


A Short Text on the Four Phurpas attributed to Padmasambhava, passed down through the Transmitted Teachings (*bka' ma*)

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 recently completed an article on the early history of an important classification of *Vajrakīlaya* teachings in terms of Four Phurpas,² considering links between revelatory (*gter ma*) and transmitted (*bka' ma*) sources (Cantwell in press). One of the early teachings I referred to is a short text said to be by Padma Thod phreng rgyal po (AKA Padmasambhava)³ found within a group of similar texts on the *Eightfold Buddha Word* tantric deities (*sgrub pa bka' brgyad*) located within a collection of the *Fortress and Precipice* (*rdzong 'phrang*) cycle of transmitted teachings. Unlike most texts said to be by the great guru, the group of texts it is included within has been transmitted through a clear line of masters and is recorded as received by gTer bzhad rtsal (= gNubs Yon tan rgya mtsho) from his master, rDo rje Yang dbang gter, who is in fact the famous ninth to tenth century gNubs chen Sangs rgyas ye shes. I see no reason to doubt this attribution, given that we have a plausible record of the further transmission down to Myang ral Nyi ma 'od zer, and then further prominent teachers who passed on the sacred collection in

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² Note that in this article I am using the word, phurpa, as an English equivalent for *phur pa* or *phur bu* in Tibetan.

³ The names, Padma rgyal po, and/or Padma Thod phreng, appear to be used in some early sources when the Guru is being presented – or presents himself – as the enlightened tantric master, while the name Padmasambhava or Sambhava is perhaps more often used when presenting accounts of the historical transmission.

later times, based on a manuscript handwritten by Myang ral.⁴ The teachings had earlier passed through gNyags Jñānakumara, whose connection with gNubs chen is well known (see Esler 2018: 6), and Jñānakumara seems early enough that it would seem not beyond the realm of possibility that our short text may actually preserve a teaching transmitted by the historical Padmasambhava.⁵ In any case, it is clearly very early. After completing that article, I have reflected that the short text in question is worthy of a more detailed treatment, both because it may give a flavour of the earliest tradition of Padmasambhava's tantric teachings, and because the subject matter of the Four Phurpas becomes so central to later teachings on *Vajrakīlaya*, and this short text may be the earliest presentation of it. Thus, I present here the text and a translation of it, and I hope this will be a suitable offering for our esteemed friend and colleague, Dan Martin, who has done so much to illuminate the early history of Tibetan culture.

The earlier article considers at some length the subject matter of the Four Phurpas, including variations in lists of the four, and their significance to the *Vajrakīlaya* traditions. It also discusses connections between this particular short piece and other presentations of the Four Phurpas. I will not repeat that discussion here, but I preface the text and translation with a few brief remarks. It is clear that the text does not represent a self-sufficient practice. Rather, it sums up the approach to be taken throughout the process of performing and perfecting the tantric deity practice. As is the case in all versions of the four *phurpa* list, it is clear that the four categories are not entirely separate but illustrate different aspects of the tantric path and goal, only making sense in relation to each other.

The text in the *Fortress and Precipice* compilation is part of a series, each of which focuses on one of the eight principal tantric deities (*bka' brgyad*), and in most cases is associated with one of the early tantric masters, while the first six specifically deal with the "enlightened attention" (*dgongs pa*) needed for the practice of the particular deity (KM: 209-237). The association between "enlightened attention" and the Four Phurpas persists in numerous later presentations of *Vajrakīlaya* teachings which no longer link the subject to different

⁴ *rdzong 'phrang srog gsum gyi chings kyi man ngag*, KM: 425; see also KM: 27, 59, 63, 76, 83, 100, 106, where Myang ral's teacher, Grub thob dNgos grub is specified as passing the collection or parts of it to Myang ral. Dudjom Rinpoche's lineage list for the *Fortress and Precipice* cycle gives the intermediate figures following the two gNubs as: Padma dbang rgyal, Tshul khriims rgyal mtshan, lDan brtson, Ye shes dbang phyug, Se ston pa (Dudjom *bKa' ma* Volume Pa: 591).

⁵ Jñānakumara is said to have received all the *Fortress and Precipice* teachings from the Four Wise Humans (*m khas pa mi bzhi*), that is, Padmasambhava, Vimalamitra, gNubs nam mkha'i snying po, and either Vairocana or g.Yu sgra snying po.

types of "enlightened attention" needed for the other principal deities.

The teaching is in Padma Thod phreng rgyal po's voice. At the outset, he proclaims his identity with the deity Vajrakīlaya, and at the end of the text tells us that he wrote it at the rock cavern of Yang-le-shod, famed throughout the Vajrakīlaya traditions as the place where Guru Padma displayed his realisation of the Phurpa deity. A potentially confusing feature of the presentation is a phrasing apparently so reminiscent of Treasure revelations: annotations on the title suggesting it to be sealed by samaya; the final seals at the end; and above all, the statement that rDo rje Yang dbang gter has hidden the text as treasure in entrusting it to gTer bzhad rtsal. Many of the other short texts and sections of this *Fortress and Precipice* collection give similar statements, and even more share the seals which serve to mark off many of the sections. Yet although the language is reminiscent of Treasure revelation, a careful examination of all such wording throughout the compilation led me to the conclusion that at this early stage, such phrasing was not confined to the revelatory traditions, and that in this case, the idea is simply that this is a secret tantric teaching hidden in the mind of the recipient, so that it can later be transmitted without corruption.⁶

In the initial introduction to the topic, the first reference to the *bodhicitta phurpa* apparently refers to the broadest category: the *phurpa* of the enlightened mind, rather than the specific *bodhicitta phurpa* which is one of the four, and referenced in the idea of sameness or non-dual union in the final words of introduction.

A more extended comparison with other early sources on the four-fold classification is made in the earlier article. I do note here, however, short specific parallels with two texts in Myang ral's *Eightfold Buddha Word, Embodying the Sugatas* (*bka' brgyad bde gshegs 'dus pa*). As mentioned above, Myang ral is a key figure in the line of transmission for this *Fortress and Precipice* collection, as well as the fount of the *Eightfold Buddha Word* revelatory traditions. In general terms, those familiar with teachings on the four *phurpas* will observe that the im-

⁶ This is discussed at greater length in the previous article. In brief, I reiterate here an example of the early lineage transmission, in which each master "buries" the text as "treasure" within the heart/mind of each recipient (མྱུ་དང་བོད་ཀྱི་མཁམས་པ་མི་བཞི་ཡིས། ། ལུ་གཅིག་པོ་གཏོན་ཞེས་བྱས་ཀྱི་གཏོར་དུ་སྦྱས། རིས་མོག་པོ་སྦྱ་དཔལ་གྱི་ཡི་ཤེས་གཏོར་དུ་སྦྱས། རིས་དོན་ཡང་དབང་གཏོར་གྱི་ཐུགས་གྱི་གཏོར་དུ་སྦྱས། རིས་གཞུབ་ལུ་ལྷང་པ་ཡོན་ཏན་རྒྱ་མཚོ་ཡི་གཏོར་དུ་སྦྱས། རིས་པསྐྱ་དབང་རྒྱལ་གྱི་ཐུགས་གྱི་གཏོར་དུ་སྦྱས།, KM: 126). Note also an example of gTer bzhad rtsal "burying" a teaching inwardly (གཏོར་བཞུད་རྩལ་གྱིས་ཁོང་པར་སྦྱོས།, KM: 200; 248).

agery in this short text is very much in line with standard presentations found throughout rNying ma traditions of Vajrakīlaya. However, perhaps one aspect stands out as a little distinctive. This is the treatment of the *uniquely special bodhicitta phurpa*, which concerns the tantric practice of sexual union. Generally, this *bodhicitta phurpa* is linked with yogic teachings on the channels and airs (*rtsa rlung*) which may emphasise the avoidance of conception, yet here the fundamental purpose is stated to be the production of bodhisattva children,⁷ a purpose which fits well with hereditary transmission so important to rNying ma pa mantra practitioner (*sngags pa*) traditions.

As typical, the material symbolic *phurpa* is primarily to be associated with the rite of release or liberation (*sgrol ba*, *bsgral ba*), and its purpose defined in terms of protecting the Buddhist dispensation, suggestive of clearing away outwardly manifesting as well as inward obstacles of mental conceptualisations. Yet it is interesting that the presentation here rather merges into the final section which focuses on the main principles of the practice as a whole. Thus, here the sense of an equation between the practitioner, the deity, and the *phurpa* implement is rather pronounced.

The text concludes with the classic categories of body, speech, mind, qualities and actions, all of which are to be in line with pure vision, in this case connecting with enlightened attention to the four *phurpas*. One's body is the buddha body of the deity, whatever one is doing. One's speech is the deity's mantra and the mind is constantly attending to the enlightened attentions. Thus, the buddha qualities are continually present. The buddha actions are the tantric rituals, but they are also nothing other than the expression of primordial buddhahood. Such enlightened attention to the four *phurpas* is summed up in the closing words as, "flawless and uncontrived".

Text and Translation

I have not attempted a critical edition, but simply present an eclectic text; there are in any case mostly minor variant readings. I have followed the pagination of the *bKa' ma shin tu rgyas pa* mKhan po Mun sel edition Volume Ju (KM) which reproduces the same manuscript and gives the same pagination as the mKhan po 'Jam dbyangs edition Volume Ha (KJ), although KM includes a few minor spelling corrections, which have most likely been introduced by the editors. The later computer input version (KT; this text is found p. 258-262) intro-

⁷ This purpose is shared with the presentation in the two texts which deal with the topic in Myang ral's *Eightfold Buddha Word*, where it is developed at slightly greater length. It is reflected also in later teachings which appear to derive from Myang ral but does not otherwise seem to be witnessed widely.

duces further small spelling corrections. It is not certain on the basis of this short text whether KM or KJ has been copied since all the variants would be easily conjectured.⁸ BDRC have also made available two other versions. One is a xylograph edition (KN; this text is found f. 77r-78v, p. 168-171 of the pdf). It gives only two significant variants, one of which does not seem altogether coherent in the context of this text (see note 21 below). The other version is an *dbu med* manuscript (DB; this text is found p. 397-402 of the pdf), which has rubrication of some of the names. It shares the two significant variant readings given in KN, and introduces another, which may also be shared by KN, although KN's reading is uncertain at that point (see note 28 below). It also has a number of spelling errors not noted here).

[KM 230]

༄། རྩོམ་འཕྲང་ལས། རྩ་སྲ་ཡཱ། རྩར་རྩ་རྩ་རྩ། རྩ་ཐམས་ཅད་ཕུར་པ་ཐལ་འབྱིན་གྱི་དགོངས་པར་རྩོགས་པ་ཞེས་
བྱ་བ་བཞུགས་སོ། །༄། དཔལ་རྩོམ་གཞན་རྣམས་ཐུག་འཚལ་ལོ། །པ་རྩོ་ཐོད་ཐོད་རྩལ་པོངས། རྩོམ་ཕུར་པ་སྲིད་
གསུམ་མགོན། སྲིད་གསུམ་གདུག་པ་བསྐྱལ་བའི་ཕྱིར། མཛོད་བསྐྱམས་ཕུར་པ་བཞི་རྩ་བསྟན།

From *The Fortress and Precipice* (dots link to *samaya* on the next line),⁹ this is *The Totality of Phurpas* (dots link to *sealed sealed sealed* on the next line), *Perfecting Enlightened Attention to the Phurpa Perforations*.¹⁰ *Īthi*.¹¹

Prostrations to Glorious Vajrakumāra!
I, Padma Skull-garlanded King, am Vajrakīlaya, protector of the three planes of existence. In order to *release* all evils throughout the three planes of existence, (I) teach the concise¹² four phurpas.

འབྲང་རྩལ་ཐམས་ཅད་ཕུར་པ་ལྷིས། སྲིད་གསུམ་འགྲོ་བ་བདར་ཤ་གཙོད། མ་བཏབ་བཞིན་དུ་རྩལ་གྱིས་རྩོགས། མཉམ་པའི་རྩལ་

⁸ For further information on these three editions of the *bKa' ma shin tu rgyas pa*, see Paldor and Sheehy 2014, and Almogi and Wangchuk 2016, especially p. 15-17.
⁹ KN shares this format. KT gives the annotations in small writing on the line after *las/*, but not attached to specific words. DB gives them at the top of the page above the title, also without linking dots.
¹⁰ It is not easy to give the full sense of the term *thal 'byin* applied to the action of the four *phurpas* in the Vajrakīlaya traditions. It implies not only a piercing and destructive action, but a complete penetration and transformation. I have used the English word, *perforation(s)*, and the verbal form, *to perforate*, to pick up one of the literal senses of the term and related words, in the idea of boring or drilling into an object (see, for instance, the example given in the *Bod rgya tshig mdzod chen mo* for *thal byung*: ལྷུང་བྱོན་པོས་པང་ལེབ་ཐལ་བྱུང་དུ་ཐུག་ནས་ཐུག་པ་འདྲོན་པ་, Volume 2, 1157).
¹¹ Tibetan transliteration of Sanskrit, *iti*, meaning, "thus!". It is used as a conventional expression indicating ritual injunctions or teachings, signifying, "thus it is said/taught".
¹² *mdor bsdus*: KM, KJ give *mdor bdsus*, a spelling error.

པོ་རིག་པས་གདབ། །སེམས་ལ་བཏབ་པས་རིག་པ་ཤར། །དབྱིངས་ལ་བཏབ་པས་དོན་དམ་རྫོགས། །གཉིས་སུ་མེད་པས་མཉམ་
པའི་ངང། །བྱང་རྒྱལ་སེམས་གྱི་ཕུར་པ་ཡིན།

The *bodhicitta phurpa* sharpens one's view of beings throughout the three planes of existence.

It perfects spontaneously, as if there were no striking at all; for pure awareness which is the king of sameness, will strike.

By striking the mind, pure awareness arises; by striking the spatial field, the ultimate truth is perfected. The condition of their non-dual sameness is the *bodhicitta phurpa*.

དེ་ལ་ཕུར་པའི་རྒྱ་བཞི་སྟེ། །རིག་པའི་ཡི་ཤེས་གྱི་ཕུར་པ། །ལྗག་པ་བྱང་རྒྱལ་སེམས་གྱི་ཕུར་པ་དང། །རྒྱུ་མེད་སྦྱིང་རྗེའི་ཕུར་པ་
དང། །འདུས་བྱས་རྒྱས་གྱི་ཕུར་པ་དང་བཞི་སྟེ་དེ་ལ་རིག་པ་ཡི་ཤེས་གྱི་ཕུར་པ་དེ་ཡུལ་གང་ལ་འདེབས་ན། །ཡུལ་ཚོས་གྱི་དབྱིངས་
ལ་གདབ།

In this, there are four *phurpa* materials: the *pure awareness primordial wisdom phurpa*; the *uniquely special bodhicitta phurpa*; the *immeasurable compassion phurpa*; the *material manufactured phurpa*.

These are the four, and of these, what object does the *pure awareness primordial wisdom phurpa* strike? The object it will strike is the *dharmadhātu*.

[KM 231]

དེ་ལ་དགོས་པ་ཅི་ཡོད་ན། །དེ་བཞིན་གཤེགས་པའི་བྱགས་ཡང་དག་པའི་ཡི་ཤེས་རྟོགས་པར་བྱ་བའི་ཕྱིར་བཏབ་སྟེ། །དེ་ཡང་བཀའ་
ལས། །བྱང་གྱི་རྟོགས་ནས་ཐེབས་པ་ཡིན། །ཅེས་པས་གསལ་ལོ།

Why does it need to do so? It strikes so that there should be realisation of the authentic primordial wisdom of the mind/heart of the tathāgatas. The scriptural authority clarifies further: "realising vividly is the striking/planting".¹³

ལྗག་པ་བྱང་རྒྱལ་སེམས་གྱི་ཕུར་པའི་ཡུལ་ནི། །ཡུམ་གྱི་མཁའ་ལ་གདབ་པའོ། །དེ་ལ་དགོས་པ་ཅི་ཡོད་ན། །དེ་བཞིན་གཤེགས་
པའི་སྲས་རྣམས་འཕྲོན་པར་བྱའི་ཕྱིར་གདབ་སྟེ། །དེ་ཡང་བཀའ་ཉིད་ལས། །གཉིས་སུ་མེད་ན་སྦྱར་བ་ཡིན། །ཅེས་འབྲུང་བས་སོ།

¹³ Here, I have emended *lhangs* to *lhang*; the same point is made in *The Commands of the Secret Mantra Scriptural Authorities* (*gsang sngags lung gi bka' bsgo*), from Myang ral's *Eightfold Buddha Word, Embodying the Sugatas*: "the sign of striking/planting is vivid realisation" (ཐེབས་པའི་རྟོགས་ནི་བྱང་གྱིས་རྟོགས་ནི་ཐེབས་ཏེ། TSH volume 4: 491). Note that TSH gives *bka' mgo* in the text title but I am assuming that *bka' bsgo*, found in the Kah thog version (KAH), is intended.

The object which the *uniquely special bodhicitta phurpa* will strike is the consort's *space*.¹⁴ Why does it need to do so? It strikes in order to produce sons of the tathāgata (i.e. bodhisattva children). Further, it says in the scriptural authority itself: "(Their) non-duality is *union*".¹⁵

ཀློང་མིང་སླིང་རྗེའི་ཕུར་པའི་གདབ་པའི་ཡུལ་ནི། འགྲོ་བ་རིགས་དུག་གི་སེམས་ཅན་ལ་གདབ་པའོ། །དེ་ལ་དགོས་པ་ཅི་ཡོད་
ན། དཔུང་ཐག་ཚད་པའི་འགྲོ་བ་རྣམས། ལྷན་མེད་པའི་གནས་སུ་བྱངས་བར་བྱ་བའི་ཕྱིར་གདབ་སྟེ། དེ་ཡང་བཀའ་ལས། དཔུང་
ཐག་ཚད་པ་ལྷགས་རྗེས་བརྒྱད་སྟངས། ལྷུ་ཐབས་འདི་ནི་བདག་གིས་བཤད་པར་བྱ། ཞེས་འབྲུང་རོ།

The object that the *immeasurable compassion phurpa*¹⁶ will strike: it will strike/be planted in sentient beings of the six classes of transmigrators. Why does it need to do so? It strikes so that those beings who have been cast adrift¹⁷ should be led to the incomparable abode (buddhahood). Further, it says in the scriptural authority: "In order that those who have been cast adrift should be seized by compassion, this practice method is to be explained by me."¹⁸

[KM 232]

འདུས་བྱས་རྗེས་ཀྱི་ཕུར་པ་ནི། གདབ་པའི་ཡུལ་ཡིད་ཀྱི་དམིགས་པའི་དགྲ་ལ་གདབ་བོ། །དེ་ལ་དགོས་པ་ཅི་ཡོད་ན། བསྐྱན་པ་ལ་
བར་བྱ་གཙོད་པ་བསྐྱལ་པའི་ཕྱིར་རོ། །དེ་ཡང་བཀའ་ལས། དཀར་ནག་མཚམས་ནས་བྱངས་ནས་སུ། ལྷུ་གཟུགས་བྲལ་ཉེ་ཚོས་
བསམ་ན། །ཐོ་རྗེ་རིགས་ཀྱང་འཇིགས་པར་འགྱུར། །ལྷིག་ཆེན་གཞན་ལྟ་སྟོས་ཅི་དགོས། ཞེས་འབྲུང་བས།

The object that the material manufactured *phurpa* will strike: it will strike/be planted in the hostile forces of mental conceptualisations. Why does it need to do so? It strikes so that hindrances to the (Bud-dha's) dispensation should be *released*. Further, it says in the scriptural authority: "Considering that (they) have been dragged by (their

¹⁴ *Space (mkha')* here is a euphemism for the female genitals.
¹⁵ The same point is made in *The Commands of the Scriptural Authorities for the [Tantric] Practice (sgrub pa lung gi bka' bsgo)*, from Myang ral's *Eightfold Buddha Word, Embodying the Sugatas*: "striking space, there is non-dual union" (མཁའ་ལ་ཐེབས་པས་གཉིས་མེད་སྟོང་། TSH volume 4: 528). Note that both TSH and KAḤ give *bka' mgo* in the text title but I am assuming this to be a non-standard or incorrect spelling of *bka' bsgo*.
¹⁶ *snying rje'i*: KM, KJ, KT give *snying rjes (snying rje'i* is, of course, given above).
¹⁷ literally, whose (rescue) rope has been cut.
¹⁸ The same point is made in *The Commands of the Secret Mantra Scriptural Authorities (gsang sngags lung gi bka' bsgo)*, དཔུང་ཐག་ཚད་པ་ལྷགས་རྗེས་ཟེན་ཉི (TSH volume 4: 491); and in *The Commands of the Scriptural Authorities for the [Tantric] Practice (sgrub pa lung gi bka' bsgo)*, དཔུང་ཐག་ཚད་པ་ལྷགས་རྗེས་བརྒྱད་པའི་ཆེད་ (TSH volume 4: 528).

hearts at) the locus of white and black,¹⁹ their body parts dismembered, and eaten, even vajra rock²⁰ would be destroyed, so there is no need to mention (the fate of) others of great evil."

དགོངས་པ་གོང་མ་དེ་ལྟ་བུ་དང་ལྷན་ནས་ནལ་འབྱོར་ལ་གནས་ན། སུར་པ་ཐལ་འབྱིན་གྱི་དགོངས་པ་ཞེས་བྱའོ། དགོངས་པ་དེ་ལྟ་
བུ་དང་ལྷན་པའི་སྒོ་ནས་འདུས་བྱས་རྗེས་ཀྱི་སུར་པའོ། དེ་ཡང་རི་རབ་ལྷར་བརྗེད་པ་བཏབ་ན་ཐལ་འབྱིན་པ། གསོར་ན་གསོར་བྱིན་
པ། སྲུབ་གསུམ་ཤེར་གྱི་དགྱིལ་འཁོར་ལུས་ལ་རྗོགས་པ། སྣོད་ཁྲོ་བོར་ཞལ་གསུམ་ཕྱག་དུག་པ་སྐད་ལྷགས་ཀྱི་སུར་པ་རྒྱར་གསུམ་
པས་ཐལ་འབྱིན་པ།

If you abide in this yoga, endowed like this with the above-mentioned enlightened attentions, it is called, Enlightened attention in perforating with the *phurpa*. Through being endowed with such enlightened attention, [the *phurpa*] becomes the *manufactured material phurpa*. For even if a mountain as imposing as mount Meru should be struck, it would be perforated/ reduced to ashes. If (the *phurpa*) is brandished, (it) will drill into (the object), perfecting the wisdom maṇḍala of the three (body, speech, and mind) accomplishments in this [ordinary] body.²¹ It is the *phurpa* whose upper body is the wrathful deity, with three faces and six arms; and whose lower body is an iron *phurpa*, with a three-sided blade, who is performing the perforations.

[KM 233]

སྲུབ་གསུམ་གྱི་སལ་སྦྱོར་བ་གཅིག་ཏུ་བདག་ཉིད་འབྲོ་ཉལ་འདུག་ལྗོད་དུ། དེ་ལས་མི་ཉམས་པར་གནས་པར་བྱའོ། སྐྱེ་དེའི་ངང་ལས་
མི་འདའ་སྟེ། གསལ་ལ་རྟོག་པ་མེད་པར་གནས་པའོ།

So you yourself should always dwell on the level of the three *kāyas* unified in a single [deity] form, whether moving, sleeping, or resting, never degenerating from this. Not relinquishing²² the condition of this buddha body, you abide in clarity without discursive thoughts.

¹⁹ *dkar nag*: KM, KJ give *dka' nag* (a clear spelling error; this locus is evidenced throughout the *Vajrakīlaya* literature as the point at which to aim the *phurpa*).

²⁰ *brag*: KM, KJ, KT give *rig*, although KM adds a final *sa* as a small letter beneath the line, giving *rigs*. Here we have a meaningful variant. Instead of *vajra rock*, the KM, KJ, KT readings would suggest, *those of vajra nature* (literally, of vajra family, assuming that *rigs* and not *rig* is intended).

²¹ *grub gsum sher gyi dkyil 'khor*: KN, DB give *gru gsum shel gyi dkyil 'khor*, triangular crystal maṇḍala. This reading would not seem to make very good sense here, although it is possible that it refers to a feature which was later lost. The central maṇḍala of Vajrakīlaya generally has a dark blue triangle.

²² *'da' ste*: KM, KT give *'das te*; KJ gives *'das ste*.

གསུང། ལོ་བཟླ་གྱི་ལོ་ལྔ་ལ་སྐབས་ལྷན་པོ་རྒྱུ་ཡེ་ ཅེས་རྒྱན་མི་ཆད་པར་འབྲིན་པའོ།

Your buddha speech recites continually without interruption, drawing on [the mantra], *om vajra kili kilaya sarva vighnan bam hūṃ hūṃ phaṭ*.²³

།ལྷགས་དགོངས་པ་གོང་མ་རྣམས་ལས་མ་གཡོ་བའོ།

Your buddha mind is unmoving from the above-mentioned enlightened attentions.

།ཡོན་ཏན་དེ་རྣམས་རྫོགས་པས་ཡོན་ཏན་ཟད་མི་ཤེས་ཏེ་རྩ་བུ་རིན་པོ་ཆེ་དང་འབྲའོ།

By perfecting these buddha qualities, such qualities become inexhaustible, so they are like a precious gem.

།ཕྱིན་ལས་ནི། ཞི་རྒྱས་དབང་དང་མངོན་སྲོད་ལ་སོགས་པ་རྣམས་པ་བཞི་འམ་ལྔ་ལ་ཡོངས་སྲོད་ཅིང་རོལ་བའོ།

Your buddha actions are to indulge in and enjoy the four or five actions of pacifying, increasing, controlling, destroying etc.

།དེ་དག་ཐམས་ཅད་ཀྱང་རང་གི་བྱང་རླབ་ཀྱི་སེམས་ལས་མ་འདས་ཏེ། བྱང་རླབ་ཀྱི་སེམས་ལས་གཞན་མེད་ལ་སེམས་ཡེ་ནས་
མངས་རྒྱས་ཡིན་བས། དེ་ལྟར་ཤེས་ཤིང་དོན་མ་བཅོས་པའི་ངང་ལས་མ་ཡིངས་པ་ནི། །ཕུར་པ་ཐལ་འབྱིན་གྱི་དགོངས་པ་ཞེས་བྱའོ།

None of them go beyond your own bodhicitta; they are nothing other than bodhicitta, the mind primordially buddha. So understanding in this way, you do not waver from the uncontrived ultimate state. This is called enlightened attention to the *phurpa* perforations.

[KM 234]

།དོན་དེ་ལྟར་བྱ་དང་ལྷན་ན། ལྷེ་བར་ཕྱང་བའི་ཕུར་པ། བྱི་ཏོ་ཏེ་འབུམ་གྱེ། སྐབས་པར་ཕྱང་བའི་ཕུར་པ། ཕུར་པ་ཕུན་སུམ་ཚོགས་
པ། ཕྱིན་ལས་སྐུ་ཕྱང་བ་ནི་དོན་གཞན་ལྟའོ།

If you are endowed with the meaning in this way, the *phurpa* emerging from the navel is the *Vidyottama-la 100,000 Collection*.²⁴ The *phurpa*

²³ KJ, KN give a slightly unconventional rendition of the name, *ki li ki la yā*, and DB gives *ki li ki la yā*.

²⁴ This refers to the early textual authority for the entire Phurpa tradition, variously called, the *Phur pa 'bum sde*, or *Kilaya 'bum sde* (the 100,000 Phurpa Collection), or a Tibetan transcription of Sanskrit, *Vidyottama-la*, sometimes given as *Rig pa mchog kyi rgyud* in Tibetan (the *Supreme Pure Awareness Tantra*). The title is used either for a specific text or collection of *Phurpa* tantras associated with Guru Padma and/or with his preceptor for *Phurpa*, Prabhahasti, or it may also be used as a general term to describe the Phurpa tantras as a whole.

which emerges in the practice, is the *phurpa* perfections (*phun sum tshogs pa*). (That) emerging in buddha actions, is Vajrakumāra.²⁵

དེའི་ངང་ལས་མི་འདའ་བར་གནས་པས། །དེ་དག་གྲང་དོན་རང་གི་བྱང་རྒྱལ་གྱི་སེམས་ལས་མ་གཡོས་པར་ཤེས་ན། །ཡང་དག་དོན་
གྱི་སྤར་པ་ཞེས་བྱ་སྟེ། བློ་འདོད་དགོངས་པ་མ་ཚོར་མ་བཅོས་པ་དེའོ།

Dwelling without relinquishing this state, when you understand all these [*phurpas*] as in truth unmoving from your own *bodhicitta*, this is called the authentic ultimate *phurpa*. This buddha enlightened attention is flawless and uncontrived.

ལགས་ཡང་ལེ་ཤོད་གྱི་བྲག་ལྷག་ལྷ། སྤྲོ་ཐོད་ཐེང་རྒྱལ་པོ་ངས། ལྷི་རབས་རྣམས་ལ་སྤྲོ་སྤྲད་དུ། །འདི་བཙུམ་དགོ་བའི་རྩ་བ་
རྣམས། །འཕྲོ་བ་རྣམས་གྱི་དོན་དུ་བསྟོ། སྤར་པ་ཐལ་འབྱེན་དགོངས་པ་འདི། རྗེ་ཡང་དབང་གཏོར་ངའི་ས། །གཏོར་བཞུང་
རྩལ་ལ་གཏད་པ་ནི། །སྤེལ་བའི་གནས་མེད་གཏོར་དུ་སྟོས། རྒྱ་རྒྱ་སྟོ། །གསང་དོ།

At the place of the Yang-le-shod rock cavern, I, Padma Skull-garlanded King, composed this as a medicine for later generations,²⁶ and I dedicate the roots of virtue for the benefit of beings. This *Enlightened Attention to the Phurpa Perforations* has been entrusted by myself,²⁷ rDo rje yang dbang gter, to gTer bzhad rtsal; hidden as treasure, not (in) a place where it will be spread.²⁸ Sealed sealed sealed! *īthi!*²⁹ Kept secret!

²⁵ *gzhon nu*: KJ gives *gzhan nu*.

²⁶ *phyi rabs*: KM, KJ give *phyi rab*, but KM adds the final *sa* of *rabs* as a small letter beneath the line.

²⁷ *nga yis*: KM, KJ, KT give *ba yis* (generally, in this compilation, we find the impersonal, *yang dbang gter gyis*, but there are several other instances of *yang dbang gter nga yis*, KM, KJ: 186, 254, 269, 281, 415, 425).

²⁸ *spel ba'i*: KM, KJ, KT give *srel ba'i*; KN's reading is uncertain, *srel ba'i* or *spel ba'i*; DB *spel bas* (The verb in KM, KJ, KT suggests taking care of/keeping something safe, holding and maintaining it, which in this case is not necessary. So the translation would be: *hidden as treasure, and not (in) a place where it needs to be looked after*. See the bTsan lha dictionary entry for *srel ba/bsrel ba*: འཚང་བ་དང་འཛོན་སྐྱོང་བྱེད་པ་སྟེ་ཉར་བྱེད་

པའི་མིང་. A similar point is made in another section of this compilation, where we

have: སྤེལ་བའི་གནས་མེད་རིག་པའི་གཏོར་དུ་སྟོས། (KM, KJ: 372). This would suggest hiding the teaching in the awareness, which is a place where it will not be spread or propagated. In this case, *spel* is clear in KM and KJ, so it would seem more likely that in our text, *srel* may be an error for *spel*, rather than the other way round, although both readings are coherent.

²⁹ see note 11 above.

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Zagtsa Paldor and Michael Sheehy

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