

# rDo rje Sems dpa' Nam mkha' che'i rGyud An Analysis of the Tantra of the Total Space of Vajrasattva

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## Introduction

**T**he *rDo rje sems dpa' nam mkha' che* or *The Total Space of Vajrasattva*, which according to tradition was recited spontaneously by dGa' rab rDo rje when he was seven years old, is one of the main *lung* or 'essential texts' of rDzogs chen *Sems sde*,<sup>1</sup> and also one of the first five translations (*snga' 'gyur lnga*) by the great Tibetan translator Vairocana in the eighth century. Arranged in fifty-five quatrains subdivided into twenty-seven topics (*skabs*) and based upon the principle of the 'six spheres' (*thig le drug*), this text appears also as the thirtieth chapter of the *Kun byed rgyal po*, and in other Tantras, either in literal or paraphrased form. Several Tantras bearing the name *rDo rje sems dpa' nam mkha' che* exist in the various editions of the *rNying ma rgyud 'bum* and of the *bKa' ma* collections, but apparently only one Tantra, the *rDo rje sems dpa' nam mkha' che'i rgyud ces bya ba* contains all fifty-five quatrains of the original text.<sup>2</sup>

## The Text

The *rDo rje sems dpa' nam mkha' che'i rgyud ces bya ba*, whose Indian title is given as *Vajrasatvāgagasamemāhatanāma*, is found exclusively in the mTshams brag edition of the *rNying ma rgyud 'bum* (vol. 3, pp. 165.3–191). Chögyal Namkhai Norbu identifies it with one of the main Tantras of rDzogs chen *Sems sde* originally taught by the primordial teacher gZhon nu Rol pa rNam par brTse ba.<sup>3</sup>

It contains thirty-three chapters in the form of a dialogue between Vajrasattva (rDo rje Sems dpa') and Samantabhadra (Kun tu bZang po) according to a structure that is common to many *Sems sde* Tantras. The

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<sup>1</sup> For an historical introduction to the rDzogs chen *Sems sde* series of teachings see Chögyal Namkhai Norbu and Adriano Clemente, *The Supreme Source: The Fundamental Tantra of Dzogchen Semde Kunjed Gyalpo*, Ithaca NY: Snow Lion Publications 1999.

<sup>2</sup> For a translation of the original *lung* together with the *lCags 'grel* commentary, see Dorje Sempa Namkha Che. *The Total Space of Vajrasattva*. Arcidosso: Shang Shung Edizioni 2016. For a list of the Tantras and other related texts see the Bibliography.

<sup>3</sup> Norbu and Clemente, *op. cit.*, 1999: 14.

peculiar element is that the fifty-five quatrains, preceded by a question that puts them into context, are not given in the usual order, and only start with chapter six up until chapter thirty-two.

Chapter One (165,3 –166,4) is called The Introductory Chapter (*gleng gzhi'i le'u*), and after the homage to Vajrasattva, explains the setting of the teaching with Samantabhadra, nondual from Samantabhadrī, in the 'Og min dimension surrounded by Vajrasattva and the other Tathāgatas of the five families, including bodhisattvas and wrathful manifestations.

Chapter Two (166,4 –167,3), The Chapter on the Beginning of the Conversation (*gleng bslang ba'i le'u*), starts with Vajrasattva and other Tathāgatas asking Samantabhadra which is the way to generate the self-perfected maṇḍala of the total state (*bdag nyid chen po lhun gyis grub pa'i dkyil 'khor*). Samantabhadra explains that it is generated instantly in the pure dimension of the space of the *yum*, and that two kinds of this maṇḍala exist: the self-perfected maṇḍala (*lhun gyis grub pa'i dkyil 'khor*) and the body-maṇḍala of the total state (*bdag nyid chen po lus kyi dkyil 'khor*).

Chapter Three (167,3 –168,2), The Chapter on the Self-Perfected Maṇḍala of the Total State (*bdag nyid chen po lhun gyis grub pa'i dkyil 'khor gyi le'u*), explains the self-perfected maṇḍala as being naturally present in the state of instant presence (*rig pa skad cig ma*) as the five Tathāgatas, the eight bodhisattvas, the eight wrathful manifestations, and so forth. The body-maṇḍala of the total state contains all deities in the channels of the body.

Chapter Four (168,2 –169,4), The Chapter on the Channels (*rtsa'i le'u*), explains the nature of the subtle channels in the body, also in relation to the function of the senses and their consciousnesses.

Chapter Five (169,4 –170,4), The Chapter on the Nature of the Channels as Letters (*rtsa rnams yi ge'i tshul du gnas pa'i le'u*), explains how the letters of the Sanskrit alphabet are related to the various channels listed in the previous chapter.

Chapter Six (170,4 –171,2), The Chapter on How it Exists by Nature (*rang bzhin gyis gnas pa'i le'u*), begins with the question, “What is the nature of all sentient beings” (*sems can thams cad kyi rang bzhin ji lta bur gnas pa lags sam*), whereupon Samantabhadra replies with the following verses:<sup>4</sup>

*'byung ba chen po bcom ldan 'das (4,1)*  
*chub par gnas pas bcom ldan 'das*

<sup>4</sup> All verses of the Tantra corresponding to the original *lung*, here given according to the version and the spellings contained in the Tantra, are followed by the number of its position in the *lung*, for example 4,1 means fourth quatrain, first line.

'gro ba kun la rang bzhin gnas (4,2)  
 ye nas rgyal ba'i dkyil 'khor nyid  
 phyin ci log tu rnam btags kyang (4,3)  
 grol ba rang byung gzhan las min (4,4)

The great elements are Bhagavan,  
 The Bhagavan, already perfected,  
 That exists by nature in all beings.  
 It is the primordial maṇḍala of the victorious ones:  
 However wrongly it may be conceived,  
 Liberation originates from oneself and not elsewhere.

Of these six lines, four correspond to the fourth quatrain of the *lung*, and to the second topic, “the section on how it exists by nature” (*rang bzhin gyis gnas pa'i skabs*), which corresponds to the title of the chapter.

Chapter Seven (171,2 –172,3), The Chapter on Manifest Enlightenment (*mngon par byang chub pa'i le'u*), begins with the question, “Which is the way to understand the meaning of total perfection?” (*rdzogs pa chen po'i don thabs gang gis rtogs par bgyi*). Samantabhadra replies with the following verses:

rtog med mnyam nyid chos kyi sku (18,1)  
 chos sku nam mkha' lta bu las  
 'ja tshon lta bu'i skur bzhengs pa  
 gzung ba ma zin chu zla 'dra (18,2)  
 thabs dang shes rab rtsa gnyis la  
 ā li kā li yi ge gsal  
 'khor lo bzhi yang gsal ba las  
 gnyis su med par gyur pa las  
 kun tu bzang po'i rol pa yis (18,3)  
 ā li kā li zab tu bstan (18,4)  
 de ni a dang mdzes pa'i ta (19,1)  
 pa dang yan lag spros pa bzhin (19,2)  
 'jig rten yongs kyi spyod yul la (19,3)  
 sangs rgyas gsung gi zab mo 'byung (19,4)  
 e ma'o sangs rgyas spyod yul 'di (20,1)  
 btsal bas rnyed pa'i gnas med do (20,2)  
 drug gi chos bzhin mi 'grub pas (20,3)  
 ldongs pas nam mkha' bsnyegs pa bzhin (20,4)  
 gong nas gong du tshangs pa'i lam (21,1)  
 bya bral chos dang mthun pa min (21,2)  
 ci ste lam las bgro 'gyur na (21,3)  
 nam mkha'i mtha' bzhin 'thob pa med (21,4)

Thought-free equality is the dharmakāya:  
 From the sky-like Dharmakāya  
 A rainbow-like body manifests  
 Like the moon's reflection in water, it cannot be grasped.  
 In the two channels of method and *prajñā*  
 The *ā li kā li* letters appear.  
 With the manifestation of the four cakras  
 They become nondual:  
 Through the energy manifestation of Samantabhadra  
 The *ā li kā li* are profoundly displayed.  
 Through the A and the beautiful TĀ,  
 The PĀ and the emanated branches,  
 In the sphere of experience of the whole world  
 The profound Voice of the Buddha arises.  
 Wonderful! This sphere of experience of the Buddhas  
 Is not a place to be found by searching,  
 And like phenomena of the six senses, it is not an object:  
 Those who search for it are like the blind reaching for the sky.  
 The path of purity that leads higher and higher  
 Does not correspond with the nature beyond action.  
 Were there really a path to tread,  
 Just like the boundaries of the sky, one would never arrive.

Here we have the four quatrains of the *lung*, respectively the eighteenth, nineteenth, twentieth, and twenty-first, that form the tenth topic known as “the section on the way of uniting with the consort-energy” (*gzungs kyi sbyor thabs kyi skabs*), which does not literally correspond to the title of the chapter.

Chapter Eight (172,3 –173,1), The Chapter on How it is Perfectly Complete (*yongs su rdzogs pa'i le'u*), begins with the question, “How does total perfection arise from the energy manifestation of Samantabhadra?” (*kun tu bzang po'i rol pa las /rdzogs pa chen po ji ltar byung*), and Samantabhadra replies with the following verses:

*ci yang mi gnas mi rtog pa*  
*ā li kā li las byung ba*  
*de ltar de bzhin de yi phyir* (22,1)  
*de la de bstan de yang thob* (22,2)  
*de ni snying po de bas na* (22,3)  
*de las de byung ngo mtshar che* (22,4)  
*sngon gyi de dang da lta'i de* (23,1)  
*de bzhin de yi gnas su che* (23,2)  
*de ltar de yis lam 'dra bar* (23,3)  
*de ni de yi rang bzhin no* (23,4)  
*de dang 'dra ba yongs kyi lam* (24,1)  
*zla ba las byung rten dang bcas* (24,2)

*kun gyi mnyam nyid yin pa la* (24,3)  
*phyogs su bltas pas mthong ba med* (24,4)  
*gdod nas rang bzhin rnam par dag.*

The state that does not abide and does not conceptualize  
 Manifests from the *āli kāli*  
 The authentic condition being thus,  
 By being shown as it is, it is attained.  
 As it is the very essence,  
 Its manifestation arises from it: marvelous!  
 Likewise, its path is the same,  
 This is its very nature.  
 The universal path that is the same as that  
 Is like the moon and the support for its reflection.  
 As it is the absolute equality of all,  
 It is not realized with a limited view.  
 Nature is utterly pure from the beginning.

Here we have the three quatrains of the *lung*, respectively the twenty-second, twenty-third, and twenty-fourth, that form the eleventh topic known as “the section on how it is perfectly complete” (*yongs su rdzogs pa'i skabs*), which also corresponds to the title of the chapter.

Chapter Nine (173,1 –173,5), The Chapter on How it Exists as Natural Greatness (*rang bzhin che ba la gnas pa'i le'u*) begins with the question, “If it is naturally pure from the beginning, how does it depend on method and *prajñā*?” (*gdod ma nas rang bzhin gyis rnam par dag pa la /thabs shes rab la brten pa ji ltar lags*), and Samantabhadra replies with the following verses:

*che ba'i ye shes rnyed dka' ba* (5,1)  
*shes rab thabs la brten pas 'grub* (5,2)  
*ming tsam gzhan la bstan 'dra yang* (5,3)  
*mngon sum bde ba rang las 'byung* (5,4)

The wisdom of greatness, difficult to find,  
 Is realized through *prajñā* and method.  
 Though it could be said to depend on something else,  
 Real bliss originates from oneself.

In this short chapter we have the fifth quatrain of the *lung*, which also forms the third topic known as “the section on how it exists by nature as greatness” (*rang bzhin gyis che ba la gnas pa'i skabs*), and also corresponds to the title of the chapter.

Chapter Ten (173,5 –175,6), The Chapter on How it is Free from

Action and Searching (*bya btsal dang bral ba'i le'u*), begins with the question, "What is the meaning of (total) perfection beyond action and searching?" (*rdzogs pa bya btsal dang bral ba'i don ji ltar lags*), and Samantabhadra replies that it means that self-originated wisdom arises by itself since the beginning, therefore it has always been free from effort. Then Vajrasattva and the other Tathāgatas wonder from where, if this nature is beyond effort, all the qualities of a Buddha, such as the ten powers, the four fearlessnesses, and so forth, arise. Samantabhadra explains that they arise without any effort as a natural manifestation of this nature of total perfection once it is realized. Once again they ask how yogins in the future should meditate on this nature, whereupon Samantabhadra explains that yogins in the future should meditate by relaxing their unborn mind in the primordially unborn *dharmatā* (*rdzogs pa chen po'i don ma 'ongs pa'i rnal 'byor pas sgom na chos nyid gdod ma nas ma skyes pa la rang gi blo ma skyes pa bzhag nas sgom pa yin no*). Once again they ask, "But if one relaxes in the unborn *dharmatā*, how do the great miraculous capacities, the powers, fearlessnesses, and so forth, arise?" (*chos nyid ma skyes par bzhag pa las /cho 'phrul chen po stobs dang mi 'jigs pa la sogs pa ji ltar 'byung ba lags*). The following verses are given as reply:

*cho 'phrul chen po dka' ba min (6,1)*  
*yon tan kun dang stobs kyi rnams (6,2)*  
*ji bzhin rtog pa phra ba yis (6,3)*  
*de ma thag tu rang las 'byung (6,4)*  
*snang ba med pa'i chos nyid la (7,1)*  
*ma btsal bzhag na bsgom pa yin (7,2)*  
*de dang der ni rnam btsal na (7,3)*  
*de las de bzhin de mi 'byung (7,4)*

The great miracle is not difficult.  
 All qualities and capacities,  
 Through subtle understanding of the authentic condition,  
 Immediately arise from oneself.  
 Meditation is relaxing without seeking  
 In the *dharmatā* that does not appear visibly.  
 If one searches for it and for something in it,  
 The natural condition will never manifest.

Here we have the two quatrains of the *lung*, respectively the sixth and the seventh, that form the fourth topic known as "the section on how

it is free from searching" (*btsal ba dang bral ba'i skabs*),<sup>5</sup> which also corresponds to the title of the chapter.

Chapter Eleven (175,6 –176,5), The Chapter on How the *Dharmatā* Exists by Nature (*chos nyid rang bzhin gyis gnas pa'i le'u*), begins with the question, "What does it mean that the *dharmatā* exists by nature?" (*chos nyid rang bzhin gyis gnas pa'i don ji ltar lags*), whereupon Samantabhadra replies:

*rdo rje sems dpa' nam mkha' che* (1,1)  
*kun bzang yangs pa chos kyi dbyings* (1,2)  
*rnam dag lam chen kun sgrol phyir* (1,3)  
*mi skye mi 'gags cir mi dgongs* (1,4)  
*byams pas don nyid rnam sbyang phyir* (2,1)  
*snying rje chen po cir mi mdzad* (2,2)  
*che ba che ba'i zab mo nyid* (2,3)  
*yon tan cir yang bsngags pa med* (2,4)  
*don rnams ji bzhin mi bskyed de* (3,1)  
*bya ba med pas grol ba dgrol* (3,2)  
*rang byung ye shes btsal med pas* (3,3)  
*grol nas grol ba'i lam yang ston* (3,4)

The total space of Vajrasattva  
 Is the ever-good and immense ultimate dimension of phenomena.  
 Being the pure, total path that liberates all,  
 It does not arise or cease, and is beyond any thinking.  
 Being love, the very aim is accomplished,  
 Thus great compassion does not act in any way.  
 Being great, the profound qualities of greatness  
 Need not be praised.  
 Phenomena do not move the authentic condition,  
 Which is liberation because it self-liberates without action.  
 Since self-originated wisdom is beyond searching,  
 In liberating itself it also shows the path of liberation.

Here we have the first, second, and third quatrains of the *lung*, that form the first topic known as "the section on the *dharmatā*" (*chos nyid kyi skabs*), which also corresponds in meaning to the title of the chapter.

Chapter Twelve (176,5 –177,2), The Chapter on the Ineffability of One's Pure and Perfect Mind (*rang gi byang chub sems brjod pa dang bral ba'i le'u*), begins with the question, "What does it mean that the one's pure and perfect mind (*bodhicitta*) is ineffable?" (*rang gi byang chub kyi sems brjod pa dang bral ba'i don ji ltar lags*), whereupon Samantabhadra

<sup>5</sup> Most versions have *rtsol ba dang bral ba'i skabs* or *brtsal ba dang bral ba'i skabs*.

explains that it means that the *dharmatā* of the all-ground is un-originated since the very beginning, then continues with the following verse:

*mchog tu gsang ba'i chos nyid ni* (8,1)

*rna dbang gzhan la thos mi 'gyur* (8,2)

*de bzhin lce yi dbang pos kyang* (8,3)

*de la brjod du rdul tsam med* (8,4)

This supremely secret reality  
 Cannot be heard through the sense of hearing.  
 Likewise, it cannot be expressed by the tongue,  
 Not even in the slightest.

In this short chapter we find the eighth quatrain of the *lung* that forms the fifth topic known as “the section on how it is ineffable” (*brjod pa dang bral ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Thirteen (177,2 –177,7), The Chapter on How Beings as Pure and Perfect Mind are not Subject to Karma (*byang chub kyi sems 'gro ba las kyis mi 'khol ba'i le'u*), begins with the question, “Is one’s pure and perfect mind subject to karma, or it is not?” (*rang gi byang chub sems las kyis 'khol ba lags sam/mi 'khol ba lags*). Samantabhadra replies with the following verses:

*'gro ba'i sdug bsngal byang chub sems* (9,1)

*kun tu chub pas rnam par rol* (9,2)

*de la bskyed pa med bzhin du* (9,3)

*nam mkha'i mtha' dang mnyam par gnas* (9,4)

*khyad par cir yang mtshungs pa la* (10,1)

*las so zhes ni rnam par btags* (10,2)

*ci ste las kyi dbang 'gyur na* (10,3)

*rang byung ye shes yod ma yin* (10,4)

*rgyu nyid rdo rje rkyen dang 'dra* (11,1)

*ma skyes pas na 'jig pa med* (11,2)

*gdod nas snying po byang chub la* (11,3)

*rtsal ba'i bsam pas dbyings mi bskyod* (11,4)

The suffering of beings is the pure and perfect mind  
 That fully manifests while pervading all.  
 Without ever being moved,  
 It abides equal to the reaches of space.  
 That which is the equality of all distinctions  
 Is conceived by saying “It is karma!”  
 Were it really under the power of karma,



Self-originated wisdom would not exist.  
 The cause is the vajra, as are the secondary conditions.  
 Never having been born, it cannot be destroyed.  
 Since bodhi-essence exists from the beginning,  
 The ultimate dimension is not moved by the effort of thought.

Here we have the ninth, tenth, and eleventh quatrains of the *lung*, that form the sixth topic known as “the section on the how beings are not subject to karma” (*'gro ba las kyis mi 'khol ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Fourteen (177,7–178,5), The Chapter on How Pure and Perfect Mind is Free from Mental Effort (*byang chub kyi sems rtsol sems dang bral ba'i le'u*), begins with the question, “Can the pure and perfect mind which is free from mental effort be involved in placing a hope or dwelling in an aspiration?” (*byang chub kyi sems rtsol sems dang bral ba de re ba 'jog pa dang smon lam gnas lags sam*).<sup>6</sup> Samantabhadra replies with the following verses:

*yon tan chen po'i bsam gtan ni* (12,1)  
*bsam gtan nyid pas bsam du med* (12,2)  
*ma bsam ma sbyangs chos bzhin du* (12,3)  
*rnam rtog nyid las ye shes skye* (12,4)  
*'phra ba'i sgo mor ming btags shing* (13,1)  
*sems kyi dben pas lam tshol zhing* (13,2)  
*dgon pa'i rgyud du dben 'dzin zhing* (13,3)  
*btags na rnam par rtog 'gyur bsgom* (13,4)  
*rgyu dang 'bras bur ming btags shing* (14, 1)  
*dge sdig gnyis ka rnam par sel* (14,2)  
*'jig rten 'di la 'byung ngo zhes* (14,3)  
*blang dor brod pa mchog tu bskyed* (14,4)

Meditative stability of supreme quality,  
 Being real meditative stability, is beyond thought.  
 Without applying thought or purifying, in accordance with nature,  
 From thought itself wisdom springs forth.  
 Coining the expression “gate to the subtle”,  
 They seek the path by isolating the mind,  
 Maintaining isolation in a secluded place:  
 If we examine well, this is conceptual meditation.  
 They coin the terms “cause and effect”,  
 (But) both virtues and negativities dissolve completely.

<sup>6</sup> See the *ICags 'grel* commentary (*Vai ro rgyud 'bum*, vol. nga, p. 409,2) for an identical explanation.

They say, "We will get out of this world",  
And nurture supreme complacency in accepting and rejecting.

Here we have the twelfth, thirteenth, and fourteenth quatrains of the *lung*, that form the seventh topic known as "the section on the how it is free from mental effort" (*brtsal sems dang bral ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Fifteen (178,6 –179,2), The Chapter on How Pure and Perfect Mind is Free from the Defect of Nonduality (*byang chub kyi sems gnyis su med pa'i skyon dang bral ba'i le'u*),<sup>7</sup> begins with the question, "Is the pure and perfect mind, which is free from mental effort and thinking, free from the defect of nonduality, or it is not?" (*byang chub kyi sems rtsol sems dang bral ba/bsam du med pa de nyid gnyis su med pa'i skyon dang bral ba lags sam ma lags*). Samantabhadra replies with one verse:

*chags dang ma chags tshig gi lam* (15,1)  
*dbu ma bzhin te brag cha 'dra* (15,2)  
*bde dang sdug bsngal rgyu mthun zhes* (15,3)  
*bcom ldan 'das kyis bka' stsal to*<sup>8</sup> (15,4)

Attachment and non-attachment are the path of words,  
And the same is something in the middle, like an echo.  
"Happiness and suffering have the same cause",  
Said the Bhagavan.

In this short chapter we find the fifteenth quatrain of the *lung* that forms the eighth topic known as "the section on how it is nondual and free from defects" (*gnyis su med pa skyon dang bral ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Sixteen (179,3 –179,6), The Chapter on How Total Wisdom Arises from Oneself (*ye shes chen po rang las byung ba'i le'u*), begins with the question, "Pure and perfect mind being the total state, does wisdom arise from oneself, or it does not?" (*byang chub kyi sems bdag nyid*

<sup>7</sup> This is a literal translation of *gnyis su med pa'i skyon dang bral ba'i le'u*, since we have the genitive particle connecting *gnyis su med pa* (nonduality) with *skyon* (defect). This title corresponds to the eighth *skabs* which is variously spelt as *gnyis su med pa'i skyon dang bral ba'i skabs* as well as *gnyis su med pa skyon dang bral ba'i skabs* (the section on how it is nondual and free from defects), and the commentaries explain its meaning according to the latter spelling. If the former spelling should be considered the right one, we would have to read *gnyis su med pa* in the sense of *dbu ma*, or "middle", according to the meaning of the fifteenth quatrain that shows the error of the Mādhyamika. However, I have not found explanations in the commentaries that corroborate this interpretation.

<sup>8</sup> This last line is usually found as *'gro ba'i mgon po sems dpas gsungs*: "said Vajrasattva, Lord of Beings."

*chen po de/rang las ye shes byung ba lags sam ma lags*). The reply is given with one verse:

*'dod chags zhe sdang gti mug kyang* (16,1)  
*byang chub chen po'i lam las byung* (16,2)  
*kun spyod yon tan rnam lnga yang* (16,3)  
*chos nyid ma skyes nyid kyi rgyan*<sup>9</sup>(16,4)

Attachment, anger, and ignorance  
 Arise from the path of the total bodhi.  
 The five objects of enjoyment, too,  
 Are the ornament of the unborn *dharmatā*.

In this short chapter we find the sixteenth quatrain of the *lung* that forms, together with the seventeenth included in the next chapter, the ninth topic known as “the section on how wisdom arises from oneself” (*ye shes rang las 'byung ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Seventeen (179,6–180,2), The Chapter on the Way of Uniting with Perfect Completeness (*yongs su rdzogs pa dang sbyor thabs kyi le'u*), begins with the question, “Which is the view of the nonduality of method and *prajñā*, and which is the principle of perfect completeness?” (*thabs dang shes rab gnyis su med pa'i lta ba dang/ yongs su rdzogs pa'i dgongs pa'i don ji lta bu lags*). Also in this case the reply is given in one verse:

*nam mkha'i rtog pa skye med cing* (17,1)  
*rtog pa de nyid nam mkha' 'dra* (17,2)  
*ma chags nam mkha' sngo ba lags* (17,3)  
*rang don chen po nam mkha' 'byung* (17,4)

Space as a thought is without origination,  
 And thought itself is like space.  
 Without attachment, from space-dedication  
 One's great aim manifests as space.

Here we have the seventeenth quatrain of the *lung* that forms, together with the sixteenth included in the previous chapter, the ninth topic known as “the section on how wisdom arises from oneself” (*ye shes rang las 'byung ba'i skabs*), though it does not correspond to the title of

<sup>9</sup> This last line is usually found as *chos nyid dbyings kyi rgyan zhes gsungs*: “are said to be the ornament of the ultimate dimension of the *dharmatā*.”

the chapter.

Chapter Eighteen (180,3–180,5), The Chapter on How it is Free from Attachment (*chags pa dang bral ba'i le'u*), begins with the question, “Is the way of uniting method and prajñā free from attachment, or it is not?” (*thabs dang shes rab kyi sbyor thabs chags pa dang bral ba lags sam ma lags*). As a reply, the following verse is given:

*da lta'i bde dang phyi ma'i bde* (25,1)  
*mngon sum pa dang rgyab la 'byung* (25,2)  
*de yang rnam pa'i skyon yin pas* (25,3)  
*de la brten par mi bya'o* (25,4)

Present bliss and later bliss

Are what is directly experienced and what ensues from it.

Since they imply the defect of an aspect,

One should not rely on them.

In this short chapter we find the twenty-fifth quatrain of the *lung* that forms the twelfth topic known as “the section on how it is free from attachment” (*chags pa dang bral ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Nineteen (180,6 –181,2), The Chapter on How the Essence of Primordial Greatness Exists by Nature (*gdod ma nas che ba'i snying po rang bzhin gyis gnas pa'i le'u*), begins with the question, “Does this pure and perfect mind that is free from attachment exist naturally as the essence of greatness, or it does not?” (*chags pa dang bral ba'i byang chub kyi sems de gdod ma nas che ba'i snying po la rang bzhin gyis gnas pa lags sam ma lags*). As a reply, the following verse is given:

*dus gsum gcig ste khyad par med* (26,1)  
*sngon med phyis med gdod nas 'byung* (26,2)  
*chos skus khyab pas gcig pa'i phyir* (26,3)  
*che bas chen po rang bzhin gnas* (26,4)

The three times are one, without distinction.

Without past or future, it exists from the beginning.

Since all, pervaded by the dharmakāya, is the same,

It abides in nature as total greatness.

Here we find the twenty-sixth quatrain of the *lung* that forms the thirteenth topic known as “the section on the essence of primordial greatness” (*gdod nas che ba'i snying po nyid kyi skabs*), which also corresponds to the title of the chapter.

Chapter Twenty (181,3 –181,7), The Chapter on How it is Totally

Free from Aspirations (*kun tu smon lam dang bral ba'i le'u*), begins with the question, "Is this pure and perfect mind, naturally unoriginated from the beginning, beyond aspirations, or it is not?" (*rang bzhin gyis gdod ma nas ma skyes pa'i byang chub kyi sems de smon lam dang bral ba lags sam ma lags*). Samantabhadra replies with the following verses:

*srid pa gsum na sbyor ba yang* (27,1)  
*ming tsam sgyu mar snang ba ste* (27,2)  
*'khor los sgyur ba'i gnas chen yang* (27,3)  
*sgyu ma sbyor ba'i bsti gnas yin* (27,4)  
*rnam spyod dus la bltas pa rnams* (28,1)  
*dus 'di 'byung bar mi 'gyur te* (28,2)  
*bya bral smon pa spyod pas na*<sup>10</sup> (28,3)  
*stong pa'i mtshan nyid gsungs pa bzhin* (28,4)

Finding oneself in the three realms of existence  
 All is just a name and a magical illusion.  
 Even the great status of a Cakravartin,  
 Being a magical illusion, is an abode to purify.  
 For those whose attitude depends on time  
 It does not manifest in time.  
 If one practices with an aspiration toward the state free from action,  
 The saying on the characteristic of emptiness applies.

Here we find the twenty-seventh and twenty-eighth quatrains of the lung that form the fourteenth topic known as "the section on how it is totally free from aspirations" (*kun tu smon lam dang bral ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Twenty-One (181,7–182,5), The Chapter on How the Pure and Perfect Mind Cannot be Expressed in a Teaching (*byang chub kyi sems la lung bstan du med pa'i le'u*), begins with the question, "Can this pure and perfect mind which is free from aspirations be expressed in a teaching, or can it not?" (*byang chub kyi sems smon lam dang bral ba de la lung bstan pa mchis sam ma mchis*). Samantabhadra replies with these verses:

*gcig ste rnam pa yongs kyi med* (29,1)  
*rnal 'byor nam mkha' bya lam gnas* (29,2)  
*ma byung ma skyes snying po la* (29,3)  
*sgro btags chos kun ga la yod* (29,4)  
*phyi nang gnyis ka phyi nyid nang* (30,1)

<sup>10</sup> This version is a significant change instead of the usual *ma bral smon pa spyod pas na*: "if one practices with an aspiration, without being free."

*zab mo'i cha shes rtogs yul med* (30,2)  
*srid pa'i ming tsam log pa'i stobs* (30,3)  
*de bas ting 'dzin mnyam dang bral* (30,4)  
*de la tha tshig snga phyi dang*<sup>11</sup> (31,1)  
*rang bzhin phung po khams bzhin gnas* (31,2)  
*dus gsum de dang mi 'bral bas* (31,3)  
*tha tshig ming du btags pa med* (31,4)

It is one, totally beyond an aspect.  
 The yogin dwells in the pathways of birds in the sky.  
 In the essence that never occurred and never originated  
 Where are all phenomena supposed to exist?  
 Outer and inner are both: the outer is the inner.  
 The profound is not an object of understanding, not even a part of it.  
 Existence is only a name, the power of mistake;  
 Thus one remains separate from the equality of contemplation.  
 In it the earlier and later samayas  
 Abide in the nature of the aggregates and of the sense bases.  
 Since in the three times one is never separate from it,  
 There is no need to use the word “*samaya*”.

In this chapter we find the twenty-ninth, thirtieth, and thirty-first quatrains of the *lung* that form the fifteenth topic known as “the section on the revelation of the teaching” (*lung ston pa'i skabs*), which, although it does not correspond literally to the title of the chapter, shows its real meaning.

At the end of the chapter, just as at the end of the corresponding section of the *lung*, we find *ye shes chen po'i thig le*, the sphere of total wisdom, which is fourth of the six spheres (*thig le drug*) that form another subdivision of the *lung* besides the twenty-seven topics.<sup>12</sup>

Chapter Twenty-Two (182,5–183,2), The Chapter on How Absolute Equality is not Something to Govern (*mnyam pa nyid la dbang sgyur du med pa'i le'u*), begins with the question, “Can the absolute equality of the pure and perfect mind be governed, or it cannot?” (*byang chub kyī sems mnyam pa nyid la dbang sgyur du mchis sam ma mchis*). As a reply,

<sup>11</sup> Instead of the usual *de la tha tshig phyi dang nang*: “in it the outer and inner samayas”.

<sup>12</sup> The six spheres are: 1) *chos nyid kyī thig le*, the sphere of the *dharmatā*, at the end of the first section; 2) *dbyings kyī thig le*, the sphere of the ultimate dimension, at the end of the fifth section; 3) *dbyings rnam par dag pa'i thig le*, the sphere of the utterly pure ultimate dimension, at the end of the ninth section; 4) *ye shes chen po'i thig le*, the sphere of total wisdom, at the end of the fifteenth section; 5) *kun tu bzang po'i thig le*, the sphere of Samantabhadra, at the end of the twenty-first section; 6) *lhun gyis grub pa'i thig le*, the sphere of self-perfection, at the end of the twenty-seventh and last section. However, the other ‘spheres’ are not mentioned in this tantra.

the following verses are given:

*mi g.yo ba ni sku yi rgya* (32,1)  
*mi bskyod pa ni ye shes te* (32,2)  
*mi len pas na bdag med cing* (32,3)  
*mi bde<sup>13</sup> tshig bral mnyam nyid do* (32,4)  
*gang dang gang gi yul du yang* (33,1)  
*kun 'khol kun spyod bdag las byung* (33,2)  
*'di la skyes pa 'am bud med* (33,3)

Immovable, it is the symbol of the Body.

Unshakeable, it is wisdom.

Not taking hold of anything, it has no self.

Not rejecting anything, it is the equality that transcends words.

Notwithstanding what, whose, and where,

All that one uses and enjoys arises from oneself.

Here, of "males and females"

[The king of equality has never spoken.]

Here we find the thirty-second and the first three lines of the thirty-third quatrains of the *lung* that form the sixteenth topic known as "the section on absolute equality" (*mnyam pa nyid kyi skabs*), which partially corresponds to the title of the chapter.<sup>14</sup> The last line of the thirty-third quatrain, *mnyam pa'i rgyal pos yongs ma gsungs*, is missing.

Chapter Twenty-Three (183,2–184,3), The Chapter on How the Absolute Equality of the Pure and Perfect (Mind), is Beyond Rejecting and Accepting (*byang chub mnyam pa nyid la spong len med pa'i le'u*) begins with the questions, "Can the absolute equality of the pure and perfect mind be empowered, or can it not? Is it involved in rejecting and accepting, or is it not?" (*byang chub kyi sems mnyam pa nyid la dbang bskur du mchis sam ma mchis lags/spong len mchis sam ma mchis*). The reply is given in the following verses:

*'di la sdug bsngal drag shul gyis<sup>15</sup>* (34,1)  
*gnas par bya ba'i gzhi med de* (34,2)  
*a dang par ni rnam ldan na* (34,3)  
*sgyu ma bde ba bskyod par 'dod* (34,4)

<sup>13</sup> Apparently a misspelling for *mi 'dor*.

<sup>14</sup> See the *lCags 'grel* commentary, *Vai ro rgyud 'bum*, vol. Nga, p. 429, 5, where we the corresponding section is introduced with the words *da ni mnyam pa nyid kyi chos la dbang sgyur ba'i skabs 'chad de*: "now the section on how it governs the nature of absolute equality will be explained."

<sup>15</sup> Usually this line is given as *'di la brtul zhugs drag shul gyis*: "by means of a resolute, fierce conduct."

*de yang 'dzin pa'i skyon yin te*  
*rang bzhin gcig tu ma nges pas (35,1)*  
*ji ltar bltas pa de ltar snang (35,2)*  
*snang 'dod rtsol sems bde ba yang (35,3)*  
*de ni sgrib pa'i skyon chen yin (35,4)*  
*byang chub yan lag kun gyi sgo (36,1)*  
*cha lugs bsgoms pas chu zla bzhin (36,2)*  
*ma chags ma gos 'byung 'gyur yang (36,3)*  
*bsgoms pas byis pa'i spyod yul bzhin (36,4)*  
*dkyil 'khor khro gnyer cha lugs kyi (37,1)*  
*khro bdag chen po'i gzugs bzung nas (37,2)*  
*yi ge mngon du gyur na yang (37,3)*  
*zhi ba de nyid mthong ba min (37,4)*  
*ta la'i mgo bo bcad pa dang (38,2)*  
*sa bon me yis bsregs pa yang (38,3)*  
*de yi dbang du mi 'gyur gyi (38,4)*  
*rnam grangs brgya stong mtha' yas pa (39,1)*  
*gang ltar bskyed kyang me tog skye (39,2)*  
*mtshan ma med pa'i dbang gis na (39,3)*  
*bsti gnas de las 'byung mi 'gyur (39,4)*

Here there is no mention of something to establish  
 By means of a forceful tribulation;  
 But it is deemed that, by possessing the A and the PA,  
 The bliss of magical illusion arises.  
 This is also a defect caused by grasping:  
 Since nature cannot be defined in one single way,  
 It appears according to how one looks at it.  
 Even the bliss from the effort and wish for its manifestation  
 Is a great hindrance and a defect.  
 In all the secondary methods for bodhi  
 One meditates on attributes as the moon's reflection in water.  
 But even if something untainted and without attachment results,  
 Such meditation is like a child's sphere of activity.  
 Although by identifying with the body of the Great Wrathful One  
 With its man. d. ala and wrathful grimaces and attributes  
 The letter can be concretely realized,  
 The authentic condition of the quiescent state is not seen.  
 [Because of the power of emotions,]  
 Just as the top of a palm tree is cropped  
 And just as a seed is burnt by fire,  
 These have been taught to prevent their dominion.  
 All the hundreds and thousands of methods,  
 According to what one practices, bear their specific flowers.



But since it is beyond conceptual characteristics,  
It does not manifest from these abodes.

In this chapter we find the thirty-fourth, thirty-fifth, thirty-sixth, thirty seventh, three lines of the thirty-eighth, and the thirty-ninth quatrains that form the seventeenth topic known as “the section on how it transcends attachment to the bliss of the great *siddhi*” (*dnagos grub chen po bde ba la chags pa spong ba'i skabs*), which does not correspond literally to the title of the chapter. The first line of the thirty-eighth quatrain, *nyon mongs pa yi dbang gis ni*, is missing.

Chapter Twenty-Four (184,3–184,7), The Chapter that, Although the Pure and Perfect Mind is Beyond Rejecting and Accepting, Shows the Way for Obtaining Total Bliss as Mere Magical Illusion (*byang chub kyi sems spong len med pa las / sgyu ma tsam du bde ba chen po thob par bya ba'i thabs bstan pa'i le'u*), begins with the question, “Since the pure and perfect mind is beyond rejecting and accepting, is there a way to obtain total bliss, or there is not?” (*byang chub kyi sems spong len med pa la bde ba chen po thob par bya ba'i thabs mchis sam ma mchis*). Samantabhadra replies with the following verse:

*gleng bral 'di la gnas pa yi* (40,1)  
*rnal 'byor de nyid skal ba bzang* (40,2)  
*bdag dang gzhan du mi 'byed pas* (40,3)  
*sgyu ma lhun grub yul la rol* (40,4)

Good fortune has the yogin  
Who abides in this ineffable state.  
As he does not discriminate between self and others,  
The magical illusion of self-perfection manifests.

Here we find the fortieth quatrain of the lung that forms the eighteenth topic known as “the section on how it is free from effort” (*rtsol ba dang bral ba'i skabs*), which does not correspond with the title of the chapter.

Chapter Twenty-Five (184,7–185,4), The Chapter on How All beings are Enlightened by Nature (*'gro ba thams cad rang bzhin gyis sangs rgyas pa'i le'u*), begins with the question, “If there is a way to obtain total bliss as a mere magical illusion, are all beings enlightened by nature?” (*sgyu ma tsam du bde ba chen po thob par bya ba'i thabs mchis nal'gro ba thams cad la rang bzhin gyis sangs rgyas pa mchis sam*). Samantabhadra replies:

*go ba'i yul na bde ba che* (46,1)  
*'di nyid rnam dag 'jig rten yin* (46,2)  
*de la phyogs kyi 'od 'dus pas* (46,3)

*phyogs bzhi mtshams dang bla 'og 'grub* (46,4)  
*ma nges 'ja' tshon kha dog las* (47,1)  
*rigs kyi khyad par mngon du snang* (47,2)  
*de bzhin g.yo rdul mi g.yo bar* (47,3)  
*'byung ba lnga las gtso chen yin* (47,4)

In the domain of understanding is total bliss:  
 That itself is the utterly pure world.  
 When light concentrates from all sides,  
 The four directions, the intermediate ones, and the above and below  
 are produced.  
 From the indefinite colors of the rainbow  
 The features of the families manifestly appear,  
 And likewise, the moving particles and the unmoving environment,  
 But it is superior to the five elements.

Here we find the forty-sixth and forty-seventh quatrains of the *lung* that form the twenty-first topic known as “the section that shows how all beings are enlightened” (*'gro ba yongs la sangs rgyas par bstan pa'i skabs*), which also corresponds to the title of the chapter.

Chapter Twenty-Six (185,5 –186,4), The Chapter that Shows how the Accumulated Offerings are Naturally Self-Perfected and Thoroughly Complete (*tshogs rang bzhin gyis lhun gyis grub pa dang yongs su rdzogs par bstan pa 'i le'u*), begins with the question, “If all beings are enlightened by nature, is the making of accumulated offerings naturally and thoroughly complete, or it is not?” (*'gro ba thams cad rang bzhin gyis sangs rgyas pa la/tshogs dbul ba dang rang bzhin gyis yongs su rdzogs pa mchis sam ma mchis*). Samantabhadra replies with the following verses:

*'das dang ma byon da ltar gyi* (48,1)  
*tha snyad ming la mi gnas te* (48,2)  
*skye 'gag med pa rnam brtags na* (48,3)  
*'di ni dus gsum chen por sbyor* (48,4)  
*mnyam pa'i rig pas bkod pa med*<sup>16</sup> (49,1)  
*gcig pa'i phyogs su bsno dang bral* (49,2)  
*tshogs kyi rgyan du dgram pa yang* (49,3)  
*rang bzhin gnas pas 'drim pa med* (49,4)  
*lhun gyis gnas pas mi bsngo zhing* (50,1)  
*gdod nas dag pas bdud rtsi yin* (50,2)  
*'du byed*<sup>17</sup> *bcu gnyis khyad par du* (50,3)

<sup>16</sup> I take this to be a scribal error instead of the usual *mnyam pas rim par bkod pa med*.

<sup>17</sup> In the various editions of the *lung* we usually find *'du mched*.

*rang bzhin lhun gyis grub pa la*  
*sku gsum ye shes shar bas na*  
*lhag pa'i bsam pas gzung du med (50,4)*

It does not abide in the designations  
 Of past, future, and present:  
 Understanding that it has no arising or ceasing,  
 That itself is the integration of the three times in the total state.  
 Being equal, there is nothing to arrange gradually.  
 Being one, it is beyond dedicating something in a direction.  
 Although the ornaments of accumulated offerings are arrayed,  
 Since they exist by nature, there is nothing to array.  
 Being spontaneously present, it is beyond dedicating.  
 Pure from the beginning, it is nectar.  
 The twelve sense bases, in particular,  
 Being self-perfected from the beginning  
 Manifest as the wisdom of the three *kāyas*, and thus  
 Are not to be focused upon with special intention.

Here we find the forty-eighth, forty-ninth, and fiftieth quatrains of the *lung* that form the twenty-second topic known as “the section on making accumulated offerings” (*tshogs dbul ba'i skabs*), which also corresponds, although not literally, to the title of the chapter.

Chapter Twenty-Seven (186,4 –187,1), The Chapter that Shows how the Donor and the Ornaments of the Accumulated Offerings Are Naturally Self-Perfected (*tshogs kyi bdag po dang rgyan rang bzhin gyis lhun gyis grub par bstan pa 'i le'u*), begins with the question, “Are the donor and the ornaments of the accumulated offerings naturally existing, or they are not?” (*tshogs kyi bdag po dang rgyan rang bzhin gyis grub par gnas pa mchis sam ma mchis*). The reply is given with the following verses:

*yid kyi bsam pa yon bdag ste (51,1)*  
*bltas pas'i stobs ni bkram pa'o (51,2)*  
*mthong bar gyur pa dngos gyur la (51,3)*  
*de ni mnyam gzhag rdzogs pa'o (51,4)*  
*yud tsam bzung bas sbyor ba yin (52,1)*  
*dga' bar 'gyur pas dam tshig ste (52,2)*  
*thabs kyi gar bstab bskyod pa yis (52,3)*  
*gnyis med sbyor bas phul ba yin (52,4)*

The intention of the mind, the donor,  
 Arrays all through the power of perception.  
 In the *siddhi* that arises from seeing  
 Equanimous contemplation is perfected.

Keeping it for an instant is union,  
 Experiencing pleasure is *samaya*.  
 Performing the dance movements of method  
 The union of non-duality is offered.

In this chapter we find the fifty-first and the fifty-second quatrains of the *lung* that form respectively the twenty-third and the twenty-fourth topics. The former is known as “the section on how the ornaments of accumulated offerings are naturally self-perfected” (*tshogs kyi rgyan rnams rang bzhin lhun gyis grub pa'i skabs*) and the latter as “the section on how it is self-perfected” (*lhun gyis grub pa'i skabs*). Therefore, unlike the other chapters, here we have two topics in one chapter, whose title also corresponds, although not literally, to the titles of the sections of the *lung*.

Chapter Twenty-Eight (187,2 –187,5), The Chapter that Shows how the *gTor ma* and the Rest of the Ocean of Activities are Accomplished by Relaxing in Contemplation Without Doing any Action (*gtor ma las sogs pa'i las rgya mtsho bya mi dgos par mnyam par bzhag pas 'grub par bstan pa'i le'u*), begins with the question: “Are the *gtor ma* and the rest of the ocean of activities accomplished by relaxing in contemplation, or they are not?” (*gtor ma las sogs pa'i las rgya mtsho la mnyam par gzhag pas grub pa mchis sam ma mchis*). The reply is given with the following verse:

*mi gzung gtong bas gtor ma yin* (53,1)  
*bya ba med pas las rnams zin* (53,2)  
*mi rtog ye shes bgegs bsal nas* (53,3)  
*mi gsung mnyam bzhag sngags tshig go* (53,4)

Giving without holding is the *gtor ma*.  
 Being beyond action, all activities are completed.  
 Since non-conceptual wisdom eliminates obstructors,  
 Equanimous contemplation without speaking is the mantra.

Here we find the fifty-third quatrain of the *lung* that forms the twenty-fifth topic known as “the section on the ocean of activities” (*las rgya mtsho'i skabs*), which also correspond, although not literally, to the title of the chapter.

Chapter Twenty-Nine (187,6 –188,2), The Chapter that Shows the Great Emotional Bondage of Being Involved in the *gTor ma* and Other Activities (*gtor ma la sogs pa'i las byas na nyon mongs 'ching ba chen por bstan pa'i le'u*), begins with the question, “Do emotions arise from being involved in the *gtor ma* and the rest of the activities, or they do not?” (*gtor ma la sogs pa'i las byas pas nyon mongs par 'gyur ba mchis sam ma*

*mchis*). Samantabhadra replies with the following verse:

*bla ma mchod dang gtong ba dang* (54,1)  
*de bzhin bsod nams thams cad dang* (54,2)  
*ma chags mi g.yo'i sems med na* (54,3)  
*byas na 'ching ba chen por 'gyur* (54,4)

Making offerings to the Guru, generosity,  
 And all the other meritorious deeds,  
 Without the power of detachment and imperturbability,  
 Become a great bondage.

Here we find the fifty-fourth quatrain of the *lung* that forms the twenty-sixth topic known as “the section on the bondage of giving with a self” (*bdag dang bcas pa'i gtong ba 'ching ba'i skabs*), which also correspond in meaning to the title of the chapter.

Chapter Thirty (188,3 –188,5), The Chapter on How it Exists Spontaneously by Nature (*rang bzhin lhun gyis gnas pa'i le'u*) begins with the question, “Is (this state) self-perfected by nature?” (*rang bzhin lhun gyis grub pa lags sam*). Samantabhadra replies with the verse:

*de la de byar sgrib par 'gyur* (55,2)  
*ji ltar de la de rtogs na* (55,3)  
*de la de nyid grub pa med* (55,4)

[Therefore, that which is expressed in this teaching]  
 Becomes obscured when one tries to act towards it.  
 Being thus, if it is conceptualized  
 It will never be realized.

These are the last three lines of the fifty-fifth quatrain of the *lung* that forms the twenty-seventh and last topic known as “the section on how the explanations of this teaching are revealed as mere symbolic words” (*lung 'brel pa ming tsam brdar bstan pa'i skabs*). This does not correspond to the title of the chapter. The first line, *de bas de lung de nyid la*, is missing.

Chapter Thirty-One (188,6 –189,4), The Chapter that Shows How the Dharmatā is Totally Immutable (*chos nyid kun tu mi 'gyur bar bstan pa'i le'u*), begins with the question, “How is it that, being naturally self-perfected, it exists without ever changing?” (*rang bzhin gyis lhun gyis grub pa mi 'gyur bar gnas pa'i don ji ltar 'gyur ba lags*). Samantabhadra replies with the verses:

*lhag ma med pas yongs su rdzogs* (41,1)

'gyur ba ma yin drang por gnas (41,2)  
 nam mkha' bzhin du mnyam 'gyur zhing<sup>18</sup> (41,3)  
 gzhan las stobs 'gyur chos ma yin (41,4)  
 mtshungs pa med pa'i ye shes kyi (42,2)  
 lhun gyis gnas pa'i bde chen de (42,1)<sup>19</sup>  
 rang gi mthu yis rig pa las (42,3)  
 chos ni gzhan nas 'byung mi 'gyur (42,4)  
 sla zhing dka' la sla phyir dka' (43,1)  
 mngon sum mi gnas kun tu khyab (43,2)  
 mngon sum 'di zhes brtan par ni<sup>20</sup> (43,3)  
 rdo rje sems dpas mtshon du med (43,4)

As nothing is excluded, it is perfectly complete.  
 It is unchanging and remains straight.  
 Equal like space,  
 It is not a phenomenon that depends on something else.  
 The spontaneously existing total bliss  
 Arises from one's recognition through the very power  
 Of incomparable wisdom:  
 Reality does not originate from anything else.  
 It is easy and it is difficult, difficult because easy.  
 It does not manifest directly but it is all-pervading.  
 Not even Vajrasattva can point it out concretely, Saying "This is it!"

In this chapter we find the forty-first, forty-second, and forty-third quatrains of the *lung* that form the nineteenth topic known as "the section on the totally immutable dharmatā" (*chos nyid kun tu mi 'gyur ba'i skabs*), which also corresponds to the title of the chapter.

Chapter Thirty-Two (189,4 –190,1), The Chapter that Shows How Being Attached to the Pleasure of Thought<sup>21</sup> Becomes a Defect (*rnam par rtog pa'i dga' ba la chags na/skyon du 'gyur bar bstan pa'i le'u*), begins with the question, "If one is attached to the pleasure of thought, does this become a defect?" (*rnam par rtog pa'i dga' ba la chags na skyon du 'gyur ba mchis lags sam*). Samantabhadra replies with the verses:

*ngo mtshar rmad byung rol pa 'di* (44,1)

<sup>18</sup> Instead of the usual *nam mkha' bzhin du mtha' mnyam zhing*: 'boundless like space'.

<sup>19</sup> Usually this line occurs as the first of the quatrain.

<sup>20</sup> Instead of the usual *ming tsam 'di zhes bstan par ni*: 'can point it out with a name'.

<sup>21</sup> The *lCags 'grel* (*Vairo rgyud 'bum*, vol. nga, 439,1, commenting on the section related to this chapter has *rnam par mi rtog pa'i dga' la chags pa'i skyon*: 'the defect of being attached to the pleasure of nonthought'. Nevertheless, the expression is repeated twice in this chapter, and we cannot be sure that it is a copying mistake.

*bya bral nam mkha' ji bzhin te* (44,2)  
*cir yang mi dmigs gti mug las* (44,3)  
*de ma thag tu rang las 'byung* (44,4)  
*'di ni sems can mtshungs pa'i lam* (45,1)  
*'gro ba kun la rang bzhin gnas* (45,2)  
*byis pas bslad pa'i 'khrul pa'i phyir* (45,3)  
*sman nyid sman pa 'tshol ba bzhin* (45,4)

This amazing, marvelous manifestation of energy  
 Is beyond action and equal to space.  
 From the ignorance that does not conceptualize anything  
 It immediately arises within oneself.  
 This is the path equal for all  
 That naturally abides in all beings.  
 But since ordinary people are deluded due to defilement,  
 It is like when a doctor has to find the medicine.

Here we find the forty-fourth and forty-fifth quatrains of the *lung* that form the twentieth topic known as “the section on how it is not produced by causes and conditions” (*rgyu rkyen las mi 'grub pa'i skabs*), which does not correspond to the title of the chapter.

Chapter Thirty-Three (190,1–191,2), The Chapter that Shows How Yogins of the Future Should Practice the State of rDzogs pa Chen po (*ma 'ongs pa'i rnal 'byor pas rdzogs pa chen po'i don nyams su blang bar bstan pa'i le'u*), begins with the question, “How should yogins of the future practice the state of rdzogs pa chen po?” (*ma 'ongs pa'i rnal 'byor pa rnams kyis rdzogs pa chen po'i don nyams su ji ltar blang bar bgyi*). Samantabhadra replies that the state of rdzogs pa chen po does not depend on any causes, conditions, and results. It is the primordially self-perfected dharmatā, and one should abide in it without searching and without being distracted: this is the realized state of enlightenment (*rdzogs pa chen po'i don ni / rgyu dang / rkyen dang / 'bras bu gang la yang mi ltos te / ye nas lhun gyis grub pa'i chos nyid la / ma btsal ma yengs par ni gnas par bya'o / de nyid mngon du gyur pa sangs rgyas yin*). Then he continues with several verses that expand on the same subject, until the conclusion of the Tantra (191,3): *rdo rje sems dpa' nam mkha' che'i rgyud rdzogs so*.

If other editions of this important Tantra will be found in the future, we are able to ascertain whether the three missing lines were not included originally or whether they were left out in the process of copying the text. It is very difficult, at the present stage of research, to confirm whether the *rDo rje sems dpa' nam mkha' che'i rgyud* is the original Tantra from which the *lung* was extracted, or whether they both derive from a source that never made its way into Tibet. Nevertheless the

structure and the contents of this Tantra certainly shed new light on this extremely important and essential Ati Yoga scripture.

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### Lungs

*rDo rje sems dpa' nam mkha' che*, VGB, kha: 357–366.

*rDo rje sems dpa'i rang bzhin mi nub pa'i rgyal mtshan gyi le'u*, in *Chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po*, NGBT, ka: 106–113.

*Man ngag lung gi rtsa ba rdo rje sems dpas gsungs pa*, in VGB, nga: 383–395.

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*rDo rje sems dpa' nam mkha' che'i rgyud ces bya ba*, NGBT, ga: 165–191.

*rDo rje sems dpa' nam mkha' che rgyas pa yi ge med pa'i rgyud*, NGBT, ka: 586–592.

*rDo rje sems dpa' nam mkha' che gsang ba'i snying po rnal ma don gyi rgyud*, NGBT, kha: 415–443.

*rDo rje sems dpa' nam mkha' che kun tu bzang po gsang ba snying po'i rgyud*, NGBT, kha: 443–529.

*rDo rje sems dpa' nam mkha' che bram ze rgyas pa'i rgyud*, NGBT, kha: 529–556.

*rDo rje sems dpa' nam mkha' che rgyas pa zhes bya ba rnal 'byor pa'i rgyud*, NGBT, kha: 556–595.

*rDo rje sems dpa' nam mkha' che rgyas pa zhes bya ba rnal 'byor ma'i rgyud*, NGBT, kha: 595–646.

*rDo rje sems dpa' nam mkha' che rtsa ba'i rgyud skye ba med pa*, NGBT, ga: 81–119.

*rDo rje sems dpa' nam mkha' che rgyal po rgyas pa'i rgyud*, NGBT, ga: 119–165.



## Commentaries

*lCags 'grel*, VGB, nga: 397–453.

*bCom ldan 'das lung thams cad kyi rang bzhin zhes bya ba*, VGB, kha: 205–239.

*Chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba*, KSG, me: 6–254.

*lTta ba spyod pa'i 'khor lo*, VGB, nga: 61–153.

*rDo rje sems dpa' nam mkha' che'i 'grel pa (rNal 'byor pa'i rig pa'i nyi ma)*, KSG, pe: 51–112.

*Byang chub kyi sems mi nub pa'i rgyal mtshan rdo rje sems dpa' nam mkha' che'i 'grel bshad gsang bdag dga' rab dpa' bo'i dgongs rgyan zhes bya ba*, KSG, phe: 21–217.

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*bSam gtan mig sgron*, by gNubs chen Sangs rgyas ye shes, Leh 1974.

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