

ロンチェンパ伝『見即獲益』訳註（3）

津 曲 真 一*

Meaningful to Behold: A Translation of Longchenpa's Biography and Explanatory Notes (3)

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《要 旨》

本稿は十四世紀に活躍したチベット仏教古密呪派の代表的思想家ロンチェンパ (klong chen rab 'byams pa dri med 'od zer, 1308-1364) の伝記『見即獲益』(kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan) の訳註の一部である。同書は彼の高弟チューダク・サンポ (chos grags bzang po, c.1300/1310-1375/1385) の作と伝えられ、後世に成立したロンチェンパ伝に多大な影響を与えたと推測されるが、未だ外国語への翻訳は行われていない。こうした現状に鑑み、本研究ではロンチェンパ伝の包括的研究へと向けた準備作業の一つとして、ここに数回に分けて同書の訳註を試みる。

This paper presents part of my annotated translation of the Biography of the Omniscient Drimé Özer: Meaningful to Behold (*kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*), a biography of Longchen Rabjampa Drimé Özer (*klong chen rab 'byams pa dri med 'od zer*, 1308-1364). Information on the texts used in this paper and the relevant studies was provided in my previous paper: Meaningful to Behold: A Translation of Longchenpa's Biography with Explanatory Notes (1), in The Faculty Journal of Komazawa Women's University (2014). The present translation concerns ThD1 from pages 198 to 226.

In my translation, all transcribed names are given their original spelling according to the extended Wylie transliteration system. However, for the textual titles and names of deities, I often put them back into Sanskrit in cases where they are considered to be of Indian origin, or are classical translations of Indian works. In addition, among the scriptures whose names are listed in the text are several sources containing language that is unclear. In such cases, I have attempted to translate the text literally into English with italicized Tibetan transliteration provided in parentheses. Page references to the Tibetan texts are contained in square brackets in the translation.

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Abbreviations

ThD1 : chos grags bzang po, *kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*, in: bkra shis ed., *kun mkhyen klong chen rab 'byams kyi rnam thar* (喇拉曲珠著『隆钦绕绛转』四川民族出版社) 1994, pp.167-232.

ThD2 : chos grags bzang po, *kun mkhyen dri med 'od zer gyi rnam thar mthong ba don ldan*, in: *the Vima Nyingthig (bi ma snying thig)* included in the *Nyingtig Yabshi (snying thig ya bzhi)*, the Tibetan Buddhist Resource Centre (TBRC, W12827-2066), 2002, pp.499-590.

Translation

11. Later Life

Ema! At that time, the fruit of the two accumulations that had been gathered ripened.

I pay homage to him who mastered in the sky-treasury,

Satisfied sentient beings with the four kinds of gifts,¹

And fulfilled their aspirations. [198]

Afterwards, some men of high rank came from Yarmoché (*yar mo che*) to welcome Longchenpa with tumultuous² music. When he was having tea at Ramoché (*ra mo che*), some monks of high status came from Méru (*rme ru*) in order to request an audience with him, making a procession. However, he did not meet them. During his stay in Lhasa (*lha sa*) for half a month, seated on a high throne erected between Lhasa and Rasa (*ra sa*), he gave teaching on cultivating altruistic motivation. Those places were filled with people who had come to listen to his teachings. At Sangtsu (*gsang mtshu*), many arrogant scholars of the Three Repositories (*sde gsum*) came to see the sights of the place where people were listening to his teachings. When Longchenpa gave them teaching on the law of karmic cause and effect (*las rgyu 'bras kyi chos*), great devotion for him arose in their minds. They showed reverence to Longchenpa, telling him who and what they were, and joined the audience. Having finished his teachings, he came to Ramoché. During his stay there, he received a written invitation from Situ Śākya Zangpo (*si tu shAkya bzang po*),³ and had visits from many other lay officials. So he accepted the invitation. Later, he journeyed to Nyépu Shuksep (*snye phu shug gseb*), giving the instruction of Nyingtik (*snying thig*). At Nyépu Shuksep, more than a thousand people gathered to receive the instruction. “Many people came and the gathering became too splendid, so you will not have time to give them the basic instruction⁴ [that allows them to listen to the teachings]. Please give it to the manager of the instructions (*khrid gnyer pa*)⁵ [first].” Upon hearing this request, Longchenpa replied: “If I had no time to give the instruction to all of them, I cannot promise [to give the basic instruction to the manager of the instruction first]. How can you please the dharma lord by offering him plenty of barley [in recompense] for his instruction? Wherever I go, Dākinīs and Dharma Protectors are performing such deeds. Therefore, it is unnecessary to firmly stick to [the offerings for] gaṇacakra.” Having said this, he gave the gatherings the seal

[that allowed them to listen to the teachings] as well as the teaching of the dharma. [On one occasion,] when a monk named Pöndrakpa (*dpon grags pa*) told Longchenpa that he was going up to Urtö,⁶ Longchenpa said: “You may do so.” At that time, Pöndrakpa asked Longchenpa: “My horse has been sold⁷. [199] I beg you, lend me a horse, which would take me to Lhasa.” Longchenpa replied: “You will not go anywhere without a horse. You can take my horse.” At breakfast the following morning,⁸ a horse neighed furiously. Longchenpa sent a monk named Tokden Gyétung (*rtogs ldan gyad thung*) to control the horse. Longchenpa told him: “There are two roads: one a shortcut, and the other the long way. You should go the long way around because the shortcut is steep.” Longchenpa told him so repeatedly, giving him a blessing with his hand. [Tokden Gyétung said:] “I will follow your advice.” “I had a vision in my mind,” Longchenpa said, “Because I have spent my life together with horses. Oh! As [Pöndrakpa] took a shortcut, his horse threw him and he was injured with two broken ribs.” [Afterwards,] when Tokden turned the horse back and departed, he said [to Pöndrakpa]: “I will not tell Longchenpa that you were thrown off the horse [and broke your ribs]. Otherwise, he will worry [about you] and you will be scolded.” Thus he kept it a secret [from Longchenpa]. When Tokden arrived at Shuksep, the horse faced towards a pillar. When he came to pay homage to Longchenpa, [Longchenpa said]: “The horse does not listen to those who do bad things. It is not astounding.” [Later,] the monk Pöndrakpa had to receive medical treatment and healing rituals at Ramoché. Therefore, people had faith that Longchenpa had unobstructed clairvoyance.

He is the leader of men who turns the wheel of dharma,

And is the moon of speech that is endowed with the eye of prescience.

Is there such an exalted person as him?

I respectfully prostrate myself before him, the Omniscience of the three times.

Afterwards, Longchenpa arrived at Urtö, where he was invited to Kharba-ri (*mkhar ba ri*) by Situ [Śākya Zangpo]. During his stay [there] for three days, Situ offered enough provisions for him to stay through the summer retreat. Later, when he journeyed to the upland regions of Orgyen [Monastery] (*o rgyan*), an ocean-like crowd gathered, and their white, black, and colored tents filled the area ranging from the rocky hills near Orgyen [monastery] to the foot of the rocky mountain on the other side. The audiences were three times more than before. [200] Among them were some important newcomers: about forty masters, Dünkhorba Gendünpel (*dus 'khor ba dge 'dun dpal*) of whom was foremost among them, who were teachers of the dharma [in their own right], and the scholars and students of Drigung as well as many other important lay people and monastics. Longchenpa began to give them the instruction of Luminous Vajra Essence (*'od gsal rdo rje snying po'i khrid*) from 15th day of the fourth month [on the Tibetan calendar]. He performed extensive almsgiving for them every eight days, and, on each tenth day of the lunar cycle, made excellent offerings of the Tenth Day Festival to the ocean-like gatherings [i.e., monastic communities] from Penyül (*phan yul*) to Tsémogyel (*rtse mo rgyal*). Longchenpa thought: “In my early days, when I received the instruction of Nyingtik (*snying thig*) [from Kumārarāja], I could not make a contribution to the cost of the teaching.⁹ Now, the time has come

to teach the dharma. I will not fix the cost of the teachings.” On the eighth and tenth days of each month, he would offer two-thirds of whatever donations had come into his hands and use only the remaining portion for his immediate needs. He also pledged firmly to take care of his disciples. So as not to waste the faith offerings, even [feast] dough (*zan*) on the eighth and tenth days was made by using weak [chang] beer (*sings po*) and buttermilk (*dar ba*). He made offerings [to the three jewels] by visualizing the twofold offerings (*mchod pa gnyis*),¹⁰ including food, drink, and other material objects. When important or impressive people came [expecting to give him something], [indifferent to their status] he would refuse their offerings, saying: “I cannot accept such articles of merchandise.” When passing out offerings, he would say, “Those of high status need never fear being cut out of their shares,” and would then proceed to distribute things starting with those of lower status. He would never accord any honor to ordinary people, saying: “The saṃgha deserve honors; wicked people do not deserve honors,” and never spread out a sitting mat to those who wanted some high station, standing firmly on his oath not to pay respect to those people. [201] “No matter how many merits wealthy people accumulate, and no matter how fine the things they offer me, only what is done based on the faith and devotion to the dharma deserves honors.” So saying, he would never receive and eat the things that those people offered. He would say: “This possession would only be wasted if they were to sell it,” and he would never give an answer [to their questions] or a gift in return. “When a patron presented Śākyamuni with cotton cloth worth a thousand ounces of gold, he just dedicated his merit [to all beings]. It was not customary to give a gift in return [to the patron]. What the patrons have to do is accumulate the merits, recite the scriptures, and so on. The role reversal between the benefactor and recipient is very unfavorable.” So saying, Longchenpa would quote many instructive stories from the Vinaya (*'dul ba lung*) and so on. When poor and humble people brought him a meager black goat [as an offering], he would [be delighted and] receive it as a delicious food. He would offer prayers of dedication on their behalf, teaching on the benefits of making offerings.

12. Final Days

Being separated from the clouds of the two obscurations that veil the sky of two accumulations,
 Thousands of brilliant light that emanated from the morning sun of omniscience
 Made thousands of the fortunate ones' flowers bloom,
 And pleased the six-legged bees and other beings equally. I praise him for this enlightened activity.

Longchenpa conferred empowerments and instructions on the congregation extensively. One day, when he gave them supportive teachings (*rgyab chos*), Gyelsé Zöpa (*rgyal sras bzod pa*) was invited there. As Gyelsé Zöpa came in bearing an incense burner, Longchenpa told him: “If you are not busy, cut out some sheets of papers for writing down *The Innermost Heart Drop of the Ḍākinī* (*mkha' 'gro snying thig*).” After that, he said to Gyelsé Zöpa, “Close the door to the stairway and let no one enter while you take down this letter,” and then dictated his last testament, *Stainless Light* (*dri ma med pa'i 'od sprad pa*), as follows:

Now [I], Péma Lendreltsel¹¹ will not linger.

For I go to assume the throne of immortality and supreme bliss. [202]

This life, my karma, and the momentum of my aspiration- all have come to an end.

When Longchenpa said this, Gyelsé Zöpa bowed down to him and pleaded, tears filling his voice. “Please do not say such an ill-omened thing.” Longchenpa replied: “Why is it ill-omened thing? What you do in this leisure time will be useful for you when you are busy in the future.” Having said this, he composed two testaments, one entitled *Stainless Light* (*dri ma med pa 'od*) for his disciples in general, and another entitled *The Mirror of Key Points* (*gnad kyi me long*) for practitioners of the Nyingtik (*snying thig*) teachings, and included them in the collection *The Innermost Heart Drop of the Ḍākinī* (*mkha' 'gro snying thig*). He said not to talk about this with anyone.

He, the clairvoyant, knew that he would [soon] pass beyond this world,

And entrusted the testament [only] to his best disciples,

To keep them away from those who were ignorant of the path of seeing and the process of renunciation.

I respectfully praise him, the actual emanation of Mañjuśrī.

Later, those who listened to the dharma went their separate ways. When lamas, masters, and monks requested Longchenpa to give them the higher empowerment (*dbang gong ma*) and so forth, he refused this, saying: “Even Guru Jobe (*gu ru jo 'ber*)¹² did not grant permission [to give it].” Being asked persistently, he said: “Those wicked managers of the instructions are behaving like jackals. They should be changed.” After that, he looked at those who requested to receive an empowerment [and selected qualified people], and took them to the mountain, where he gave them the empowerments in [a proper] order, and preached all the doctrines of *The Seventeen Tantras* (*rgyud bcu bdun*),¹³ *The Treasury of the Supreme Vehicle* (*theg mchog rin po che'i mdzod*), as well as *The Wish-fulfilling Jewel of the Unexcelled Innermost Essence* (*yang tig yid bzhin nor bu*).¹⁴ When he was celebrating a gaṇacakra (*tshogs 'khor*), he said [to those present]: “All of us, master and students alike, have only this evening to turn the wheel of the profound Dharma and celebrate this gaṇacakra. [203] Those of you capable of benefiting others should care for all fortunate students, bestowing empowerments, explaining the tantras,¹⁵ and transmitting pithy instructions, without any thought of your own vested interests. Those of you who practice the sacred dharma, rest in equipoise according to the approaches of Trekchö (*khregs chod*) and Tögyel (*thod rgyal*) without becoming caught up in mundane activities. If at certain times, there are things you do not understand, consult *The Wish-fulfilling Jewel of the Unexcelled Innermost Essence* that I compiled. It [truly] is like a gem that fulfills wishes and provides all that is desired. Examine it in detail and practice according to it, and you will be able to bring saṃsāra to a halt and arrive at nirvāṇa.” He gave [them] such correct advice.

The sky that has no veils is free from fringe and center.

In the state that perfected view and meditation, saṃsāra is absolutely identical to nirvāṇa.

I make immense offerings of faith to the Dharma lord, Longchen Rapjam,

Who brought saṃsāra to a halt and accomplished the primordial state of Samantabhadra.

Afterwards, Longchenpa left for the temple of Zhé Lhakhang (*zha'i lha khang*) to restore the temple and make an offering [to the temple's deities]. As he offered a prayer for the protective deity and was teaching to a crowd, a rain of flowers fell indisputably. There he threw the seeds of liberation for all [sentient beings]. Next, he left for Chuwori (*chu bo ri*) mountain and came to [the monastery of] Orgyen (*o rgyan*). Among the patrons, there were some misguided people who had understood mistakenly the [principle of] interdependence and so on. Longchenpa told them: "I will not bring you to nirvāṇa." After that, he left for Samyé upon the invitation of its six stewards. He stayed at Gyama (*rgya ma*) for some days and came to a mountain pass at dawn. At that time, he was met by an escort of students and patrons, as well as lamas and masters, including Jamyang Künga Gyeltsen (*'jam dbyangs kun dga' rgyal mtshan pa*). [204] He came to Gyama Yüntang,¹⁶ where he dismounted from his horse and sat on the rainbow-colored ground. [He chided them, saying,] "All of you, go back! Don't come to me out of worry. None of you will see me after this. You should instead exert yourselves in practicing the dharma. I will stay here for a little bit." All of them went away one by one with tears in their eyes. Afterwards, he started through the mountain pass to Chimpu (*mchims phu*). The day when he arrived at Chimpu, he said: "Oh! This place is so like the charnel ground of Śītavana (*dur khrod bsil ba tshal*) in India that it is considered better to die here than to be born anywhere else. I have come because I intend to leave my illusory body at this charnel ground in Chimpu." Later, Longchenpa gave instruction to a gathering, including the six stewards. Because there were so many people, the unelaborate empowerment (*spros med kyi dbang*) took a number of days, during which he was sinking progressively. But he continued to confer empowerments every evening. On the sixteenth day, he said, "Set out ritual tormas (*mchod gtor*). I shall perform an empowerment." [His attendants protested, saying:] "That would be tiring. Please take a rest for three days." He replied: "It is not necessary for me to rest. I will finish this empowerment." They were insistent; however, he ascended on the throne, saying, "It is my desire to complete this empowerment, but none of you will listen." Later, at midday on the eighteenth day of the month of Gyel (*rgyal*) in a Female Water Hare year (*chu mo yos kyi lo*),¹⁷ when Guruwa,¹⁸ Lopön Künpel (*slob dpon kun dpal*), and the others were attending him to set out offerings, Longchenpa told them, "You, go out [of the room and leave me alone]." "We will not go," [205] they said. "Please let us be here!" "Since I am getting ready to cast off this broken-down, illusory body, you need not to worry. Don't make a fuss and rest in meditative equipoise!" Having said this, he adopted the dharmakāya posture (*chos sku'i bzhugs stangs*) and passed into the primordial state of resolution (*gdod ma'i zad sa*). The following monody was made [after his passing].

Khema Khehu!¹⁹ You, the compassionate source of refuge,

The earth-like one,

Left here for the primordial realm.
Can you abandon us, the fortunate ones?

We are like a blind man who got separated from his friend and was left in the midst of a large plain.
How can we seek any other savior than you?
The Bodhi tree, which drinks [water] through its feet, was corrupted.
Who cools those who are tormented by the heat of suffering?

The glorious source of immeasurable virtues
Has gone away to the remote place of nirvāṇa.
The precious crown of [all beings], including the gods,
Has gone astray after wandering in search of the lord.

Even the Lion of Speech (*smra ba'i seng ge*), the very great being,
Was devoid of a spiritual guide in the remote forest.
Our hearts are overwhelmed with deep grief today.
Now, we beseech you, look with compassion upon us from the [primordial] space!

During the months of Gyal and Chotrül (*cho 'phrul*), throughout day and night, the canopies of rainbow [appeared in the sky], a rain of flowers fell, glacial ices were melted, and wild roses began to bloom. The luminous manifestation spread over some fortunate ones gathered there. While Longchenpa's remains were kept in state for twenty-five days [and venerated], an odor more fragrant than sandalwood or camphor was perceptible everywhere. [206] According to the will of Longchenpa to carry his remains to an old mortuary without building a new one, his remains were taken to one such mortuary. As his remains were taken there with cloud-like [i.e., many] offerings, the earth shook very much, and loud sound of drums and cymbals rang out seven times.

When the Lord of Sages [i.e., Buddha Śākyamuni] saw the forest in [the city of] Kusha,²⁰,
His disciples were afflicted with the pain of grief.
Likewise, with Drimé Özer saw Chimpu,
His followers were afflicted with the pain of grief.

The immense space of the sky does not crumble,
The earth and the elements are not destroyed, and
The great ocean is unshaken.
And yet, why did this have to happen to us?

As his remains were taken to the pyre, his heart, tongue, and eyes leaped from the mortuary and descended on the lap of the fortunate ones. The five kinds of relics, including *shariram*,²¹ representing his gaining the nature of the five Buddha families, and countless smaller relics, were found among the cremation ashes. Each of the holy relics has increased a hundredfold until this day. This has been seen by everyone, so it is beyond question [that the number of these relics has increased]. This person made himself [visibly] manifest in the form of rūpakāya from [the realm of] dharmakāya. In this world, the realm of those who require training, and in accordance with their wishes, he showed limitless and courageous spirit in teaching, debating, and writing. The sacred dharma, the teachings of the Buddha-Bhagavān (*sangs rgyas bcom ldan 'das*) [i.e., Longchenpa], comprised an incredible array of vehicles [i.e., spiritual approaches] that are based on either causes or results. Those that our generation has received through the kindness of holy ones have been interpreted in the treatises so that future generations can understand them more easily. [207] The topics of these treatises fall into three categories: outer (*phyi*), inner (*nang*), and thatness (*de kho na nyid*).

13. Longchenpa's Written Works

The first category consists of the treatises that are of a more common nature, serving as a staircase for those new to the excellent speech of the Buddha.²²

(1, 2) *The Precious Ear of Grain*, an introduction to metrics, in two editions, full and abridged (*yi ge'i sdeb sbyor la 'jug pa rin chen snye ma che chung gnyis*) ; (3) *A Summary of the Art of Reading Literature* (*rig pa klog pa'i don bsdu*) ; (4) *Rules of Word Formation in Sanskrit Grammar* (*sgra bzhi'i mtshams sbyor*) ; (5) *The Illuminating Moon*, a treatise on reading (*klog gi bstan bcos zla ba gsal byed*) ; (6) *The Chariot of the Sun*, an introduction to metrics (*sdeb sbyor la 'jug pa nyi ma'i shing rta*) ; (7) *The Jeweled Key*, a discussion of weights and measures (*lci yang gi gnas pa rin po che'i lde mig*) ; (8) *The Flowering Vine*, an introduction to semantics (*mngon brjod la 'jug pa me tog gi 'khri shing*) ; (9) *A Grove of Flowers in Full Bloom*, a treatise on poetics. (*snyan ngag gi bstan bcos me tog rgyas pa'i skyed mos tshal*) ; (10) *The Flowers of the Nāga's Tree*, a manual on standard writing style (*dper brjod kyi gnas nges pa klu shing gi me tog*) ; (11) *The Melodious Speech of Brahmā*, an introduction to literary composition (*spel ma'i gnas la 'jug pa tshangs pa'i gsung dbyangs*).

These treatises are comparable to a body, and the most important ones [of the first category]. The following are minor treatises, comparable to the body's limbs, dealing with various topics.

(12) *The Delightful Song and Dance of Kinnara* (*mi'am ci kun tu dga' ba'i zlos gar*), [208] (13) *A Bunch of Flowers: The Legend of Śānti the Youthful* (*gzhon nu zhi ba'i rtogs pa brjod pa me tog gi chun po*) ; (14) *The Legend of the Clever Hare* (*blo gsal ri bong gi rtogs brjod*) ; (15) *Excellent Advice: Speech Like the Great Drum of the Gods* (*legs par gdams pa lha'i rnga bo che lta bu'i gtam*) ; (16) *The Story of the Mount Potala Delights* (*po ta la kun tu dga' ba'i gtam*) ; (17) *The Most Excellent Moonlit Vine*, a well-crafted poem (*legs*

par sbyar ba'i snyan ngag zla ba'i 'khri shing rab tu bzang po) ; (18) *A Garden of Flowers (me tog gi ra ba)* ; (19) *White Lotus: A Forest Story (nags kyi gtam padma dkar po)* ; (20) *Ornament of the Snowy Mountains: A Forest Story (nags kyi gtam gangs ri'i rgyan)* ; (21) *The Wholly Positive: A Forest Story (nags kyi gtam kun tu bzang po)* ; (22) *The Vine of Night Lilies: A Forest Story (nags kyi gtam ku mud da'i 'khri shing)* ; (23) *A Story in the Delightful Forest (nags tshal kun tu dga' ba'i gtam)* ; (24) *Flawless Speech: A fourfold Summation of the Dharma (chos kyi sdom bzhi dri ma med pa'i gtam)* ; (25) *The Four Themed Precious Garland (chos bzhi rin po che'i phreng ba)* ; (26) *A Detailed Analysis of the Spiritual Master (slob dpon brtags pa'i rab tu 'byed pa)* ; (27) *A Detailed Analysis of Monastic Life (rang byung brtags pa'i rab tu byed pa)* ; (28) *A Detailed Analysis of Lay Life (skye ba brtags pa'i rab tu byed pa)* ; (29) *A Detailed Analysis of Wisdom and Folly (mkhas blun brtags pa'i rab tu byed pa)* ; (30) *A Detailed Analysis of Companions (bshes gnyen brtags pa'i rab tu byed pa)*, [209] (31) *A Detailed Analysis of What is or is not the dharma (chos dang chos min brtag pa'i rab tu byed pa)* ; (32) *A Record of Traditional Treatments of Difficult Topics (shin tu bya dka' ba'i gnas kyi dper brjod yi ger bkod pa)* ; (33) *An Ornament for Defining Styles of Ritual Chanting (dbyangs nges pa can gyi rgyan)* ; (34) *Tales to Arouse Renunciation in Our Time (dus la mngon par skyo ba'i rabs)* ; (35) *Tales to Instruct Myself (rang la gros su btab pa'i rabs)* ; (36) *Tales to Inspire One to Liberation (thar ba la bskul ba'i rabs)* ; (37) *Tales to Invoke the Compassion of the Sugatas (bde bar gshegs pa'i thugs rje la bskul ba'i rabs)* ; (38) *Tales to Advise Those with Sectarian Views (phyogs kyi sde snod 'dzin pa rnams la gtam du bya ba'i rabs)* ; (39) *The Jeweled Golden Stūpa, a epistle to the sublime master (bla ma dam pa la zhu ba zhu yig rin chen gser gyi mchod sdong)* ; (40) *The Thousand-Petaled Lotus: An Epistle (zhu yig padma stong ldan)* ; (41) *The Net of Gems: An Epistle (zhu yig nor bu'i dra ba)* ; (42) *The Peacock's Cry: An Epistle (zhu yig rma bya'i nga ro)* ; (43) *The Drum Sound of the Gods: A Prayer in Praise of Students (phyogs kyi slob ma la bsngags pa lha'i rnga sgra)* ; (44) *The Treasury of Jewels, a Prayer in Praise of Patrons (sbyin bdag la bsngags pa rin po che'i bang mdzod)* ; (45) *Detailed Answers to Twenty Questions (dri ba nyi shu pa'i lan rgya cher bshad pa)* ; (46) *Detailed Answers Concerning Mind and Wisdom (sems dang ye shes kyi dri ba'i lan rgya cher bshad pa)* ; (47) *The Greater or Lesser Degrees to Which Learned and Accomplished People Attain Nirvāṇa (mkhas grub dam pa rnams kyi myang 'das che chung)* [210], (48) *Sorrowful Contemplations on the Degeneration of the Teachings (bstan pa snyigs pa'i skyo ba bsam pa)* ; (49) *Garlands of Flowers: Disheartened by Underlying Causes (rgyu la khams 'dus pa me tog phreng ldan)* ; (50) *Thirty Letters of the Alphabet: Disheartened by the attitudes of the Kampas (rkyen la khams 'dus pa ka kha sum cu)* ; (51) *The Mirror of Memory: Disheartened by Both Cause and Circumstances (gnyis ka la khams 'dus pa dran pa'i me long)* ; (52) *The Play of Song and Dance: Arousing Joy in People (skye bo dga' ba skyed pa glu gar gyi rtsed mo)* ; (53) *The Song and Dance of Monkey, a play to amuse children (byis pa bzhad gad slong ba spre'u'i zlos gar)* ; (54) *The Hero's Magic Letter: Embarking on the Ways of the World (jig rten lugs la 'jug pa mdzangs kyi 'phrul yig)* ; (55) *The Melody of the Great Drum, a prayer of praise to the Sugata (bde bar gshegs pa la bstod pa rnga bo che'i dbyangs snyan)* ; (56) *The Wish-Fulfilling Gem, a prayer of praise to the Mother (yum la bstod pa yid bzhin nor bu)* ; (57) *In Praise of Immeasurable Qualities (yon tan tshad med par bstod pa)* ; (58) *In Praise of the Inconceivable (bsam gyis mi khyab par bstod pa)* ; (59) *In Praise of the Incomparable*

(*dpe las 'das par bstod pa*) ; (60) *The Divine Cymbals*, a prayer of praise to Avalokiteśvara (*spyen ras gzigs la bstod pa lha'i sil snyan*) ; (61) *Garlands of Lightning Bolts*, a prayer of praise to Hayagrīva (*rta mgrin la bstod pa glog gi phreng ba*) ; (62) *The Pearl Garland*, a prayer of praise to White Mañjuśrī (*'jam dpal dkar po la bstod pa mu tig phreng ba*) ; (63) *The Melody of the Kinnaras*, a prayer of praise to Red Mañjuśrī (*dmarm po la bstod pa mi 'am ci'i dbyangs snyan*) ; (64) *The Lute of the Gandharvas*, a prayer of praise to Yellow Mañjuśrī (*ser po la bstod pa dri za'i rgyud mangs*) ; (65) *The Roar of the Clouds*, a prayer of praise to Blue Mañjuśrī (*sngon po la bstod pa sprin gyi nga ro*) [211], (66) *The Maiden's Joyous Song, The Garland of Night Lilies, and The Net of Lotuses*, prayers of praise to the exalted Sarasvatī (*'phags ma dbyangs can ma la bstod pa gzhon nu mchog dga'i dbyangs ku mu ta'i phreng ba padma'i dra ba*) ; (67) *Golden Banks of Clouds*, a prayer of praise to the exalted Vasudhārā (*'phags ma nor rgyun ma la bstod pa gser gyi sprin phung*) ; (68) *The Lute of Power*, a prayer of praise to Kurukullā (*ku ru kulli la bstod pa dbang po'i rgyud mangs*) ; (69) *The Crest Ornament of the Nāgas*, a prayer of praise to Janguli (*dug sel ma la bstod pa klu'i btsug rgyan*) ; (70) *Dispelling All Fears*, a prayer of praise to Marīci (*'od zer can ma la bstod pa 'jigs pa kun sel*) ; (71) *The Flower of Power*, a prayer of praise to Lakṣmī (*dpal mo la bstod pa dbang po'i me tog*) ; (72) *Holder of the Glorious Garland*, a prayer of praise to White Vārāhī (*phag mo dkar mo la bstod pa dpal gyi phreng 'dzin*) ; (73) *The Garland of Time*, a prayer of praise to Red Vārāhī (*dmarm po la bstod pa dus kyi phreng ba*) ; (74) *The Source of All Siddhis*, a prayer of praise to Black Vārāhī (*nag mo la bstod pa dngos grub kun 'byung*) ; (75) *The Garland of Jasmine Flowers*, a prayer of praise to White Acala (*mi g.yo dkar po la bstod pa malle ka'i phreng ba*) ; (76) *Clouds at Twilight*, a prayer of praise to White Acala (*dmarm po la bstod pa dus mtshams kyi sprin*) ; (77) *Tamer of All Bhūta Spirits*, a prayer of praise to Blue Acala (*sngon po la bstod pa 'byung po kun 'dul*) ; (78) *The Call of Springtime*, a prayer of praise to Tārā (*sgrol ma la bstod pa dpyid kyi nga ro*) ; (79) *The Treasury of Jewels*, a prayer of praise to Gaṇapati (*tshogs bdag la bstod pa nor bu'i bang mdzod*) ; (80) *Divine Flowers*, a prayer of praise to Īśvara (*dbang phyug la bstod pa lha'i me tog*) ; (81) *The Roar of the Nāgas*, a prayer of praise to Viṣṇu (*khyab 'jug la bstod pa klu'i nga ro*) [212], (82) *The Night Lily's Companion*, a prayer of praise to Pārvatī (*dbu ma la bstod pa ku ma ta'i gnyen*) ; (83) *The Waves on the Ocean*, a prayer of praise to Brahmā (*tshang pa la stod pa rgya mtsho'i rba rlabs*) ; (84) *The Quintessential Drop of Springtime*, a prayer of praise to the god of time (*dus kyi lha la bstod pa dpyid kyi thig le*) ; (85) *The Roar of the Directions*, a prayer in praise of mountains and oceans (*ri dang rgya mtsho la bstod pa phyogs kyi nga ro*) ; (86) *The Flowers of the Four Seasons*, a prayer in praise of the holy site of Chimpu (*mchims phu'i gnas la bstod pa dus bzhi'i me tog*) ; (87) *The Lotus Garland*, a prayer in praise of the holy site of Yerpa (*yer ba'i gnas la bstod pa padma'i phreng ba*) ; (88) *The Sweet Melody of Music*, a prayer in praise of the holy site of Gang-ri Tökar (*gangs ri thod dkar gyi gnas la bstod pa rol mo'i dbyangs snyan*) ; (89) *The Waves on the Ocean*, a prayer in praise of the temple of Lumpé Tsuklak Khang (*lum pa'i gtsug lag la bstod pa rgya mtsho'i rba rlabs*) ; (90) *Ornament of the Snowy Mountains*, a clear description of the area around Samyé (*bsam yas kyi yul gyi bkod pa gsal bar byed pa gangs ri'i rgyan*) ; (91) *The Gathered Garlands of Qualities*, a prayer in praise of the monastic school at Sangpu (*gsang phu'i chos grwa la bsngags pa yon tan phreng tshogs*) ; (92) *The Massing Clouds of Music*, a prayer of praise to the temple of Zha Pema Wangchen (*zhwa padma dbang*

chen gyi gtsug lag khang la bstod pa rol mo'i sprin phung) ; (93) *The Detailed Letter*, an extensive listing of these works (*dkar chag rgyas par rtsig kyi yi ge zhib mo*) ; (94) *The Marvelous Mnemonic*, an abridged listing (*bsdus pa ngo mtshar dran byed*) ; (95) *The Adorning Flower*, a prayer of supplication (*gsol 'debs dang rgyan gyi me tog*)²³.

These treatises were written for beginner learners of the dharma, dealing with countless smaller topics. [213]

Poetry is a large lake in which the lotus groves of metrics are found,
While semantics provides the stamens and thousands of fully-opened petals.
Words and their meaning are elegantly arrayed in all their vividness.
May the honeybees of clear intelligence rejoice in this!

This has been the first part, a list of treatises that are of a more common nature, dealing with topics on an outer level.

Next, the treatises giving an extensive treatment of topics on an inner level are divided into two categories: those related to the dialectical approach (*mtshan nyid kyi theg pa*), which concerns causes (*rgyu*), and those related to the mantra approach (*sngags kyi theg pa*), which concerns results (*'bras bu*). The following are the works related to the dialectical approach:

(96, 97) *The Jeweled Staircase*, source verses and a commentary that present a structural analysis of the spiritual paths and levels and discuss the general meaning of The Five Doctrines on Maitreya (*byams pa'i chos lnga'i spyi'i don 'grel du sa lam gyi rnam par bzhag pa rin chen them skas rtsa 'grel dang bcas pa*) ; (98) *The Vision of the Ornament*, a clear analysis of the main body of The Ornament of Realization (*mngon rtogs rgyan gyi lus rnam bzhag gi gsal byed rgyan gyi snang ba*) ; (99) *A Frond of Light*, a clear analysis of the source verses of The Vinaya (*'dul ba ka ri ka'i gsal byed 'od kyi snye ma*) ; (100) *An Introduction to the Realm of Suchness*, a summary of three basic works of the Svātantrika branch of Mādhyamika (*rang rgyud shar gsum gyi don bsdus de kho na nyid la 'jug pa*) ; (101) *A Summary of Utter Nonabiding*, a clear discussion of the topics of the Prāsaṅgika branch of Mādhyamika (*dbu ma thal 'gyur gyi gnas gsal ba rab tu mi gnas pa'i don bsdus*) ; (102, 103) *An Introduction of Delineating the Two Levels of Truth* and the instructions that accompany it, *Clarifying the Graduated Spiritual Path* (*bde ba gnyis rab tu bya ba la 'jug pa/ de'i man ngag lam rim gsal ba*) ; (104, 105) *The Ultimate Essence of Mental Training* and a listing of its scriptural sources, *The Garland of Jewels* (*sems spyod don gyi snying po/ lung sbyor rin po che'i phreng ba*) ; (106) *The Precious Golden Flower*, a discussion of arousing motivation (*sems bskyed rin po che gser gyi me tog*) ; (107) *The Noble Path for the Children of Victorious Ones*, a work on guidelines for spiritual training (*bslab bya rgyal sras lam bzang*) ; (108) *An Explanation of the Meaning of Five Profound Sūtras* (*zab mo mdo lnga'i don bshad*) [214], (109) *The Heart Essence of the Ocean*, a prayer of aspiration (*smon lam rgya mtsho'i snying po*) ; (110) *Carrying Purity on the Spiritual Path*, a manual for the practice of Chö (*gcod yul dag pa'i lam khyer*) ; (111) *The Practice of the Three Types of Aggregates* (*phung po gsum pa'i nyams len*) ; (112) *The Means of*

Meditating on Unsurpassable Wisdom ('da' dka' ye shes kyi sgom thabs).

These treatises were composed carefully for those who wish to gain liberation by relying on the profound path of cause and effect, dealing with numerous topics related to the sūtras and to the training of a bodhisattva.

The sublime speech of the buddhas, vast and profound, is a glacial lake,²⁴

A place of power for the nāgas-victorious ones and their heirs-

A source of all qualities one might wish for, which I have illuminated.

May those of faith who seek liberation rejoice in this!

The second major division comprises treatises on the Vajrayāna approach to the secret mantra:

(113, 114) *The Precious Wish-Fulfilling Treasury*, source verses that clarify the vast and profound topics discussed in the four classes of tantra, as well as its commentary *The White Lotus* (*rgyud sde bzhi'i gnas zab cing rgya che bar bstan pa las/ bshad pa'i gnas gsal bar bstan pa yid bzhin rin po che'i mdzod rtsa ba/ 'grel pa padma dkar po dang bcas pa*) ; (115) *Dispelling Darkness in the Mind* (*yid kyi mun sel*)²⁵, an overview of *The Heart Essence of Secrets* (*gsang ba'i snying po*) [also known as] *Defining Suchness Itself* (*de kho na nyid nges pa*), one of the tantras of the cycle *The Great Web of Magical Display* (*sgyu 'phrul dra ba chen po*) ; (116) *Dispelling the Darkness of Ignorance*, a structural analysis of *The Heart Essence of Secrets* (*bsdus don ma rig mun sel*) ; (117) *The Light of the Five Wisdom Families* (*rigs lnga ye shes snang ba*) ; [215], (118) *The Bodhi Tree*, a commentary on the tantra *The Manifest Realization of All spiritual Activities* (*chos spyod thams cad kyi mngon par rtogs pa'i rgyud kyi bshad 'grel byang chub ljon shing*) ; (119) *The Vajra Rising*, an explanatory overview of the four classes of tantra (*rgyud sde bzhi'i spyi don bshad pa rdo rje 'byung ba*) ; (120) *Rays of Sunlight*, a detailed explanation of [the tantra] *The Arrangement of the Three Samayas* (*dam tshig gsum bkod kyi rnam bshad nyi ma'i 'od zer*) ; (121, 122) An extensive ritual of fulfillment and confession focusing on the maṇḍala of peaceful and wrathful deities, as well as an abridged version (*phrin sgrub cho ga'i skor la/ sgyu 'phrul zhi khro'i skongs bshags kyi cho ga rgyas pa/ de'i le'u yan lag bsdus pa*) ; (123) *The Jeweled Lamp*, a sādhana ritual of guru yoga (*bla ma'i phrin sgrub rin po che'i sgron me*) ; (124) *The Lotus Coronet*, a ritual of the form of Avalokiteśvara called Khorwa Dongtruk (*thugs rje chen po 'khor ba dong sprugs kyi cho ga padma'i cod pan*) ; (125) A ritual for conferring the empowerment of and introducing students to the fundamental maṇḍala of Sarvavid Vairocana (*kun rigs rtsa ba'i dkyil 'khor du slob ma 'jug cing dbang bskur ba'i cho ga*) ; (126) *An Extensive Treatment of the Duties of a Vajra Master* (*rdo rje slob dpon gyi las rim rgyas pa*) ; (127) *A Summary of a Student's Duties* (*slob ma'i las rim bsdus pa*) ; (128) *Wholly Positive*, a ritual of consecration (*rab tu gnas pa'i cho ga kun tu bzang po*) ; (129, 130) *A Frond of Light*, an extensive, three-part ceremony, and *The Treasure Heart*, an abridged version (*cha gsum rgyas pa 'od kyi snye ma/ bsus pa rin chen snying po*) ; (131) *A Through Elucidation of the Meaning of Fire Rituals* (*sreg sbyong don rab*

gsal ba) ; (132) *The Garland of Light*, a manual about proportion in painting (*thig rtsa 'od kyi phreng ba*) ; (133) *The Source of Bliss and Excellence*, a four-maṇḍala ritual of Tārā (*sgrol ma maNDal bzhi pa'i cho ga bde legs kun 'byung*) ; (134) *The Wish-Fulfilling Gem*, a ritual to effect release from prison (*khri mun las thar ba'i cho ga yid bzhin nor bu*) [216]; (135) *The Web of Lotuses*, a ritual for protection from the eight sources of fear (*jigs pa brgyad skyob kyi cho ga padma'i drwa ba*) ; (136) *The Verdant Tree of Nectar*, a ritual of the exalted goddess Janguli (*'phags ma dug sel gyi cho ga bdud rtsi'i ljon shing*) ; (137) *The Precious Gem*, an ablution ritual of the exalted goddess Sarasvatī (*'phags ma dbyangs can ma'i khrus kyi cho ga rin chen nor bu*) ; (138) *The Wish-Fulfilling Garland*, a ritual of Vijaya (*rnam par rgyal ba'i cho ga yid bzhin phreng ba*) ; (139) *Gathered Garlands of Qualities*, a ritual of Bhaiṣajyaguru (*sman bla'i cho ga yon tan phreng tshogs*) ; (140) *The Gem That Benefits Others*, a ritual of the sixteen arhats (*gnas brtan bcu drug gi cho ga gzhan phan nor bu*) ; (141) *Dispelling All Obstacles*, an extensive tormā offering ritual of Jvālāmukhī (*kha 'bar ma'i gtor chen bar chad kun sel*) [217]; (142) *The Wheel of Meteoric Iron*, a ritual of the ten wrathful deities for protection and averting (*khro bo bcu'i srung bzlog gi cho ga gnam lcags 'khor lo*) ; (143) *Pacifying the Hordes of Hindrances*, a ritual of Uṣṇīṣa (*gtsug tor cho ga bgegs dpung zhi byed*) ; (144) *The Source of All Siddhi*, a ritual of repair and fulfillment focusing on the arrogant gods and demons (*dregs pa spyi'i bskang gso dngos grub kun 'byung*) ; (145) An extensive offering ritual of the protective deities (*spyi gsol chen mo*) ; (146) *The Extensive Offering of Fine Substances* (*phud rabs rgyas pa*) ; (147) *The Great Record of Remuneration* (*brngan yig chen mo*) ; (148) *The Boiling Lake of Blood*, a specific ritual of repair and fulfillment focusing on the mamo Ekajaṭī (*bye brag ma mo'i bskang gso khrag mtsho khol ma*) ; (149) *Complete Victory over Enemies*, a ritual of repair and fulfillment focusing on Rāhula (*gza'yi bskang gso dgara las rnam rgyal*) ; (150) *The Tiers of Sumeru*, a ritual of repair and fulfillment focusing on the reddish black form of Yakṣa (*gnod sbyin dmar nag gi bskang gso ri rab brtsegs pa*) ; (151) *The Spontaneous Accomplishment of the Four Kinds of Activity*, a ritual of repair and fulfillment focusing on the samaya-bound protecters (*dam can gyi bsakang gso las bzhi lhun grub*) [217]; (152) *The Spontaneous Accomplishment of Wish Fulfillment*, a general ritual of repair and fulfillment focusing on Mahākālī and Mahākāla (*ma mgon spyi'i bskang gso yid bzhin lhun grub*). The sādhana that he has composed emphasizing the stage of development (*bskyed rim*) include the following: (153) *A Treasure Trove of Siddhis*, a general sādhana of the guru (*bla ma'i spyi sgrub dngos grub 'byung gter*) ; (154) *A Shower of Siddhis*, a specific sādhana of Vimalamitra (*bye brag bi ma la'i sgrub pa dngos grub char 'bebs*) ; (155) *The Precious Storied Mansion*, a sādhana of a peaceful form of Guru Padmakara (*padma zhi bar sgrub pa rin chen khang brtsegs*) ; (156) *Blazing Meteoric Iron*, a sādhana of the wrathful form of Guru Padmakara (*padma drag por sgrub pa gnam lcags 'bar ba*) ; (157) *The Ultimate Heart Essence of Truth*, a general sādhana of the peaceful and wrathful meditation deities (*yi dam zhi khro spyi sgrub yang dag don gyi snying po*) ; (158) *Hayagrīva, Who Annihilates Arrogant Ones* (*rta mgrin dregs pa mthar byed*) ; (159) *Vajrakīlaya in Whom the Three Kāyas Unite* (*phur pa sku gsum 'dus pa*) ; (160) *Cakrasaṃvara: The Wish-Fulfilling Wheel* (*bde mchog yid bzhin 'khor lo*) ; (161) *Mañjuśrī, the Source of Nectar* (*'jam dpal bdud rtsi 'byung ba*) ; (162) *The Net of Gold*, a general sādhana of the Ḍākinīs (*mkha' 'gro ma spyi'i sgrub thabs gser gyi drwa ba*) ; (163) *The Wheel of Skillful Means*, a specific sādhana of a single form of the Ḍākinī (*bye brag*

gtso bo rkyang par sgrub pa thabs kyi 'khor lo) ; (164) *The Wheel of Sublime Knowing*, a sādhanā of a single form of the Ḍāka (*dpa' bo rkyang par sgrub pa shes rab mkhor lo*) ; (165) *The Wheel of Supreme Bliss*, a sādhanā of combining the single forms of the Ḍāka and Ḍākinī (*sbrag mar sgrub pa bde chen 'khor lo*) ; (166) *The Garland of Key Points*, a sādhanā of the secret heart essence of being (*gsang ba snying gi sgrub pa gnad kyi phreng ba*) ; (167) *The Drop of Life Force*, a sādhanā of the most secret practice of tögel (*yang gsang thod rgal du sgrub pa srog gi thig pa*). In the category of minor sādhanas are the following: (168) *The Vase of Nectar*, a longevity sādhanā (*tshe sgrub bdud rtsi'i bum pa*) [218]; (169) *The Powerful Garland of Immortality* (*'chi med dbang po'i phreng ba*) ; (170) *The Moon Gem*, a sādhanā of five deities to purify beings in lower realms (*ngan song sbyong ba lha lnga'i sgrubs thabs zla ba'i nor bu*) ; (171) *Purifying All Lower Realms*, a sādhanā of Vairocana (*rnam snang gi sgrub thabs ngan song kun sbyong*) ; (172) *Dispelling Obscurations Completely*, a sādhanā of Vajrasattva (*rdo rje sems dpa'i sgrub thabs sgrub pa rnam sel*) ; (173) *Purifying Lower Realms Completely*, a sādhanā of Akṣobhya (*mi 'khrugs pa'i sgrub thabs ngan song rnam sbyong*) ; (174) *The Source of Light Rays*, a sādhanā of Śākyamuni (*shAkya thub pa'i sgrub thabs 'od zer kun 'byung*) ; (175) *Heaped Lotuses*, a sādhanā of Maitreya (*byams pa'i sgrub thabs padma brtsegs pa*) ; (176) *Illuminating Sublime Knowing*, a sādhanā of White Mañjuśrī (*'jam dpal dkar po'i sgrub thabs shes rab gsal byed*) ; (177) *Dispelling the Intellect's Darkness*, a sādhanā of White Mañjuśrī Vādisiṃha (*smra ba'i seng ge'i sgrub thabs blo'i mun sel*) ; (178) *The Wheel of Sublime Knowing*, a sādhanā of White Mañjuśrī Arapacana (*a ra pa tsa na dkar po'i sgrub thabs shes rab 'khor lo*) ; (179) *The Vision of Light*, a sādhanā of Yellow Mañjuśrī Arapacana (*ser po'i sgrub thabs 'od kyi snang ba*) ; (180) *Dispelling Darkness in the Heart*, a sādhanā of White Acala (*mi g.yo dkar po'i sgrub thabs snying gi mun sel*) ; (181) *The Heart Essence of Light*, a sādhanā of White Vārāhī (*phag mo dkar mo'i sgrub thabs 'od kyi snying po*) ; (182) *The Arousal of Joy*, a sādhanā of White Ekajātī (*ral gcig ma dkar mo'i sgrub thabs dga' ba bskyed pa*) ; (183) *The Moon That Grants All Wishes*, a sādhanā of White Sarasvatī (*dbyangs can ma dkar mo'i sgrub thabs zla ba 'dod 'jo*) ; (184) *The Sun That Grants All Wishes*, a sādhanā of Red Sarasvatī (*dmār mo'i sgrub thabs nyi ma'i 'dod 'jo*) [219]; (185) *The Precious Flower*, a sādhanā of Kurukulle (*ku ru kulle'i sgrub thabs rin po che'i me tog*) ; (186) *The Treasury of Jewels*, a sādhanā of Red Gaṇapati (*tshogs bdag dmar po'i sgrub thabs nor bu'i bang mdzod*) ; (187) *The Pinnacle of the Victory Banner*, a sādhanā of Vaiśravaṇa (*rnam thos kyi sgrub thabs rgyal mtshan rtse mo*) ; (188) *The Golden Storied House*, a sādhanā of Yellow Jambhala (*'dzam lha ser po'i sgrub thabs gser gyi khang brtsegs*) ; (189) *The Ocean of Wealth*, a sādhanā of Black Jambhala (*nag po'i sgrub thabs 'byor ba rgya mtsho*) ; (190) *The Treasure Vase*, a sādhanā of Vasuhara (*nor rgyun ma'i sgrub thabs gser gyi bum pa*) ; (191) *The Maṇḍala of the Sun*, a sādhanā of Angula (*a gu li'i sgrub thabs nyi ma'i dkyil 'khor*) ; (192) *The Wheel of the Moon*, a sādhanā of Marīci (*'od zer can gyi sgrub thabs zla ba'i 'khor lo*) ; (193) *The White Garland*, a sādhanā of the goddess Dhāraṇī-manjari (*lha mo gzungs kyi snye ma'i sgrub thabs dkar mo'i phreng ba*) ; (194) *Illuminating the Three Worlds*, a sādhanā of Īśvara (*dbang phyug gi sgrub thabs 'jig rten gsum snang*) ; (195) *The Three-Tiered City*, a sādhanā of Viṣṇu (*khyab 'jug gi sgrub thabs grong khyer sum brtsegs*).

(196) *Massive Black Mountains*, a general sādhanā of the haughty ones (*dregs pa spyi'i sgrub thabs ri nag spungs pa*) ; (197) *The Timely Weapon*, a specific sādhanā of Mahākāla and Śrīdevī (*bye brag ma mgon lcam*

dral gyi sgrub thabs dus kyi mtshon cha) ; (198) *The Razor of Life Force*, a sādhanā of the fearsome mamo Ekajaṭī (*'jigs pa ma mo'i sgrub pa srog gi spu gri*) [220]; (199) *Destroying the World*, a sādhanā of the wrathful Rāhula (*drag po gza'i sgrub thabs 'jig rten phung byed*) ; (200) *The Zombie's Shooting Star*, a sādhanā of Shenpa Nöjin²⁶; (201) *The Great Blazing Ging Warrior*, a sādhanā of the holy being (*skyes bu dam can gyi sgrub thabs ging chen 'bar ba*) ; (202) *The magical Treasury of Jewels of Evil Omens*, a sādhanā of Chontrül Namchak (*cho 'phrul gnam lcags kyi sgrub pa ltas ngan 'phrul gyi bang mdzod*) ; (203) *Suppressing the Vast Hordes of Invaders*, a ritual to contain adverse circumstances (*'gal byed khram la 'debs pa rgya mtsho du ru ka'i gtad khram*). These ritual texts were written for carrying out the four kinds of activity (*phrin las rnam bzhi*) to ensure that the teachings endure.

(204) *The Stages of Magical Display* (*sgyu 'phrul rim pa*) : the ultimate definitive meaning and essential significance of the Completion Stage (*rdzogs rim*). As for the key point of the most secret sphere of being (*yang gsang thig le*), these include the following: (205) *The Wheel of Wisdom*, the Completion Stage of the heart essence of samyak-sambodhi (*yang dag byang chub snying po'i rdzogs rim ye shes 'khor lo*) ; (206) *The Refined Extract of the Heart Essence*, the profound meaning of the five stage of Cakrasaṃvara (*bde mchog rim pa lnga pa'i zab don snying po'i yang zhun*) ; (207) *The Wheel of Utter Lucidity*, the profound meaning of the five stages of Guhyasamāja (*gsang 'dus rim pa lnga pa'i zab don 'od gsal 'khor lo*) ; (208) *A Summary of Suchness*, a synopsis of the Six Techniques of Union (*sbyor ba yang lag drug gi bsdus don de nyid 'dus pa*) ; (209) *The Wheel of the Two Stages for the Path and Fruition Cycle* (*lam 'bras bu dang bcas pa'i rim gnyis 'khor lo*) ; (210, 211) *The Refined Essence of the Six Yogas of Nāropā* (*chos drug gi snying po yang zhun*) and its abridged version, *The Complete Purification of Utter Lucidity* (*bsdus pa 'od gsal rnam sbyong*) ; [211] (212) *The Suchness of Secrecy*, a summary of the profound path of skillful means (*thabs lam zab mo'i don bsdus gsang ba'i de nyid*) ; (213) *Demonstrating the Heart Essence of the Instructions on Mind*, the graduated path of sublime knowing (*shes rab kyi lam rim sems khrid snying por bstan pa*) ; (214) *The Heart Essence of the Four Yogas*, the profound meaning of the graduated path of mahāmudrā (*phyag rgya chen po'i lam rim gyi zab don rnal 'byor bzhi'i snying po*) ; (215) *The Immediate Experience of Profound Meaning of the Instantaneous Realization* (*cig car ba'i zab don thog babs*) ; (216) *The Three Cycles of Space*, the ultimate instructions on the three kāyas, an auxiliary text to the two manuals of through instructions (*dmar khrid gnyis ka'i cha rkyen sku gsum don khrid nam mkha' skor gsum*) ; (217) *The Way of Abiding of the Four Mirrors* (*me long bzhi'i gnas lugs*) ; (218) *The Vajra Song of Mind* (*sems kyi rdo rje'i glu*) ; (219) *The Integration of Saṃsāra and Nirvāṇa: Carrying Perceptions on the Path* (*snang ba lam khyer 'khor 'das kha sbyor*) ; (220) *A Summary of Profound Meaning: The Natural Freedom of Apparent Circumstances* (*rkyen snang rang grol zab don 'dus pa*). Furthermore, (221) *The Quintessential Meaning of Zhijé* (*zhi byed don gyi snying po*) ; (222) *The practice of Chö: The Utter Relaxation of the Way of Abiding* (*gcod yul gnas lugs rang babs*) ; and so forth.

Longchenpa composed the preceding works on the basis of teachings he received from his lamas on the stage of completion (*rdzogs rim*), the profound meaning of all the systems known in this land of Tibet. Having

applied the three kinds of sublime knowing (*shes rab gsum*)²⁷ in order to gain certainty about them, he condensed their meaning to its essential points.

The most profound fruition is the wish-fulfilling pinnacle pure realm.
Universal supreme bliss is the immeasurable palace of the three kāyas.
With the beauty of utter lucidity accompanied by the drum beat of primordial wisdom,
May hosts of fortunate people rejoice in this! [222]

This has been the second part of the listing of his treatises, those dealing with topics on an inner level.

Next, Longchenpa has written works that offer an extensive examination of suchness itself. These fall into two categories: general discussions of this secret topic (*gsang ba'i gnas mdo spyir bstan pa*) and specific explanations of topics concerning the unsurpassable approach of the supreme secret (*gsang chen bla na med pa'i gnas bye brag tub shad pa*). Beginning with his general discussions, these serve to show how the Dzogchen path (*rdzogs pa chen po'i lam*), together with its fruition, is in accord with and incorporates all other spiritual approaches, so that one can understand the ultimate point of these approaches: that they are simply skillful preliminary paths leading to the Dzogchen path. The following treatises clarify this fundamental point:

(223)²⁸ *Great Perfection: Being at Ease in the nature of Mind*, a precious pith-instruction (*man ngag rin po che'i rdzogs pa chen po sems nyid ngal gso*), (224) its commentary *The Great Chariot* (*de'i 'grel pa shing rta chen po*), and (225) its structural analysis *The Heart of the Sun* (*bsdus don nyi ma'i snying po*) ; (226) *Illuminating Sublime Knowing*, a dharma history (*chos 'byung shes rab gsal byed*) ; (227) *Dredging the Depths of Saṃsāra*, a teaching manual²⁹; (228) *Great Perfection: Being at Ease in Meditative Stability* (*rdzogs pa chen po bsam gtan ngal gso*), (229) its commentary *The Totally Pure Chariot* (*de'i 'grel pa shing rta rnam dag*), (230) its structural analysis *The Heart of the Moon* (*bsdus don zla ba'i snying po*), and (231) its teaching manual *Illuminating Sanctuary of Liberation* (*khrid yig thar gling gsal byed*) ; (232) *Great Perfection: Being at Ease in Illusoriness* (*rdzogs pa chen po sgyu ma ngal gso*), (233) its commentary *The Immaculate Chariot* (*de'i 'grel ba shing rta dri med*), and (234) its teaching manual *The Essence of the Definitive Meaning* (*khrid yig nges don snying po*). He wrote the following explanations of the general principle of the Category of Mind (*sems sde*) : (235) *Rays of Sunlight*, a commentary on [the tantra] *Awakened Mind: The All-Creating Monarch* (*byang chub kyi sems kun byed rgyal po'i sems 'grel nyi ma'i 'od zer*) ; [223] (236) *The Clear Expanse of Space*, a teaching manual [for *The All-Creating Monarch*] (*khrid yig nam mkha' klong gsal*) ; (237) *Great Perfection: The Natural Freedom of the Nature of Mind* (*rdzogs pa chen po sems nyid rang grol*), one of the *Trilogy of Natural Freedom* (*rang grol skor gsum*) that elucidate the meaning of pith-instructions, (238) Its extensive commentary *The Wheel of Light* (*'grel pa chen po 'od kyi 'khor lo*), and (239) Its teaching manual *Naturally Arising Dharmakāyā* (*khrid yig chos sku rang shar*) ; (240) *Great Perfection: The Natural Freedom of the Nature of Phenomena* (*rdzogs pa chen po chos nyid rang grol*), (241) its commentary *A Frond of Light*

('grel pa 'od kyi snye ma), and (242) its teaching manual *Utter Relaxation in Dharmakāyā* (*khrid yig chos sku rang babs*) ; (243) *Great Perfection: The Natural Freedom of Equalness* (*rdzogs pa chen po mnyam nyid rang grol*), (244) its commentary *The Web of Light* ('grel pa 'od kyi drwa ba), and (245) its teaching manual, *The Spontaneous Presence of Dharmakāyā* (*khri yig chos sku lhun grub*).

The following works constitute his general explanations of the Category of Expanse (*klong sde*) : (246) *A Thematic Explanation of the General Principles of the Three Expanses* (*klong gsum spyi'i don bshad chings*), and (247) its commentary, *Loosening the Seal into the Freedom from Any Fixed Dimension* (*nam mkha' rab 'byams 'grel ba yangs dog med pa'i rgya grol*) ; (248) *The Precious Treasury of the Basic Space of Phenomena*, a commentary on the meaning of the pith instructions (*man ngag gi don 'grel chos dbyings rin po che'i mdzod*), (249) its commentary *Illuminating the Basic Space of Phenomena*³⁰, and (250) its teaching manual *The Spacious Expanse of Infinite Extension* (*khrid yig khyab brdal klong yangs*). The following works constitute his explanations of the Category of Pith Instructions (*man ngag gi sde*) : [224] (251) *The Heart Essence of Spontaneous Presence*, an extensive treatment of the kāyas and wisdom (*sku dang ye shes rgyas pa lhun grub snying po*), and (252) its commentary *The Victory Banner That Never Falls* ('grel ba mi nub rgyal mtshan) ; (253) *Major and Minor marks of Perfection*, practical instructions concerning the three kāyas (*mtshan bde sku gsum lag khrid*) ; (254) *The Crucial Juncture of Awareness*, a commentary on the meaning of the pith instructions (*man ngag gi don 'grel kun 'dus rig pa'i gal mdo*) ; (255) A commentary on the meaning of *The All-Illuminating Heart Essence* (*kun gsal snying gi don 'grel*) ; (256) *The Frond of Light Concerning the Intermediate State* (*bar do 'od kyi snye ma*) ; and so on. The preceding works treat their subject matter in profound and extensive ways.

In the sky of the most profound spiritual teachings, the heart essence of definitive meaning,
Shines the sunlight of the kāyas and primordial wisdom.
May it cause the lotus grove of the unsurpassable teachings to spread
And at the same time, gladden the flocks of birds, those to be guided!

The second major category concerns his explanations of general and specific principles of the unsurpassable approach of the supreme secret (*gsang chen bla ana med pa'i gnas*). The first group of works explains the general principles in detail, while the second summarizes the heart essence of profound meaning.

(257) *The Precious Treasury of Philosophical Systems* (*grub mtha' rin po che'i mdzod*) is a systematic presentation of the most majestic vehicle [i.e., spiritual approach], that of the definitive supreme secret (*gsang chen nges pa theg pa*), and delineates the topics requiring a definitive conclusion concerning the ultimate meaning of the [Ati] Yoga approach; (258) *The Precious Treasury of the Sublime Spiritual Approach* (*theg mchog rin po che'i mdzod*) is a commentary on the meaning of the seventeen tantras and the 119 pith instructions; (259) *The Precious Treasury of Words and Their Underlying Meaning*, a commentary on the meaning of the key points to be carried on the path (*lam khyer gnad kyi don 'grel tshig don rin po che'i*

mdzod) ; (260) *The Golden Casket of Precious Pith Instructions* (*man ngag rin po che gser gyi sgrom bu*) defines the major themes of spiritual practice. [225] In the following works, he summarize the heart essence of profound meaning: (261) *The Sevenfold Training of the Mind*, an instruction manual (*khrid kyi yi ge sems sbyong bdun pa*) ; (262) *The Union of All Buddhas in Equableness* (*sangs rgyas mnyam sbyor*) ; (263) *The Garuda with Fully Grown Wings* (*khyung chen gshog rdzogs*) ; (264) *The Innermost Heart Drop of the Guru: The Wish-Fulfilling Gem* (*bla ma yang thig yid bzhin nor bu*), which sets forth the complete transmission of pith instructions in fifty-four chapters; (265) *The Innermost Heart Drop of Profundity* (*zab mo yang tig*), a summary of even more topics in thirty-five chapters.

The preceding works make up the cycle³¹ of powerful practical instructions connected with *The Heart Drop of Lama* (*bla ma snying tig*). In particular, I should mention the texts found in *The Innermost Heart Drop of the Dākinī* (*mkha' 'gro snying thig*), which definitively codify in fifty-five chapters the three sections of timely pithy instructions from *The Heart Drop of the Dākinī*; these three are: (266) *The Essence of the Transmission based on the Dākinī's Prophecies*, set forth as practical instructions (*mkha' 'gro lung bstan gyi babs lugs ngo bo lag khrid du bstan pa*) ; (267) *The Ways in Which the Empowerments and Teachings are to be imparted* (*dbang khrid gdams pa'i mtshon tshul*) ; and (268) *Advice on the Heart Essence of Definitive Meaning*, which causes blessing to arise in one's mind (*byin brlabs sems la shar ba nges don snying po'i gdams pa*). His incidental works include a manual of common liturgies, including (269) *Six Supplication Prayers* (*rim gsol 'debs drug pa*) ; (270) *Songs of the Ultimate Heart Essence* (*snying po don gyi mgur*) ; and (271) *Thirty Vajra Songs* (*rdo rje'i glu sum cu*). He wrote these as auxiliary supports to the preceding texts. He arranged this listing of the works included in the marvelous cycles of his teachings on the most profound topics. [226] He did so at Tarpaling in Bumthang (*bum thang thar pa gling*) for the benefit of fortunate people of future generations. The listing is included in this biography to illustrate the superior qualities of Longchenpa's body, speech, and mind.

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- 1 The four kinds of gifts (*sbyin pa rnam bzhi*) refers to the following four types of generosity: (1) The outer generosity of giving material goods; (2) the dharmic generosity of providing the teachings; (3) the generosity of offering the gift of fearless refuge; and (4) the generosity of love, the wish that all beings achieve a state of perfect happiness.
 - 2 ThD1 (199.1-2) gives: *wu ba gdong nas*; ThD2 (548.2) gives: *lbu ba gdong nas*.
 - 3 Situ Śākya Zangpo refers to Situ Wön Śākya Zangpo (*si tu dbon shAkya bzang po*, 14th to 15th century), who is said to have been the nephew of Tai Situ Chökyi Gyeltsen (*ta'i si tu chos kyi rgyal mtshan*, 1377-1448). “Tai Situ (Chinese: 大司徒)” was the title of one of the highest-ranking lamas of the Karma Kagyu School, and Chökyi Gyeltsen was the first to bear the title, conferred upon him in 1407 by the Yongle Emperor of the Ming Dynasty.
 - 4 ThD1 (199.14) and ThD2 (549.3) give: *khrid bzhi*. The word *khrid gzhi* usually means “mimeographed or printed teaching material” or “the draft or text of a speech.” But in the translation, it was translated as

- “the basic instruction,” based on the context.
- 5 khrid gnyer pa (ThD1:199.15; ThD2: 549.3) means a manager of the instructions, who oversees whether one has obtained these prerequisites and thus is allowed to attend the teaching.
 - 6 ThD1 (199.20) gives: *dbu stod*; ThD2 (549.6) gives: *dbur stod*. The translation is based on the latter. Urtö, or upper Ur, is a toponym indicating the upper reaches of the Kichu River (*skyid chu*), including Drigung and so forth.
 - 7 ThD1 (199.21) gives: *brtsongs*; ThD2 (549.6) gives: *bt song*. The translation is based on the latter.
 - 8 ThD1 (200.2) gives: *chab gnang*; ThD2 (549.6-550.1) gives: *tsha ba gnang*. The translation is based on the latter.
 - 9 For this episode, see, “Meaningful to Behold: A Translation of Longchenpa's Biography and Explanatory Notes (1),” in *The Faculty Journal of Komazawa Women's University*, 21, 2014, pp.169-170.
 - 10 The twofold offerings (*mchod pa gnyis*) refer to the material offering (*zang zing gi mchod pa*) and the offering of practice (*sgrub pa'i mchod pa*), or the real offering (*dnegos 'byor gyi mchod pa*) and the imagined offering (*vid sprul gyi mchod pa*).
 - 11 Legend has it that Péma Lendreltsel (*padma las 'brel rtsal*) was the reincarnation of Pema Sel (*padma sal*), the daughter of King Trisong Deutsen (*khri srong de'u btsan*), and that she was the revealer of the Dzogchen teachings of Pema Jungné (*padma 'byung gnas*), renowned as The Innermost Heart Drop of the Dākinī. Longchenpa is believed to be the immediate reincarnation of Péma Lendreltsel.
 - 12 Guru Jobe (*gu ru jo 'ber*, 1196-1255) was one of the masters in the Nyingma School of Tibetan Buddhism. He is said to have been a disciple of Khépa Nyima Bum (*mkhas pa nyi ma 'bum*, 1158-1213), an important lineage master of the Nyingtik teachings.
 - 13 ThD1 (203.18) gives: *rgyun bcu bdun*; ThD2 (555.6) gives: *rgyud bcu bdun*. The translation is based on the latter.
 - 14 It seems to refer to *The Wish-fulfilling Jewel of the Lama's Unexcelled Innermost Essence* (*yang tig yid bzhin nor bu*) that is Longchenpa's sublimation and quintessence of the Heart Essence of Vimalamitra (*bi ma snying thig*).
 - 15 ThD1 (204.2) gives: *rgyud shong*; ThD1 (556.3) gives: *rgyud shod*. The translation is based on the latter.
 - 16 *rgya ma yun thang* (ThD1:205.1; ThD2:557.6). This is translated as a place name in the translation, but the detail is unknown.
 - 17 In the main text (ThD1:205.18-19; ThD2:559.3), the editor inserts the following explanatory note: “At the age of fifty-six (*lnga bcu rtsa drug bzhes pa la*).”
 - 18 ThD1 (205.19-20) gives: *gu ru pa*; ThD2 (559.3) gives: *gu ru ba*.
 - 19 Khema Khehu (*kye ma kye hud*) is one of the exclamations expressing grief, sorrow, or deep distress.
 - 20 ku sha'i tshal (ThD1:207.5-6; ThD2:561.3) refers to a forest or village in Kushinagar, where Buddha passed into nirvāṇa.
 - 21 ThD1 (207.14) gives: *sha rI ri*; ThD2 (562.1) gives: *sha rI raM*. The translation is based on the latter. Shariram refers to the lucent white bone, which is equivalent to the size of a white pea. For details, see,

David Germano, *Embodying the Dharma: Buddhist Relic Veneration in Asia*, State University of New York Press, 2007, pp. 69-73.

- 22 The attempt at an English translation of Longchenpa's written works has already been made in *A Marvelous Garland of Rare Gems: Biographies of Master of Awareness in the Dzogchen Lineage* (Padma Publishing, 2005) by Nyoshul Khenpo Jamyang Dorjé and Richard Barron. Most of the following English translations, although with some exceptions, are made referring to this.
- 23 ThD1 (213.10-11) and ThD2 (567.5) give: *gsol 'debs dang rgyan gyi me tog*. This is probably a misspelling of *gsol 'debs dad rgyan gyi me tog* or *gsol 'debs dad brgya'i me tog*.
- 24 ThD1 (215.6) gives: *gnas chen mtsho*; ThD2 (569.3) gives: *gangs chen mtsho*. The translation is based on the latter.
- 25 After this title, the editor inserted the following comment: "Does this refer to Dispelling Darkness in the Ten Directions, a commentary on The Heart Essence of Secrets?" (*gsang 'grel phyogs bcu mun sel yin nam*)
- 26 ThD1 (221.2) gives: *shan pa gnod sbyin gyi sgrub thabs ro langs skang mda'*; ThD2 (574.4-5) gives: *shan pa gnod sbyin gyi sgrub thabs ro langs skar mda'*. The translation is based on the latter.
- 27 Three kinds of sublime knowing (*shes rab gsum*) refer to the threefold knowledge that derives from listening to teachings (*thos pa'i shes rab*), contemplating (*bsam pa' shes rab*), and meditating (*gom pa'i shes rab*).
- 28 His written works are numbered from 1 to 271 in ThD1, while they are numbered from 1 to 270 in ThD2. However, ThD1 lacks the numbering of 223, 224, 261, 262, 265, and 266. Therefore, in the translation, the numbers from 223 to 270 correspond to that in ThD2.
- 29 ThD1 (223.11) gives: *khrid yig 'khor ba tong sprugs*; ThD2 (577.3) gives: *khrid yig 'khor ba dong sprugs*. The translation is based on the latter.
- 30 ThD1 (224.10-11) gives: *'grel ba chos dbyings gsol ba*; ThD2 (578.3) gives: *'grel ba chos dbyings gsal ba*. The translation is based on the latter.
- 31 ThD1 (226.6) gives: *sgor*; ThD2 (580.1) gives: *skor*. The translation is based on the latter.