It is true that the Nyingmapa (Nying-ma) Order of Tibetan Buddhism abounds in the tradition of ‘Treasured teachings’ (gTer-chos). But the tradition of hiding and discovering of treasured-text teachings is not exclusive to Nyingma Order. There are several instances of the existence of the treasured teachings and their transmission in other schools of Tibetan Buddhism, and interestingly, it existed even in the earliest days of Buddhism in India.

WHAT IS GTER-MA?

The literal meaning of the word ‘gter’ is ‘mine’, ‘treasure’ or ‘store’. The word, consequently, became associated with the idea of something that has been mined out and worthy of preservation or precious. The objects termed ‘gter-ma’ may be jewels, silver, gold, etc. indicating ‘material’ values or may be figurines, cult objects and reliquaries, representing ‘religious’ values. A gter-ma can also be precious in the sense that it embodies liberation in which case its preciousness would be the doctrinal content laid down in written works or their oral teaching. Whether precious teaching or cult objects, common to all of them is that they have, at least once, been concealed and then have been rediscovered. Furthermore, they have a hidden meaning.

The significance of these teachings, scriptures or cult objects is revealed only to the religious man who is qualified or predestined for such a task. The concealment can be related to the belief in Dakas and Dakinis, the representatives of the transcendent, so as to ensure their transmission, and to the guardian-deities (sung-ma) for their custody till their rediscovery or excavation by their predestined ‘Discoverers’ (gter-ston). When these books etc. are rediscovered, the Dakinis merely pass them to the discoverers. This tradition of discovering the text and the transmission of the teachings by the Dakinis to the discoverers taking place through this “transcendent sphere” is called the “Short - routes Trans-
mission of Treasured-texts (NYe-brgyud gter-ma) and is contrasted with the "Long-routed Transmission of the Pronouncements" (Ring-brgyud bka'-ma) which takes place through the "Historical Human Sphere".

A discoverer of Treasured-texts (gter-ston) is a person embodying himself the poles of temporality and extra-temporality. The former is the discoverer’s historical existence which we know from his name and the events in his life. This historical human existence which follows the rules of temporality is pervaded by the absolute reality of extra-temporality. The discoverer sees this reality in his enlightened vision (dag-snang).

GTER-MA IN EARLY BUDDHISM

Going back to the earliest days of Buddhism, the noted bKa'-'brgyud-pa historian, dpSts-'bo gTsug-lag Phreng-ba (1563-1569) records: "According to the Sutra, it is said that the texts of Fasting (snnyen-gnas, upavasas) and Refuge (skyabs-ygo, sharanas) were taken from a pillar. Again, when Lord Buddha was on the way at the invitation of the Great Brahman (Bram-se chen-po), some rays of light emitted from a rubbish heap accompanied by a broadcast saying: "Welcome, Shakayamuni!"

As this, the Buddha offered his salutation with tears of veneration, tided his mantle and said: "Here lay the relics of all the Buddhas. And then he promulgated the "Dharani of the Secret Relics" (gSang-be rings-rig gyi gcangsh). It is true that the Tathagata did not have to depend upon (an earlier) text of the "Dharani", but verify that text has been counted as a "gTer-ma." The dpSts-'bo gTsug-lag further maintains that the monk who converted Ashoka to Buddhism is believed to have been a manifestation of Padmasambhava and in the sutra entitled spy-dal yul nam 'phutri gvi mdo, the Buddha prophesies thus: "After I attain Mahapariparanavaha, King Ajatashatru would hide his share of the relics and this Sutra collectively at a place to the South of Rajagriha. A king to be called Ashoka would come after 100 years of my Paramitavaha. At that time, a monk to be named Bhikshu Indrasena (dBang-po'i-sde) will discover these hidden treasures with the aid of which he will tarse the king. The King will build eighty-four (-thousand) stupas in his empire with these relics. That Bhikshu
will hide that text at a place in the north to be known by nobody. It is believed that this Bhikshu hid this text in a place in Tibet. In order to lend credence, the Buddha, in several of his sutras including Chos yang dag par bsud pa'i mdo, mNgon du zhugs pa'i ting nge 'dzin gyi mdo, Klu'i rgyal pos zhus pa'i mdo, Phags pa bsod nams thams cad bsud pa'i ting nge 'dzin gyi mdo, Chu klung rol pa'i mdo and bDe mchog nyung ngu'i rgyud prophesies the prevalence of treasured-text teachings.

Lord Maitripa unearthed the three last books of the "Maitreya Doctrines" (Byams-chos) including the Uttaratantra from the crevice of a stupa. We again find Nagarjuna obtaining the last chapter of the Prajnaparamita from the realm of the Naga-spirits where it had been buried as a treasured-text by Manjusri and had been entrusted to the care of the Naga-spirits. The Great Indian Mahasiddhas have unearthed treasured-texts of Tantra from the Stupa of Urgyan Dhu-ma-tha-ila.

The practice of hiding treasured-texts and other objects received a tremendous popularity and significance during the reign of the Tibetan King, Khri-srong LDe-btsan (755-797 AD) effected as it was by Padmasambhava, and other teachers but the practice of hiding texts and other objects in Tibet started much before the visit of Padmasambhava. The Sa-skyapa-pa historian, bLa-ma Dam-pa bsod-nams rGyal-mtshan (1312-1370), in his rGyal-rabs gsal ba'i me long (written in 1368 AD), records that the King, Srong-btsan sGampog (617-649) hid several treasures of different kinds and contents for the benefit of the posterity.

In the proximity of the Vase-like Pillar (Ka-ba bum-pa-can) in the Cathedral (Jo-khang), he hid the "Treasures of the Doctrines" (Chos-gter). In the proximity of the Leaf-like Pillar (Ka-ba shing-lo-can), he hid the "Treasures of gold, silver, and gems". In the proximity of the Snake-head-like Pillar (Ka-ba sbrul-mgo-can), he hid the "Treasures of Mystic Formulae". In the proximity of the Lion-head-like Pillar (Ka-ba seng-mgo-can), he hid "Benedictory Formulae" (gYang-yig) of the domestic cattle. Ratna-de-ba, a precious stone, was encased.
in a chest of onyx(zgi) and covered it with five different kinds of high quality silk and was hidden beneath the image of Jambhala (deity of wealth). Stags-sha de-na, another precious stone, wrapped up in a case of a snake was hidden in the KlLu-khang. A Sapphire bowl filled up with several varieties of delicacies was hidden in the Yaksha house (gNod-sbyin khang-po). A copper Degchi filled up with gold, silver, and several other varieties of precious stone was hidden beneath the Big Mandalas (dKyiil-'Khor chen-po). The King then offered prayers to the effect that only fortunate beings be able to unearth them. In addition to this, the King, in order to augur fertility in the land, for securing timely rain, for ripening the grains, for averting drought, frost, hailstorms, famine, diseases and external aggression and also to augur good luck and prosperity at all time hid several vessels full of precious stones including gold and silver in the Yaksha house, KlLu-khang and the Lah-khang. 6 The King even hid his own short, medium and long autobiographies beneath the Vase-like Pillar, and prayed that these items be unearthed by the fortunate ones only. 7 The Mani-bi'as-'bum hidden in the right Jeg treasury of Hayagriva (Ta-mgrin, one of the retinue of the Five Self-evolved aspects of Avalokitesvara (Thugs-rie then-mo rtag-byon lga-idan) in the Central Cathedral of Lhasa was unearthed by the rNyingma ascetic, Grub-thob dNgos-grub in the 12th century. 8 A Minister of King Khri-ide gTsug-brtan Meg-ag-tshoms (704-734) discovered and inscribed copper plate in a rocky ravine at 'Chima-phu hidden by mGar-kgos-bstan, on which were inscribed the following words of King Srong-btsan sGam-po:

"My nephew bearing my name with the addition of "lDe" will spread the Doctrine of the Buddha."

Khri-ide gTsug-brtan thinking that "this lDe must be F' built several viharas including that of Brag-dmar mgrin-bzang. 9

GTER-MA AND RNYING-MA

The special greatness of Guru Padmaamabhava's action lay in the fact that he had been hiding countless concealed treasures in the form of religious objects,
treasures, medicines, things for astrological divination and for devotion in India, Nepal and Tibet in the interest of the Doctrine and the followers of future times. 10 Ye-she s mig-lo-gyal gathered all the Pronouncements (bkah-sna) by seizing them through the ability of not forgetting anything. She wrote treatises on the 'Five Methods' of Spiritual Maturing in the symbolic language of the Dakinis, hid them in various receptacles and impressed on them the "Seal of Indestructibility". Padma-sambhava together with his divine consort hid Treasured-texts and other items in appropriate places extruding their custody to the "Protector of the Treasures". When Padmasambhava left for Nga-yab-gling, Ye-she s mig-lo-gyal remained in Tibet for a further one hundred worldly years, hiding countless treasures in the upper and lower regions of Tibet. She prohibited the removal of the "Hidden Texts" through her divine command. 11

The great saint-scholar Vimalamitra, the King Khris-rong lDe-btsan and his disciples, the great Translator Vairocana, aSprungs sangs-rgyas Ye-she, Nam-mikha'i aNying-po, gNyags Jnanakumara, aNam-lam aDud-rje, Nyang-ban Ting-tzin byang-po, and others also had seen hiding Mysterious Treasured-texts. They gave their blessings for the benefit of all beings, so that in future the right might come to guide the beings and practise the Treasured-teachings. When the prophecies and prayers had been uttered, then one after another, the Master with his followers came into existence as "Reincarnated Ones" (sprul-slu). 12

Both sTag-gi-bang gSangs-mchog Nga-pa-bzang bIa-gros and Kong-sprul Rin-po-che 14 tell us that there had been more than two hundred "Discoverers of Treasured-texts". The first forty-eight correspond to those who have been revealed in the Padma-thang-yig. Thu-bkwan reports that the most authoritative "Discoverers of the treasured-texts" from Sangs-rgyas bIa-ma (ca. 1000-1080 A.D.) to bDe-chen Zhi-gpo gling-pa are listed in the prophecies of the Thang-yig. 15 There also came many undisputed Discoverers who are not directly mentioned in the prophecies. Later on, Chus-rgyal dbang-po'i-sde collected everything about them and accordingly composed a prayer about the Discoverers of the Treasured-texts (gter-ston rgya rta'i gsal 'debs). These Discover-
ers and their teachings derived from the Hidden Treasuries were genuine. Such has been said by many great authoritative teachers. From amongst these Discoverers, the two: Nyang-ral and Guru Chos-kyi dbang-phug are called the "Former and Laster Discoverers" (gter-kha gong-'og). They are as well known as the Sun and the Moon and are recognized as the Kings of the Discoverers of the Treasured-text teachings. 16

In short, it may be said that the literature of treasured-texts form a distinctive feature of the rNyin-ma Order. These extremely numerous texts were discovered and put into circulation at different periods. Each of them was found by one of the series of discoverers on whom are bestowed the title of gter-ston, revealer of gter-ma. Often, the discoverers claim not only to have found the texts but also to have translated them into Tibetan. In these cases, the texts in question are writings on rolled up yellow leaves (hence the name thang-yig) in non-Tibetan languages.

GTER-MA IN OTHER SECTS

When Lord Atisha visited Lhasa, he saw wondrous signs and portents over Lha-sa and became anxious to know the construction of the Cathedral (Jo-khang). It was revealed to him by the "Mad One of Lha-sa" (Lha-sa'i smyon-ma), a popular name then given to an action-crazy lady who was actually a dakini in human form) that the accounts of the construction were hidden and that she could show them to him. Atisha was asked by the Guardian-osity to return the scroll by that very evening. The contents of the scroll was copied down to the extent 'Brom-ston-pa and two other Tibetan teachers could do till that evening. The original scroll was once again hidden. 17

According to Regent Sags-rgyas Gyatso (1652-1705), the Lung-estan gyang-ba'i ne-long revealed by Lord Manjusri records:

"The conch-shell offered to the Buddha by Naga-raja Anavatapta (Lu'i rgyal po Ma dros pa) on the Gri-
ddhokuta Hill, was, for sometime, used as a Dharma-
conch by Buddha. Thereafter, when Buddha and

---

10
his retinue went to Kashmir, he said, "That disciple, Bhikshu Padmashila (Padma-Ngag-Idan) will be reborn in Tibet, the Land of the "Red-faced Ones" (gdong-dmar) as Bhikshu Sumatikirti (bLo-bzang grags-pa) who would disseminate the teachings of Prajnaparamita and the coherent teachings of the Sutra and the Tantra." On being instructed by Buddha, Ananda, taking the conch-shell with him went to Tibet with aid of his miracle, hid the conch-shell there as a "Concealed Treasure" in the "Brog-hill (also known as 'Gog-pa Hill). Ananda entrusted Tsogs-bdag (name of a deity) as the Guardian of the treas-ure" who guarded it in the form of a monkey." 18

In the Iron-Tiger year (1410 AD), Lord Tsong-kha-pa bLo bzang Grags-pa took out the conch, the Mask of the Dharmaraja (chos rgyal gyi zhal 'bag) that were caused to be buried there by the Buddha. Tsong-kha-pa also set a yogi who was in eternal trance ('gog snyoms-pa) on to the path of deliverance. 19 Lord Tsong-kha-pa later presented the Dharma-conch to Venerable 'Jam-dbyangs Chos-rje bKra-shis dPal-Idan to be used as the Dharma-conch for his monastery which was then to be constructed. 20 Besides this, he also put into writing a scroll what is now known as 'Jam-dpal gyi shog-dril (the Scroll of Manjusri). This was preserved in dGa'-Idan monastery. 21 Lord Tsong-kha-pa also discovered a slab from a treasure-spot in mKhar-lung, which later lay in the Outer Court of bKra-shis Lhun-po Monastery. The embossed images of the One Thousand Buddhas of this Auspicious Kalpa and the Assembly of Thirty-five deities were found on this slab. 22

sGam-po-pa of the bKa'-bgrgyud-pa Order hid a list of hidden objects (gter gyi kha byang) in the lake 'Man- da' at Nag-po, situated beyond sGam-po. He also hid some profound texts to be unearthed by Dung-tsho Ras-pa (in about 1315-16). 23 Again, Dung-tsho Ras-pa hid Sems- 'khrid yid bzhin nor bu'i gter chos. 24 These texts were rediscovered by gTsang-pa rGya-ras. 25 Mi-la Ras-pa found that it was not a ripe time to propagate the teachings of Ro-snyoms. Hence, at his command, Ras-chung-pa hid the texts Ro-snyoms skor-drug and Sangs rgyas thos mchog at Lho-brag mKhar-chu. Mi-La prophesied that the right owners of these teachings (chos di'i dbag po)
would come after three generations. The text, Rosnyoms skor drug was verily unearthed by gTsang-pa rGya-ras at Lho-brag mKhar-chu, 27 bLa-ma Zhang btson-grus Grags-pa (1123-1193), an important disciple of the All-knowing Phag-mo Gru-pa unearthed several hidden texts from gYu-brags at Grags (Name of smai city) and some treasures from the Leate-like Pillar (Ka-ba shing-io-can) of the Cathedral at Lhasa. 28 Again, Kong-sprul Rin-po-che reports that Khr-o-phu Lo-tsva-ba Byams-pa'i-gsal unearthed the tantric text, gNod-dbyin dbug tho can gyi rgyud from Bya-rgod-gshong, 29

Thu'u-bkwan rightly summarizes our point when he says:

"It is the defect of not being well informed if one considers the entire teachings of the "Hidden-text Teachings" as a theory of the rNying-ma, because the general teachings of the "Hidden-text Teachings" existed even in the earliest days of Buddhism in India and also because they are inherent in other schools of Buddhism in Tibet."

NOTES
1. Chos 'byung mkhas pa'i dga' ston (hence KhG), New Delhi, 1959, Vol. I p. 254
2. Ibid. p. 254
3. Chos 'byung mkhas pa dga' byed ngo mtshar gtam gyi rol mtsho (hence Rol-mtshol) by sTag-sgang mKhas-mchog Ngag-dbang blo-gros, New Delhi, Vol. II pp. 311-313 : Shes bya ba khri bya btsod (hence Shes-byal), published by Dri-med Shes-rab, Delhi, fol. 511-12, bDud-'jongs Rin-po-che's rNying ma'i chos 'byung (vide The Rise of Esoteric Buddhism in Tibet, by E. Dargay, Delhi 1979 pp. 185-86).
4. KhG I p. 254
6. rGye-labs gsal ba'i me long, Beijing, 1982 pp. 164-65. Also see rDzogs idam gzhon nu'i dga' ston (hence rDzogs-idam) by the Fifth Dalai Lama, p. 46; KhG
7. rGyal rabs p. 165.


9. sBa-bzhi 109, bsad ma Dharimsga, 1968, pp. 4-5. sBa-bzhi Beijing, 1981, pp. 1-2, Blue Annals tr. Dr. Roerich, p.40; Nel-pa Pandita's History of Buddhism in Tibet (to be found in the Rare Tibetan Historical and Literary Texts) published by Tsukhang, Delhi, 1974, fols. 60-165; Boergo-Idan p. 94, Kgl IV pp. 35-36.


12. Ibid. pp. 510-12


14. gTer ston rgya rtsi’i rnam thar

15. GT p. 44. See Kgl Lpp. 255-58 for a synopsis of the esoteric works of these Discoverers. All the genuine and reliable discovered works have been compiled by Kong-sprul Rin-po-che to form the precious and holy collection Rin-chen gter mdzod.

17. Biography of Atisha as narrated by Nag-thso Lo-tsa-va and compiled by Zul-phu, Varanasi, 1970, p. 188; Rol-mtsha II, p. 495; ibid. IV pp. 399, 449. This excavated text is now known as Rdos gter nas bzhes pa’i bkra’ chen ka khol ma.

18. Be’i durya Sar Po (Yellow Sapphire) Lpp. 19. Also see Be’i durya Sar Po 3, pp. 20-21 and dPhag bsam Ijon bzang of Sum pa mkGhan-po, Sarath, 1965, p. 93 where the Chinese version of the Lankavatara Sutra has been quoted by the authors of these books which say that Buddha gave the conch-shell to Mādāgallān-putra, to be hidden in Tibet.
20. Ba'i durya ser Po I. p. 169
21. dPags bstan ljon bzang p. 163.
22. Ibid. 233.
24. KhG I p. 409.
25. GT p. 85
26. Chos 'byung padma rgyas pa'i nyön byed (hence PNy) by Padma dkar-po ed. Dr. Likesh Chandra, N. Delhi, 1968, fol. 503
27. Ibid, fols. 574-76
28. KhG II p. 379
29. RIn-chen dker-mtshod I, fol. 500
30. GT p. 44.