits:de. \\
\textsuperscript{442} DLSZ inserts: su. \\
\textsuperscript{443} DLSZ 'jig. \\
\textsuperscript{444} DLSZ pa'ang. \\
\textsuperscript{445} DLSZ med pa nyid du. \\
\textsuperscript{446} DLSZ inserts: de tshe. \\
\textsuperscript{447} TK rtogs. \\
\textsuperscript{448} DLSZ mar. \\
\textsuperscript{449} DLSZ omits the entire following passage, resuming in SGG Chapter eight, folio 327 l.3 (bde gshegs...).
mi gnas phyi rol mi gnas bar na gnas\textsuperscript{450} pa min/ thams cad kun la mnyam gnas de nyid ngang las g.yos pa med/ (folio 326a/ p. 651) rnam dag lam chen sems nyid rdo rje 'di ni shes bya nyid de thams cad skye/ cir yang mi dmigs kun tu 'od gsal snying po'i tshul de yan lag rgyas/ (l.2) ye nas gnas pa'i de bzhin nyid ni rang rig rnam par dag pa ste/ ye nyid yum gyi mkha' ste mi'gyur de bzhin gnas pas sems zhes bya/ sems ni mtshan mar ma yin (l.3) thams cad 'byung bas dbyings kyang yin/ mtha' dang dbus med mi rtog rtog las 'das pas chos skur bshad/ de nyid 'phags pa'i tshogs su ye nas gsal bas ye (l.4) shes tshogs chen po/ cis kyang mi sgrib mi shigs\textsuperscript{451} mi snang ba las thams cad snang bas kun gyi gzhi yang yin/ sems kyi ting 'di mthong na sems las ma gtogs (l.5) chos rnam s gang yang med/ mchog tu rmad byung ngo mtshar khyad par yul 'di kun gyi rmad chen yin/ shes bya de bzhin nyid la rang rig rig byed rang zhir\textsuperscript{452} 'gro ru gzhug\textsuperscript{453} / (l.6) rang rig de yang de las byung nas de la gnas pa yin pas gnas sa de kar bzhag/ lam gzh an ji ltar bgrod kyang grub mtha' de nyid yin/ de phyir kun g yi byung kyung de ni (l.7) grub mtha\textsuperscript{454} 'bras bu yin/ thams cad ngxang gis 'char bas nam mkha'i\textsuperscript{455} tshul la'ang gnas/ 'di ni kun g yi dmigs bu yin te gzh an lo\textsuperscript{456} khrid par byed/ thams cad (Fol io 326b/ p. 652) mnyam pa'i rgyal po bya ba yin pas spyod las 'das pa yin/ de ltar ye nas gnas pa de la\textsuperscript{457} su'ang mi 'chos ngo bo de nyid de bzhin 'jog pa byang chub che/ de kho kun rdzogs\textsuperscript{458} rang (l.2) bzhin chos kyi snying po lta spyod rdzogs pa yin/ chos kyi snying po 'di lta\textsuperscript{459} lta zhing spyod de sgrub par byed pa de la snying po ring/ de yis snying po ma mthong snyed dang bcas pas snying (l.3) po nyams/ 'di ni rtso\textsuperscript{460} dang ye nas\textsuperscript{461} bra l bas btsal du ye nas med phyir snying po'i mchog/ dus gsum rgyal bas kyang ni ma bsgrubs ma sbyangs ma btsal bzhag pas (l.4) mthong/ mthong ma thag tu sbyang btsal 'gyod de sbyang ma dgos par rtogs\textsuperscript{462} / rtogs pa'i ngang de la ni dus gsum rgyal ba'i sang rgyas rdul snyed\textsuperscript{463} gnas/
sang rgyas (l.5) bgrod phyir rtsol ba'i lam kun bor bas gdod sang rgyas/ rtsol bgrod lam la gnas tshe 'phags pa'i sar tshud tsam/ de phyir nye lam bde rdzogs sku gsum rdo rje 'chang (l.6) ba'i sa zhes snying po 'di la bya/ ma bgrod gnas su phyin par rang rgyud dag pas phyin pa'i sa yang yin/ phyi nang sms kyi spyd yul bag chags rgyun dang bcas par lta ba (l.7) sms tsam yin/ sms rgyun bag chags rtog pa de la snying po 'di nyid med/ de phyir yul dang lus su lta ba de nyid rtog pa'i rgyun nyid do/ mi sgom mi sgrub mi srung (folio 327a/p. 653) de bzhin nyid la rang blo de bzhin bzhag/ de kha bzhag sa 'gro sa 'dug sa kun gyis bgrod sar phyin pa yin pas nye lam mo/ byang chub sems bsgom (l.2) pa'i rgyud las/ sms tsam gyi lta ba 'bras bu yon tan dang bcas pa a tir las bzlas pa'i le'u ste bdun pa'o/

(folio 327a/p. 653) (l.2) de nas bcom ldan 'das (l.3) gnyis su med pa'i bde ba chen pos yang dag pa ma grub pas/ de'i rdzu 'phrul 'khrul pa rnam la snang bar bstan pa 'di nyid la nyid kyis ched du brjod do/ bde gshogs (l.4) byang chub med phyir de'i rdzu 'phrul sgyu 'dra 'khrul la snang/ de bzhin gshogs pa'i ye shes de dag shin tu dge ba'i rgyun nyid dang/ rdo rje gnas med phyir na mnyam (l.5) gnas rang bzhin 'drar gyur nas/ chos dbyings rdo rje'i rtse mo de dag phyogs nyid med pas skad cig min/ dag pa'i dag pa gzugs brnyan med pas 'jig rten yod mi (l.6) 'gyur/ de phyir byang chub ma chub mtshan nyid med par gcig pas blang dor

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464 TK pa.
465 TK kyis.
466 TK rtogs.
467 TK rtogs.
468 TK bsrung.
469 TK inserts: kyi.
470 TK zla ba'i.
471 TK kyi.
472 TK mched.
473 DLSZ 'drar.
474 DLSZ dag.
475 DLSZ omits shin tu.
476 DLSZ rgyu.
477 DLSZ inserts an extra line here: chos kyi dbyings nyid la ni de dag dmigs shing skye bar brtags pa yang/.
478 DLSZ rje'i.
479 TK byed.
480 DLSZ 'gyur dang.
481 DLSZ rje.
482 DLSZ dge rtsa.
483 DLSZ inserts: ye shes.
med/ don de'i tshul gyi
don dam tshul gyis lam nyid 'di (folio 327b/p. 654) 'dra zhes pa de nyid kun sgrib yin
the tsom yod med chos ni gang la'ang spong zhing gnas par mi byed do/ bsgom pa dang ni chos dbyings med phyir som nyi med la'ang
dam (l.2) par lta ba de ltar dngos po'i mtha' rnam btags
deng de bzhin sgyu ma med 'gyur phyir/ yod la'ang ltos pa'i med pa'ang med de yod pa'ang med/ mtha' rnam (l.3) med phyir
dbus med dbus la'ang med par mi byed do/ gang la'ang 'jig rten dBang phyug pa'ang mthong ba de
chos ra'ang par mthong ba de (l.4) nyid 'khrul pa yin par rab rtogs te/ drug gis bstan pa'i bdud kyis las kyang mi dor ngan du mi
rtog go/ shes rab thabs kyi spyod pa la'ang mi gnas phyir na bdud (l.5) kyi dra bar spyod/ rang gi shes pa dam par byas shing kun
las rgyal te snyems nas/ 'dod chags zhe sdang skyes nas rtsod
'byung gti mug yin te don mi mthong/ 514.g.yo (l.6) dang mi g.yo tha snyad mi gnas gnas pa 515 la'ang gnas pa med 516/ snang med dus su mā'i 517 lam de byang chub sems zhes bde gshegs gsungs/' 518.de phyir gang yang mi 'byed (l.7) zag med de bzhin nyid kyi ther 519 thams cad gcig pa yin/ 'di las gzhana med rgyu yin 'bras bu nyid de snying po yang yin/ 'di ma mthong na gang la bsnayad kyang rtog 520 pa'i (folio 328a/p. 655) klung 521 na gnas/ gzugs dang mtshan mar 522 'dzin par 523 smon pa 524 525 rab 526 spangs nas 527/ rnam par 528 thar pa 529 gsum po bsgom pa'ang bdud kyi las yin 530 gzugs nyid (l.2) stong pa'o/ 'khor ba'i lam gsum spong zhing mya ngan las 531 'das lam bsgom pa'i 532 533/ de nyid rang bzhin ma zhi rang bzhin rtsal spang 534 gar mi gnas/ 'phags pa kun gyi (l.3) yun 535 la 536 gnas dang 537 'das sogs lam nyid gzhana na med/ 538 byang chub sems bsgom pa'i rgyud las/ mya ngan las 'das pa'i lam mthar gtugs pa'i 539 le'u ste brgyad pa'o/ /
(l.4) de nas bcom ldan 'das bde ba chen po'i yang dag po'i 540 don mdzub 541 tshugs su dgongs pa sangs rgyas nyid kyi nyid 542 la

513 DLSZ na.
514 DLSZ inserts an extra sentence: ji srid yid kyi g.yo ba de srid bdud kyi yul te phra ba'i lam/.
515 TK and DLSZ omit pa.
516 DLSZ reads gnas par mi byed da. da may be crossed out.
517 TK and DLSZ read: snang med dbu ma'i.
518 DLSZ omits the following few lines, up until fol. 328a: gzugs dang mtshan mar....
519 TK thig ler.
520 TK rtogs.
521 TK klong.
522 DLSZ ma.
523 TK pa; DLSZ omits 'dzin par.
524 DLSZ par.
525 DLSZ inserts 'dzin pa.
526 DLSZ inserts tu.
527 DLSZ inserts su.
528 DLSZ omits par.
529 DLSZ omits pa.
530 DLSZ te.
531 DLSZ omits las.
532 TK reads: bsgom pa'ang bdud nyid do/.
533 DLSZ reads: sgom byed pa'ang bdud nyid de/.
534 DLSZ spangs.
535 TK and DLSZ yul.
536 TK and DLSZ dang.
537 DLSZ kyang.
538 DLSZ omits the following lines up to: lha dang mi ldang...
539 TK reads: mthar gtugs pa bstan pa'i.
540 TK pa'i.
541 TK 'dzub.
ched du brjod do/ lha dang mi (l.5) ldang ched du mi spong sems rten mi 'cha' mgon du min/ 'jam dpal ma yin rdul tsam g.yo ba de nyid de yin der mi gnas/ bsgom pa'i sa mi rnyed phyir bsgoms pas (l.6) rnyed par mi 'gyur te rnam bral gang la'ang mchog, 'di bsgom mo bya byed bya bral ye nas de bzhin nyid 'di de bzhin de bzhin rang bzhin gnas/ de la 'khor ba mya (l.7) ngan 'das med gang la yang ni med min thams cad ldan/ byang chub sems bsgom pa'i rgyud las/ rdzogs pa chen po mdo' brsdus te bsgom pa'i lam gyi mchog gi (folio 328b/p. 656) le'u ste dgu pa'o/ de nas yang bde ba chen por rang bzhin gyi nyid la nyid kyis ched du brjod pa 'di ched du brjod do/ 'du byed ma skyes mchog kun (l.2) 'byung med shin tu chos rnams mya ngan 'das/ dngos med de tshe kun kyangchos kyi dbyings zhes dgra bcom rab 'byor yin/ nam mkha mi dmigs ming tsam dge dang mi dger (l.3) dbyer med skye ba med/ rtsol bar yid la mi byed gang la sems med shes dang mi shes bral/ dran dang dbyer med spong len gang la'ang chags dang mtshungs med mi dmigs shing/ (l.4) mnyam gnas gnyis su brtag med brjod bral bya dang mi bya med

542 TK omits kyi nyid.
543 TK mched.
544 DLSZ ldang.
545 TK mched.
546 TK omits rten.
547 TK don ?.
548 TK omits ba.
549 DLSZ inserts an extra line: sems kyi spyod yul shes pa de dag chos rnams kyi ni chos nyid yin/.
550 TK and DLSZ insert: dang tha ma med par lam.
551 DLSZ omits the following lines up to fol. 328b l.1:’du byed ma skyes...
552 TK omits the repetition of de bzhin.
553 TK inserts kyi.
554 TK po.
555 TK gyis.
556 TK and DLSZ chos.
557 TK inserts las.
558 DLSZ she.s
559 TK namkha’.
560 TK and DLSZ dge.
561 DLSZ ‘byed.
562 DLSZ inserts ‘ang.
563 DLSZ ba.
564 DLSZ inserts ‘ang.
565 DLSZ ‘byed.
566 DLSZ reads: gang la’ang spong len.
567 TK and DLSZ dga’.
568 TK brtags.
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de gang\textsuperscript{569} bri med/ ched du rtsol bral\textsuperscript{570} yid la mi byed cis kyang mi 'khrugs mnyam shes dang/ gang la'ang chags (l.5) dang yul gyis\textsuperscript{571} myos sgrag\textsuperscript{572} med de mi 'bral mi gnas zhing/ mi 'phrogs mnyam shes bzhi po phyogs dang pha rol phyin rnam der shes te/ sens kyi\textsuperscript{573} dbyings su sgom\textsuperscript{574} pas (l.6) lam gyi\textsuperscript{575} phugs\textsuperscript{576} nas\textsuperscript{577} 'dug pa \textsuperscript{578}yin gyi\textsuperscript{579} / gzhan du bsgom\textsuperscript{580} pas 'od gsal don nyid rig par\textsuperscript{581} mi 'gyur ro/ brda\textsuperscript{582} can yang dag len pa'ang byang chub \textsuperscript{583}yin zhes ston pas rab tu\textsuperscript{584} gsungs (l.7) pa'i\textsuperscript{585} phyir/ de la\textsuperscript{586} \textsuperscript{587}byang chub sens nyid bskyed cing bsgom pa'i gnas yin te/ ting 'dzin gsum po brtan par byas shing\textsuperscript{588} rtags kyi\textsuperscript{589} phyag rgya gsum bcings nas/ (folio 329a/p. 657) chos kyi phyag rgya chen por sens nyid bskyed de snying po brjod cing bsgom\textsuperscript{590} / rdo rje sens dpa' bsgom\textsuperscript{591} pas \textsuperscript{592}lam kun ma nor bsgoms pa yin/ kun (l.2) tu bzang mo'i\textsuperscript{593} spyod pas ma zin dge ba'i chos \textsuperscript{594}gang yang rung/ kun tu bzang po'i spyod pa\textsuperscript{595} bdud kyi las de\textsuperscript{596} zad cing mthar thug 'gyur/ de dang ldan pa'i las ni bdud kyi las (l.3) kyang byang chub chen por\textsuperscript{597} spyod par gsungs/

\textsuperscript{569} DLSZ srog.
\textsuperscript{570} DLSZ bar.
\textsuperscript{571} DLSZ gyi.
\textsuperscript{572} TK rkrag ?; DLSZ skrag.
\textsuperscript{573} TK kyi.
\textsuperscript{574} DLSZ bsgom.
\textsuperscript{575} DLSZ 'di.
\textsuperscript{576} TK phug.
\textsuperscript{577} TK na.
\textsuperscript{578} TK inserts ye.
\textsuperscript{579} DLSZ omits: phugs nas 'dug pa yin gyi.
\textsuperscript{580} DLSZ bsgoms.
\textsuperscript{581} DLSZ omits: don nyid rig par.
\textsuperscript{582} 'TK brda'.
\textsuperscript{583} DLSZ inserts: chen po.
\textsuperscript{584} DLSZ omits tu.
\textsuperscript{585} DLSZ omits pa'i.
\textsuperscript{586} TK inserts ni.
\textsuperscript{587} DLSZ inserts 'di ni.
\textsuperscript{588} DLSZ nas.
\textsuperscript{589} DLSZ inserts mtshan ma.
\textsuperscript{590} DLSZ inserts pa'i gnas.
\textsuperscript{591} DLSZ bsgoms.
\textsuperscript{592} DLSZ inserts ma nor.
\textsuperscript{593} TK mos.
\textsuperscript{594} DLSZ inserts ni.
\textsuperscript{595} DLSZ inserts 'ang.
\textsuperscript{596} TK and DLSZ te.
\textsuperscript{597} DLSZ omits chen por.
don der\textsuperscript{598} mos pa de yang byang chub chen por\textsuperscript{599} yin zhes rgyal bas rab tu bsngags/ gnas 'dir skyes\textsuperscript{600} pa tsam gyi\textsuperscript{601} 'jig rten gsum (l.4) po bla mar bcas pa yin\textsuperscript{602} / chos\textsuperscript{603} gnas nyan thos bdud kyi sde rnams zil gyis gnon\textsuperscript{604} par\textsuperscript{605} sangs rgyas\textsuperscript{606} gsungs/ thabs chen byang chub sens dpa\textsuperscript{607} gsang ba'i spyod (l.5) pa'ang\textsuperscript{608} 'di nyid do\textsuperscript{609} / 'di med\textsuperscript{610} rgyal ba rnam par snang mdzad theg pa gsum ston mi srid do/ skad cig tsam du dad pa'i shugs skyes\textsuperscript{611} de yang myur du 'jam dpal gzhon nur (l.6) gyur\textsuperscript{612} pa\textsuperscript{613} / dkyil 'khor gsang bar zhugs shing theg chen dam tshig mchog kyang sRUNG\textsuperscript{614} ba\textsuperscript{615} yin/ tshul khrims sdom\textsuperscript{616} pa kun kyang bsrungs shing sbyin gnas dam par rab tu (l.7) bsngags/ de phyir byang chub sens kyi bsod nams de la gzugs yod na/ nam\textsuperscript{617} mKha' bar snang de\textsuperscript{618} yang snod du chung zhes rgyal bas mtshungs par gsungs/ (folio 329b/p. 658)\textsuperscript{619} yang dag bde gshegs ma lus byang chub sens la gnas/ byang chub sens dang lam du\textsuperscript{620} ma tshungs chos gang med/ rgyal bas sens kyi dngos po\textsuperscript{621} phra ba mthong bas rgyas/ (l.2) bdud dang des zil mnan te dbyings kyi ngang/ 'di la dbyings dang 'gag pa med de 'du 'bral ci yang med/ ye shes dbyings med mya ngan 'das pa'ang min/chos zhes (l.3) ming du gdags\textsuperscript{622} dgos 'brel thams cad rdzogs/ mtshan ma rab zhi mtshan med med

\textsuperscript{598} TK and DLSZ 'dir.
\textsuperscript{599} DLSZ po.
\textsuperscript{600} TK and DLSZ bskyed.
\textsuperscript{601} TK and DLSZ gys.
\textsuperscript{602} DLSZ yis.
\textsuperscript{603} TK and DLSZ mchod.
\textsuperscript{604} DLSZ non.
\textsuperscript{605} DLSZ omits par.
\textsuperscript{606} DLSZ rgyal bas.
\textsuperscript{607} DLSZ dpa'i.
\textsuperscript{608} TK omits [ba]'i spyod pa'ang.
\textsuperscript{609} DLSZ de.
\textsuperscript{610} DLSZ min.
\textsuperscript{611} DLSZ bskyed.
\textsuperscript{612} DLSZ 'gyur.
\textsuperscript{613} TK and DLSZ omit pa.
\textsuperscript{614} DLSZ bsrungs.
\textsuperscript{615} DLSZ pa.
\textsuperscript{616} TK sdoms.
\textsuperscript{617} TK namkha'.
\textsuperscript{618} DLSZ 'di.
\textsuperscript{619} DLSZ omits this and following lines up to fol. 330a 1.3: skye bo skye ba...
\textsuperscript{620} TK omits lam du.
\textsuperscript{621} TK gzhi.
\textsuperscript{622} TK inserts su.
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pa med/ rang bzhin med pa'i med pa'ang med las 'das te gzhan la\textsuperscript{623} spyod la\textsuperscript{624} 'das (l.4) pas 'phags/ stong pa mi dmigs\textsuperscript{625} rang bzhin med dang ji bzhin de bzhin nyid/ gdags pa'i sgrub\textsuperscript{626} par byed pa'i lam ste 'jug pa'i gnas/ 'di la 'jug dang (l.5) zhugs dang\textsuperscript{627} ma zhugs ye na\textsuperscript{628} rgya chad pas theg pa'i bla/ spyod med tshig las 'das pas kun la khyab phyir rgya mchog nyid/ ming tshig bzlas pa rnams\textsuperscript{629} bral gsang sngags (l.6) mchog chen yin/ ye nas de las mi 'gyur du rung pa\textsuperscript{630} yin par nga\textsuperscript{631} byung nyid/ 'di ltar rtogs nas 'di la blo gros gnas pa blo gros mchog/ de ni 'jam dpal dpal (l.7) ldan gzhon nu nyid ces\textsuperscript{632} bya/ dus gsum sangs rgyas kun kyang der gtsug\textsuperscript{633} khung du chung\textsuperscript{634} zhing rdul rnyed\textsuperscript{635} sangs rgyas de dang mtshungs/ ye nas de las\textsuperscript{636} yas ma btsal bar ma (folio 330a/p. 659) bsgoms rang bzhin gnas las 'byung ba'i phyir/ chos gzhan mi 'dogs yon tan rgyal ba'i theg chen 'di la chos gzhan med/ de phyir (l.2) chos lam 'jug dang zhugs\textsuperscript{637} nas 'bras thob 'dod pa khron sbal 'dra/ byang chub kyi sms gomp ba'i rgyud las/ rdzogs pa chen po ran dang bzhin nga rgyal dang bcas pa'i (l.3) le'u ste bcu pa'o/'

de nas bcom ldan 'das bde ba chen pos don mdor bstan pa'\textsuperscript{638} nyid kyis\textsuperscript{639} nyid la ched du brjod pa 'di \textsuperscript{640} brjod do/ skye bo skye ba (l.4) sna tshogs dag nas\textsuperscript{641} \textsuperscript{642} skyes shing skye 643 'gyur skye ba'i bdud kyi\textsuperscript{644} dbang song ba\textsuperscript{645} / rtog\textsuperscript{646} mtha' mi shes rtog pas bslus shing rtog
pa'i rgyu 'bras⁶⁴⁷ 'khrul pa'i rtog las⁶⁴⁸ phyir/ ldog (l.5) med 'gyur ba sgyu ma'i sgyu shes dag gis⁶⁴⁹ sgyu ma'i grang⁶⁵⁰ po 'dra bar⁶⁵¹ sgyu ma⁶⁵² 6⁵³ mnams/ rmi lam rmi ba⁶⁵⁴ bzhin du rmi yis bde⁶⁵⁵ ba⁶⁵⁶ nyams shing rmi lam dbang du song ba'i rmi lam sa⁶⁵⁷ (l.6) lam 'di spong zhing mtha' dang lam gzhan lam du bltas pas⁶⁵⁸ ma nor lam du⁶⁵⁹ ston pa de/ de dag rdo la⁶⁶⁰ gser bzhin thugs rjes⁶⁶¹ 6⁶² thugs rje⁶⁶³ ⁶⁵⁴ kye ma⁶⁶⁵ phrog⁶⁶⁶ pa yin/ ⁶⁶⁷ mchog tu (l.7) shes rab sbyangs pa mnams ky'i⁶⁶⁸ spyod yul 'di yin gyis/ skal med shes rab ma sbyangs pa la gsung gi nying khu 'di mi snang/ rgyal ba mnams kyis bsnyen⁶⁶⁹ pa bdud rtsi⁶⁶⁰ lam (folio 330b/p. 660) mchog 'di/ rgyal ba rnyed pa don chen rnyed pa'i mchog yin no/ de lta'i don⁶⁷¹ bdag dang phrad⁶⁷² nas bdag gi⁶⁷³ lhogs⁶⁷⁴ gyur cig/ smon cing de la tha mal wa khyi⁶⁷⁵ la sogs gang (l.2) 'dun kyang/ des kyang byang chub chen po'i⁶⁷⁶ bde ba

⁶⁴⁷ DLSZ rgyun 'brangs.
⁶⁴⁸ DLSZ omits: rtog las. The words "pa'i rgyun 'brangs 'khrul pa'i" are all written at a much smaller size than the surrounding text.
⁶⁴⁹ TK gi.
⁶⁵⁰ TK and DLSZ glang.
⁶⁵¹ TK ba.
⁶⁵² DLSZ mas.
⁶⁵³ DLSZ inserts: rmongs pa'i sgyu ma.
⁶⁵⁴ DLSZ reads: rmi lam gyis bslad.
⁶⁵⁵ DLSZ bden.
⁶⁵⁶ DLSZ pa'ang.
⁶⁵⁷ DLSZ pa.
⁶⁵⁸ DLSZ nas.
⁶⁵⁹ DLSZ zhes
⁶⁶⁰ In both mTshams brag and TK there is no clear tshegs between rdo and la, leaving open the possible reading rdol.
⁶⁶¹ TK rje'i.
⁶⁶² DLSZ rjer rung zhung.
⁶⁶³ TK rjes; DLSZ rje'i.
⁶⁶⁴ DLSZ inserts: thugs rjes.
⁶⁶⁵ DLSZ inserts: 'o.
⁶⁶⁶ TK 'phrog; DLSZ phrogs.
⁶⁶⁷ The DLSZ and SGG diverge from this point, with no further shared text.
⁶⁶⁸ TK kyis.
⁶⁶⁹ TK snyen.
⁶⁷⁰ TK rts'i'i
⁶⁷¹ TK inserts 'di.
⁶⁷² TK 'phrad.
⁶⁷³ TK gis.
⁶⁷⁴ TK lhog.
⁶⁷⁵ TK khyi'i.
⁶⁷⁶ TK pos.
bsnyags\textsuperscript{677} pa‘i phyir/ de ni ‘phags pa‘i khong na\textsuperscript{678} gnas pa‘i nang na btsun zhing che/ rtog\textsuperscript{679} nas ‘di spyod pa la lta ci smos te (l.3) yangangs rgyas pa yin/ sems can las kyi\textsuperscript{680} ‘di la mi ‘phrogs shing/ ‘phags pa‘i thugs rjes\textsuperscript{681} ‘di la bzung du med/ don gyi don de sgom rtsol med pa‘i don dam (l.4) rgyal po yin/ sangs rgyas thugs kyi nying khu sbras pa zab mo’i gsung/ drik med rgya mtsho’i snying po byang chub rgya chan\textsuperscript{682} po/ theg pa‘i rtsa ba ‘bras bu theg pa yongs kyi mchog/ (l.5) ye nas gnas pa‘i de nyid de lta shes pa de ni bsgom\textsuperscript{683} pa yang yin te sangs rgyas so/ lta bas zin pa‘i ye shes zang thal de bzhin dkyil po che/ chos sku ‘od dpag med (l.6) pas don ‘di bshad pa las/ rgyal ba‘i gsung gi\textsuperscript{684} bsgrag\textsuperscript{685} pa ‘di lta snang ngam\textsuperscript{686} zhes\textsuperscript{687} / de bzhin gshegs pa‘i chos sku dpag med khyod\textsuperscript{688} la ‘dun par gyis/ chos sku’i (l.7) gsung mchog rgya mtsho ‘di la’ang de bzhin lta/ sa bcu pa la ‘di gnas phyin\textsuperscript{689} na de la\textsuperscript{690} angtad/ ‘di blo su la gnas pa byang chub sems dpa‘ rnamz grub pa‘i mchog/ (folio 331a/p. 661) sa yang don ‘di blo la skad cig gnas pa de la rdzogs par chos\textsuperscript{691} skus\textsuperscript{692} gsungs/ de‘i byin rlabs rgyal ba kun kyang gsung bar ‘gyur te de skad gsungs/ (l.2) don ‘di gzugs sku mtshan dpe dad\textsuperscript{693} pas bstan pas rtogs mi rung/ mi\textsuperscript{694} rtog\textsuperscript{695} phyir na kha lees bshad pa\textsuperscript{696} min phyir chos skus\textsuperscript{697} gsungs/ chos sku bya bral ‘di lta snang ba (l.3) kun la snang phyir gsungs zhes rgyal bas gsungs/ byang chub sems bsgom pa‘i rgyud las/ theg pa‘i mchog nyid dang/ de nyid la de nyid kyi\textsuperscript{698} bstod pa

\textsuperscript{677} TK snyegs.
\textsuperscript{678} TK nas.
\textsuperscript{679} TK rtogs.
\textsuperscript{680} TK kyis.
\textsuperscript{681} TK rje.
\textsuperscript{682} TK chen.
\textsuperscript{683} TK sgom.
\textsuperscript{684} TK gis.
\textsuperscript{685} TK bsgrags.
\textsuperscript{686} TK dam ?.
\textsuperscript{687} TK ces.
\textsuperscript{688} TK de.
\textsuperscript{689} TK phyir.
\textsuperscript{690} TK inserts ‘di.
\textsuperscript{691} TK omits chos.
\textsuperscript{692} TK sku’i.
\textsuperscript{693} TK ’dod.
\textsuperscript{694} TK ma.
\textsuperscript{695} TK rtogs.
\textsuperscript{696} TK inserts ma.
\textsuperscript{697} TK sku’i.
\textsuperscript{698} TK kyis.
Appendix III - Concordance table for the DLSZ, SGG, and the Twelve-point Commentary on the DLSZ (P. 3405)

<table>
<thead>
<tr>
<th>Commentary points (as translated in Lipman)</th>
<th>Line nos. in Lipman’s edition of the DLSZ</th>
<th>Location in the SGG (mTshams brag edition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Homage</td>
<td>1-4</td>
<td>(incomplete) Fol. 319a.6/Fol. 320a,5,6</td>
</tr>
<tr>
<td>2. Why (the primordial state) should be fully grasped</td>
<td>5-17</td>
<td>Fol. 320a.6-Fol. 320b.4</td>
</tr>
<tr>
<td>3. What should be fully grasped</td>
<td>18-21</td>
<td>Fol. 321a.1-3</td>
</tr>
<tr>
<td>4. How it can be fully grasped</td>
<td>22-26</td>
<td>Fol. 321a.3-5</td>
</tr>
<tr>
<td>5. What has to be inquired into to fully grasp (it)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a) that which muddies the stream of awareness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i) just what is meant by (a)</td>
<td>27-37</td>
<td>Fol. 324a.5-Fol. 324b</td>
</tr>
<tr>
<td>(ii) the decepiveness of how things appear:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A. What appears</td>
<td>38-45</td>
<td>Fol. 324b.3-325a.4</td>
</tr>
<tr>
<td>B. Why it appears</td>
<td>46-55</td>
<td>Fol. 324b.6-325a.4</td>
</tr>
<tr>
<td>C. How the decepiveness of how things appear obstructs (the path)</td>
<td>56-57</td>
<td>Fol. 325a.4-5</td>
</tr>
<tr>
<td>D. What defines perception, which is the basis of all appearance</td>
<td>58-59</td>
<td>Fol. 325a.5</td>
</tr>
<tr>
<td>E. How that which is to appear becomes present</td>
<td>60-61</td>
<td>Fol. 325a.6</td>
</tr>
<tr>
<td>F. Nothing need be added or gotten, because everything is already included within our mind….</td>
<td>62-67</td>
<td>Fol. 325a.6-325b.2</td>
</tr>
<tr>
<td>G. An answer to the question: If everything is our emerging mind, why do some things and happenings appear to originate from independent conditions?</td>
<td>68-71</td>
<td>Fol. 325b.2-325b.3</td>
</tr>
</tbody>
</table>

699 TK gdam.
700 TK bsgom.
701 TK omits las (and shad).
<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>H. That which appears, things and happenings, is not to be found at all</td>
<td>71-73</td>
<td>Fol. 325b.3-4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. Even our mind, from which all appearance arises, is not to be found at all.</td>
<td>74-78</td>
<td>Fol. 325b.5-7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) that which is the clarification (of the stream of awareness)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b i) pointing out how the state of clarification makes itself felt within the state of deception</td>
<td>79</td>
<td>Fol. 327a.3-4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b ii) pointing out that the appearance of the state of clarification is not to be found:</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>A pointing out that non-conceptual ever-fresh awareness is not to be found</td>
<td>80-83</td>
<td>Fol. 327a.4-5 (minus line 81 in Lipman’s Edition)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B why is pure, though worldly, ever fresh awareness not to be found?</td>
<td>84</td>
<td>Fol. 327a.5-6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Pointing out the real meaning (grasped) after inquiring into (the above)</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>a) pointing out fundamental likeness (at the level) of thought</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>i) because the two truths are not divided and there is no acceptance and rejection</td>
<td>85-89</td>
<td>Fol. 327a.6-327b.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii) pointing out the fundamental likeness of truth and falsity since there is no aversion to the objectionable and no longing for the positive</td>
<td>90-91</td>
<td>Fol. 327b.1-2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii) since there is nothing for mind to objectify</td>
<td>92-94</td>
<td>Fol. 327b.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) fundamental likeness (at the level) of behaviour</td>
<td>95-100</td>
<td>Fol. 327b.3-5 (minus line 101 of Lipman’s edition)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c) summing up what defines the primordial state of pure and total presence</td>
<td>101-103</td>
<td>Fol. 327b.5-6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Putting the real meaning into practice</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>a) pointing out the obstacles to practice</td>
<td>104-108</td>
<td>Fol. 328a.1-3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b) pointing out the true meaning of cultivation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i) briefly pointing out the true</td>
<td>109</td>
<td>Fol. 328a.4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
meaning of cultivation

| ii) why should one cultivate as above? | 110-116 | Fol. 328a.5-6 (minus line 112 in Lipman’s ed.)/Fol. 328b.1-3 |
| iv) (precedes iii) pointing out the logical reason for cultivating in this way | 117-19 | Fol. 328b.3-4 |
| iii) pointing out the signs of proper cultivation | 120-123 | Fol. 328b.4-6 |
| 8. Special methods taught for fully grasping the real meaning | 124-127 | Fol. 328b.6-329a.1 |
| 9. Pointing out that without fully taking hold of the primordial state of pure and total presence, freedom will not be attained and positive qualities will come to an end | 128-131 | Fol. 329a.1-3 |
| 10. Pointing out that even the arousal of more intense interest (in this primordial state) leads to many superior abilities | 132-141 | Fol. 329a.3-7 |
| 11. Pointing out that those who have gone wrong are the object of compassion | 142-151 | Fol. 330a.3-6 (minus lines 148-151 in Lipman’s ed.) |
| 12. Dedication for (the sake of creating) s foundation of positive qualities | 152-157 | Absent (although elements of lines 152-3 in Lipman’s ed. are visible in Fol. 330a.7) |

Appendix IV

Brief Notes on some other related texts

Of the potentially-related texts not already discussed above, the byang chub kyi sms bs gom pa'i man ngag (P. 3389) is a two-line instruction on yi dam visualization using seed syllables including a white letter 'A'. It pays homage to Mañjuśrī, and is part of a series of texts connected to the Mañjuśrīnāmasamgiti. This text is comparable to IOL Tib J 331.

Bg 49, with nine chapters, belongs to a group containing "yi ge med pa" in their titles. It includes Bg. 51, which seems to be an abridged version of one (or more) of the other texts. These all share the characteristic of being pronounced by a Buddha-figure, who ad-

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702 This text is mentioned and partially translated in Lipman, p. 10 and n. 30.
703 Dg 134 /Taipei Tb1. 4539.
dresses an audience declared to be not separate from him. The group also includes P. 4512, with ten chapters, attributed in its colophon to Śrī Simha and Jñānagarbha, and translated by "the monk Vairocana". These texts appear to be rather late additions to the byang chub sems bsgom sub-genre.

P. 4536 is untitled, but its last line reads: "byang chub kyi sems bsgom pa'i rgyud rdzogs so". It contains no passages from the DLSZ or SGG. It is entirely devoid of logical philosophical passages. In eight chapters, the other Buddhas of the Five Families question Buddha Vairocana on how to meditate on bodhicitta. The outer and inner practices involve visualization, including a sexual partner or mudra, while the secret one, proceeding from the state entered by the first two, is described as "the inexpressible samādhi without conceptual thought". The references to internal subtle body practices in chapter six suggest that it is a later text than the SGG.

P. 4537, adjacent to the above text, is similar to its predecessor but contains even more details of the subtle body channels and their visualization practice. This text is said in its colophon to be a translation by Jñānagarbha and Vairocana, but given its contents, this attribution is dubious.

List of related texts
(Identified Texts of the SGG are highlighted in their titles)

<table>
<thead>
<tr>
<th>Edition</th>
<th>Text title/s</th>
<th>Text No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peking bsTan 'gyur</td>
<td>Byang chub sems bsgom pa (=rDo la gser zhun)</td>
<td>P. 3418 (=Dg.157, Tb. 22)</td>
</tr>
<tr>
<td></td>
<td>Byang chub kyi sems bsgom pa don</td>
<td>P. 3405</td>
</tr>
</tbody>
</table>

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704 van Schaik 2004, p. 167-168 discusses the meaning of rDzogs chen in the Guhyagarbha tantra and early texts from Dunhuang as the "state of being at the climax of the sexual yoga of the perfection stage immediately following consecration with the drop of semen or bodhicitta" see ; also Dalton, 2004.

705 P. 4536 p. 647/324: de las skad cig nam grol ba/ni rtog ting 'dzin brjod du med.

706 Subtle body practices are generally thought to be later. See Germano, 2005 p. 21. It is also worth noting that chapter seven of this text, entitled rnal 'byor gyi don la cig car [jug pa'i le'u] shows a convergence with certain Chan ideas.

707 Entitled the De bzhin gshegs pa thams cad rang bzhin byang chub kyi sems bsgom pa'i rgyud.

708 See, in particular, chapter six.

709 A recent search of the TBRC database for texts containing Byang chub sems bsgom pa in their titles gave thirty-one results. I hope to clarify these intertextual relationships further in a future paper.

710 I make no claim for this list being exhaustive.
<table>
<thead>
<tr>
<th><strong>bcu gnyis bstan pa</strong></th>
<th>(=Bg.115)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Byang chub kyi sems bsgom pa'i man ngag (a 2-line visualization instruction)</td>
<td>P. 3389</td>
</tr>
</tbody>
</table>

**Bai ro'i rgyud 'bum**

<table>
<thead>
<tr>
<th><strong>Byang chub sems bsgom pa'i bsam btan rna mar rgyud pa</strong></th>
<th>Bg. 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Colophon title: Byang chub sems bsgom pa'i rna rgyud kyi man ngag)</td>
<td></td>
</tr>
<tr>
<td>Byang chub sems bsgom pa ( last line: byang chub kyi sems bsgom pa yi ge med pa bstan pa'i skabs dgu pa rdzogs sho)</td>
<td>Bg. 49</td>
</tr>
<tr>
<td>Byang chub sems bsgom pa yi ge med pa'i rgyud</td>
<td>Bg. 50</td>
</tr>
<tr>
<td>Byang chub sems bsgom pa yi ge med pa'i rgyud (colophon title: Byang chub sems bsgom pa yi ge med pa las bsdu gsungs pa'i skabs)</td>
<td>Bg. 51</td>
</tr>
<tr>
<td>Byang chub sems bsgom pa/(title in first line adds: don bcu gnyis kyi ston)</td>
<td>Bg. 115 (P. 3405)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>NGB gTing skyes</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Byang chub kyi sems bsgom pa yi ge med pa'i rgyud</td>
<td>Tk. 45</td>
</tr>
<tr>
<td>Byang chub kyi sems bsgom pa'i rgyud</td>
<td>Tk. 69</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>NGB sDe dge</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Byang chub sems bsgom pa (Last line: byang chub kyi sems yi ge med pa bstan pa'i skabs dgu pa)</td>
<td>Dg.134 (Taipei Tb1.4539) Bg. 49 Tb. 80 Tk.1.14</td>
</tr>
<tr>
<td>Byang chub kyi sems bsgom pa yi ge med pa'i rgyud</td>
<td>Dg.135 (Taipei Tb1.4512) Bg50</td>
</tr>
<tr>
<td>Byang chub kyi sems sgom pa'i rgyud</td>
<td>Dg.155 (Taipei Tb1.4496) Tb. 37 Tk. 69</td>
</tr>
<tr>
<td>Byang chub sems sgom pa rdo lagser zhun</td>
<td>Dg. 157 P. 3418</td>
</tr>
<tr>
<td>Untitled. Last line reads: byang chub kyi sems bsgom pa'i rgyud rdzogs so</td>
<td>Taipei Tb1.4536</td>
</tr>
</tbody>
</table>
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